


HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1978

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by General Superintendent George Coulter

When Men Are Left to Themselves

IN WHAT APPEARED to be a passing comment, Marcus Loane, Archbishop of Sydney, Australia, summed up the first three verses of Ephesians, chapter 2, in these words, "A graphic account of what men were like when left to themselves."

When "men are left to themselves," it's not a pretty picture:

- they are dead to spiritual realities,
- they are under the control of sin,
- they are governed by the trends of man's fallen nature,
- they are victims of the invisible evil system,
- they are dominated and ruled by self,
- they are exposed to God's wrath.

This is not man's appraisal of his condition—but God's. The evidence is that when men are left to themselves they become more and more depraved and corrupt.

But the love and mercy of God is so great and far-reaching that, through Jesus Christ, sinful men can be quickened from death and raised up in newness of life. God's magnificent design for mankind is such that we may be raised up together and made to sit together in heavenly places in Christ Jesus.

The intervention of divine grace is so com-

plete and far-reaching that those who were once willful, wayward, and wicked are incorporated into the very household of God.

No wonder we can say with Paul, "God . . . is rich in mercy" (Ephesians 2:4).

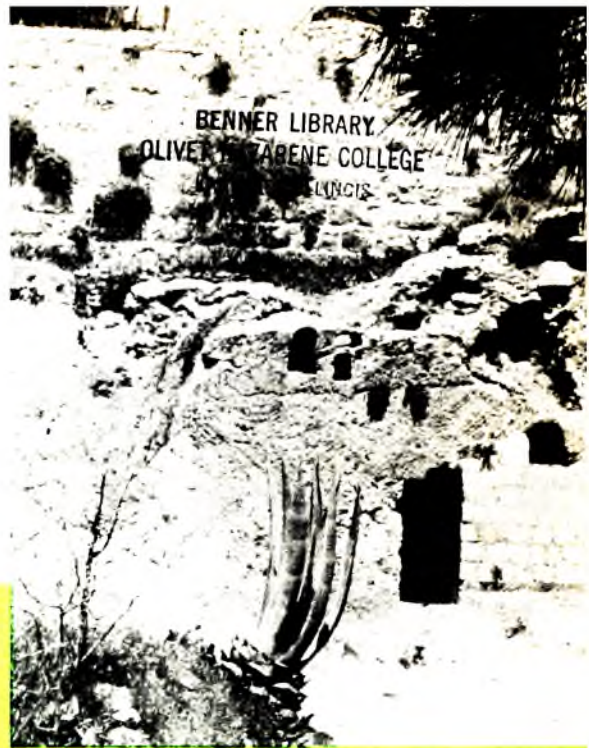
God never intended to leave men to themselves. Estrangement and enmity between God and man was the devil's idea—not God's. In fact, God simply refuses to let men go, to allow them to go their own way. The poet was right, "O Love that wilt not let me go!"

And the Church, Christ's body, will not leave men to themselves! She will send messengers, she will witness, she will plead and pray, she will go to the ends of the earth to save men from being left to themselves. Her work is a labor of love. She goes "forth and weepeth, bearing precious seed," so that she may "come again with rejoicing, bringing" her sheaves with her (Psalm 126:6).

There's a stubbornness and tenacity about the Church of Jesus Christ at her best. She doesn't give up on any man. She will not be denied until all men have heard and seen what great things God has prepared for them through His grace. □

LUKE, the beloved physician and the only Gentile author of the New Testament, gives us a clear insight of the Redeemer's resurrection in the 24th chapter of the Gospel that bears his name. The setting is still a favorite. Tourists visiting the Holy Land soon find the Damascus Gate on the north side of the old walled city of Jerusalem, and farther north, just a few short blocks from the Gate, one can find three historical spots relevant to our Lord Jesus Christ; they are Calvary, the Garden, and the Open Tomb, each close to the other.

The first blessing of the Easter story from Luke's pen is the fact that Jesus Christ himself arose from the dead and left the tomb empty. Note verses 2-3: "They found the stone rolled away . . . and entered in and found not the body of the Lord Jesus." This writer has been in that tomb; *it is empty!* "He is risen indeed!" John emphasizes it in Revelation 1:18: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen."



F. J. Olcott

SEVEN EASTER BLESSINGS

The second blessing of the open tomb lies in the fact of the *open secret*. Note in vv. 9-14. Because of the spiritual blindness of the average man, the ministry of Christ had been a mystery; they could not see into this God-man or understand His message of the new life. With the event of the open tomb, the secret was out. He was for **REAL**. Nothing about the mystery held darkness any more. He had risen and God's Son had proven His identity and His divinity.

The third blessing of the open tomb deals with the *opened Scriptures*. "He opened to us the scriptures." Jesus joins two men walking in the countryside. Their conversation is found in v. 27: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." The Bible, without question, becomes a new book to all those who have found and know the Lord Jesus as their personal Lord and Master. Life has many problems, but a search of the Scriptures has proven countless times that the Bible has the answer. The Scriptures have been opened; He reveals himself through the authority of the printed Word.

The fourth blessing of the opened tomb is the fact of the *opened eyes*. "And their eyes were opened . . . and he vanished out of their sight" (v. 31). Nothing in the world will open the eyes like a revelation of Christ. Then, and only then, will wrongs become wrongs and right become right; divine convictions give guidance for the perplexing pathway of the day we live in. As the eyes see with new sight, man becomes redeemed, a settled soul, to continually abide in the love of God. This step, and this alone, gives peace of mind and heart comfort. A focus on Christ brings a right perspective and establishing grace.

The fifth blessing of the open tomb deals with the *understanding*, v. 45: "Then opened he their under-

standing, that they might understand the scriptures." To have superstition, doubts, and fears removed, and to comprehend the truth and power of Christ's resurrection was no small achievement then or now. To clear the mist of the understanding requires a divine revelation; again, He meets our needs.

The sixth blessing of the open tomb is the message of the *burning heart*, v. 32: "Did not our heart burn within us, while he talked with us by the way?" Beyond question the mission of Christ was to touch the human heart, for here we find the very center of all of life's affections; here is the fountainhead of the soul. This divine touch took place in the life of Martin Luther as he climbed the steps of penance in the ancient church in Rome and the holy words broke in on him, "The just shall live by faith." This glorious experience also gripped John Wesley when his heart was "strangely warmed" at Aldersgate. Thanks be to God for the open tomb and the burning-heart experience that meets the need of humanity even today.

The seventh blessing of the open tomb has to do with an *open heaven*; "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." With the varied Easter blessings, the open tomb, the revealed Scriptures, the opened eyes and understanding, all had a divine purpose; but the paramount reason points to His opening heaven for all to follow Him. This was the Redeemer's ultimate purpose. He led the way through the anguish of the Garden and Calvary, and finally to the radiance of the Open Tomb. We, too, can be victors. Let everything that hath breath praise the Lord! □

by C. T. CORBETT

Bradley, Ill.



HERALD OF HOLINESS

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IN THIS ISSUE

ARTICLES

WHEN MEN ARE LEFT TO THEMSELVES	2
<i>General Superintendent George Coulter</i>	
SEVEN EASTER BLESSINGS	3
<i>From the open tomb</i>	<i>C. T. Corbett</i>
PASSOVER MEDITATION	4
<i>Poem</i>	<i>Annie Stevens</i>
TWO GARDENS	4
<i>Poem</i>	<i>Donald Hasselman</i>
FIVE EASTERS	5
<i>Dimensions of the Resurrection</i>	<i>Roy Quanstrom</i>
SINCE CHRIST AROSE	6
<i>We live forevermore</i>	<i>Charles Hastings Smith</i>
YOU WERE THERE	7
<i>Poem</i>	<i>William Boggs</i>
FROM PRAYERLESSNESS TO PRAYERFULNESS	8
<i>"When You Pray . . ."</i>	<i>Morris Chalfant</i>
BUT LATER ON CALVARY	9
<i>Poem</i>	<i>J. Kenneth Grider</i>
HOW MUCH MORE	10
<i>Helps to Holy Living</i>	<i>J. H. Mayfield</i>
EASTER SYMPHONY	11
<i>Melody of the Resurrection</i>	<i>Ed Felter</i>
ARE YOU DOING GOOD?	12
<i>"In the World . . ."</i>	<i>Jerry D. Hull</i>
EASTER VOICE	12
<i>Poem</i>	<i>Marcia Schwartz</i>
THREE TREES	13
<i>Poem</i>	<i>Nina Willis Walter</i>
SECRET CHRISTIANS	14
<i>Love brings openness</i>	<i>Harold DeMott</i>
WHY GOOD FRIDAY?	14
<i>Pen Point</i>	<i>Derl G. Keefer</i>
THE HOLY LAND	15
<i>Book Brief</i>	<i>Reviewed by C. William Ellwanger</i>
HELPING PEOPLE GET HOME	16
<i>The ministry of kindness</i>	<i>C. Neil Strait</i>
TRANSFIGURATION	16
<i>Poem</i>	<i>Maggie Culver Fry</i>
I WAS ARRESTED	17
<i>Deliverance</i>	<i>Sgt. Fred Kemper</i>
THE EDITOR'S STANDPOINT	18
	<i>W. E. McCumber</i>

STANDING FEATURES

NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>Once in a Lifetime</i>	<i>Fletcher Galloway</i>

PASSOVER MEDITATION

*Stern judgment waits within the court
while water basins filled are brought
and hands are washed of innocence
and eyes afraid of Rome or stone
cast down a man.*

*Trampled and worn the cobblestones
will bear the weight of cross or king;
His highway spread with palms turned
brown*

*beneath the press and blood still fresh
upon rejected stone.*

*Twelve candle-stubs had sealed the jar—
sweet scent preserved in amber glass
recalls a dream by mourning broke.*

*Pierced alabaster hands restore
amid the splinters
panes of hope.*

—ANNIE STEVENS
Rochester, N.Y.

TWO GARDENS

*The serpent,
The prince of death,
Spoke to a woman
In a garden,
And she believed.
The Garden of Life
Knew death.
She had tasted,
He had conquered,
And death had entered
The Garden of Life.*

*The Master,
The Prince of Life,
Spoke to a woman
In a garden,
And she believed.
A garden of death
Knew Life.
She beheld,
He had conquered,
And Life had entered
The garden of death.*

—DONALD HASSELMAN
Kansas City, Mo.

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FIVE EASTERS

THERE ARE really *five* Easters!
First, there is the Easter that is *historical*. People doubt the reality of the historical Easter. Questions are asked:

Was the Tomb empty?

Did Jesus really rise?

Could the disciples have imagined all this?

Were the graveclothes arranged as indicated?

Did it really happen?

In our age of jet planes, trips to the moon and back, Nautilus submarines, computers, and hydrogen energy, doubts about the literal resurrection of Jesus Christ abound. It seems that as we advance scientifically we decline spiritually and question more severely the reality of our risen Lord.

As man advances, his concept and knowledge of God should expand. Man's accomplishments should not discredit God, but rather each new discovery should give further proof of the greatness and might of God. If frail man can attain so much, then an omnipotent God can certainly accomplish infinitely more. I believe that not only the ancient Scriptures, but each unfolding achievement of mankind adds further proof of the mighty power of God to raise Christ from the grave.

If man can find electricity, fly tons of aluminum faster than sound, hurl three astronauts to the moon and back, sail an atomic submarine under the polar ice cap, and listen to sounds in deep space, then most assuredly an almighty God the Father can raise God the Son from the dead.

Second, there is the Easter that is *annual*. This is a day of remembrance, a day when people by the multitudes attend church. As Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). On this day the lifted-up Christ draws men to church. The message is repeated each year and we delight in hearing it: the familiar story that Christ died for our sins and was raised. For men ask these kinds of questions:

"Who will triumph, Christ or Satan?"

"Which is greater, righteousness or sin?"

"What is the final end, life or death?"

With the rising of the sun on Easter morning we rejoice, for once again it has been reaffirmed that Jesus, righteousness, and life are victorious. In a world of almost unbelievable sin, we are secure in the knowledge that Christ lives. And on Easter, annually, we go to church to enjoy the triumph and victory of our Lord.

Third, there is the Easter that is *weekly*. An early Christian document, the Epistle to Barnabas, says, "Therefore also keep the eighth day with joyfulness, the day also on which Jesus rose from the dead, was manifested, and ascended into heaven." The writer of Hebrews exhorts, "not forsaking the assembling of ourselves together" (Hebrews 10:25). The Early Church established the pattern of gathering to worship on the first day of the week. So each week, we worship in our churches on the day, Sunday, that Christ arose.

R. W. Dale, one of England's great preachers, when preparing an Easter sermon, was suddenly impressed with the reality that Jesus *was* alive. He stood in his study and exclaimed, "He lives! He lives!! He lives!!! He is present today! I shall tell my people. My people shall know. I shall preach it again and again!" From that moment, every Sunday a hymn that mentioned the Resurrection was sung in his church. There is the Easter that is weekly.

Fourth, there is the Easter that is *daily*. Luke records the account of the two men on the road to Emmaus and includes this sentence, "Jesus himself drew near and went with them" (Luke 24:15). He went with them and so He will with us. Hear again His wonderful words, "I will never leave thee nor forsake thee" (Hebrews 13:5). Listen to His promise, "Lo, I am with you always, even unto the end of the world" (Matthew 28:20).

The wonderful supporting truth of the gospel message is that Christ is with us—daily. Paul amplified it when he wrote, "Christ in you, the hope of glory" (Colossians 1:27). What a privilege, Christ with us and Christ in us! Therefore, in every challenge of this day, whether it be discouragement, tragedy, sickness, disappointment, failure, sin, or whatever, Christ is with me and in me to help face it. It may be that we will fall, fall terribly, and disappoint ourselves most, but God through Christ can lift us up again. Without Him we are victims, with Him we are victorious. Easter today, thank God.

And fifth, there is the Easter that is *final*, a day of everlasting triumph. One day, just as Jesus rose, we too shall rise. And when we do, we shall meet Him and all of the others whom we love that are even now with Him.

Five Easters; I am so glad! □

by ROY F. QUANSTROM

Kankakee, Ill.



SINCE CHRIST AROSE

by CHARLES HASTINGS SMITH
Bethany, Okla.

I LOVE EASTER. I always have and I always will. Every spring, when Easter comes, something miraculous happens to me which I cannot describe nor explain. My flesh is revived, my "inward man" is renewed, my energies are replenished, and my soul takes on a fresh buoyancy. I can walk and not be weary. I can run and not faint. My wings become like the eagle's, and I rise up above the valley of despair.

There are 52 Sundays in the calendar courtyard. Christmas may be their King, but Easter is the Queen. She comes stepping out of the "tyranny of a harsh winter" and sings: "He is not here: for he is risen." She walks out of an ancient Arimathaeon tomb, her garments still redolent with aloes, myrrh, and sweet-smelling spices. A chaplet of hallelujahs crowns her head and she carries two lilies—one is Bozrah-red, the other is Resurrection-white. Gowned with an iridescent charisma, she walks the byways, the highways, and the skyways of our modern world proclaiming a timeless truth: "He is alive . . . now and forevermore." A blossoming earth heralds it. The four winds convey it. Satan reluctantly admits it. God the Father confirms it. Saints everywhere believe it.

On that Sunday, Christ arose. The grave burst wide. The miracle occurred. His three-day skirmish with Death ended in victory. He would not succumb to the dominion of dust. Too many destinies were involved for Him to sleep too long on Joseph's bed. God's infallibility hinged on His Son's emergence from the dark shadows. Man's future as to whether he would be "winged with immortality" or "shackled with decay" rested on the Carpenter's walk from the sepulchre. Then . . . suddenly, He appeared! The keys of death, hell, and the grave dangled at His girdle. He presented himself to the startled ones who sought Him and became the "firstfruits of them that slept." May became a thunderbolt of joy. Peter forgot his years and wildly flung away his staff and ran to fill his eyes with wonder at the place where his Lord had lain.

Since Christ arose, man's faith is no longer vain. "And if Christ be not risen, your faith is vain" (1 Corinthians 15:14). Easter takes the vanity out of faith. My faith is no longer empty. The faith I carried in my bosom during childhood's accountability years was not vain. The faith I cultivated in adolescence was not vain. The faith for which I contended on the

battlefield of life was not vain. The faith that I will carry "beyond the white hawthorne hedges of time" will not be vain. The faith that will escort me across the isthmus and over the tide will not be vain. Why? All because of Easter.

Since Christ arose, man's testimony is no longer false. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up if so be that the dead rise not" (1 Corinthians 15:15). Easter takes the falsehood out of testimony. The Christian now speaks with a "new voice of authority." With Paul, the Christian can say: "For to me to live is Christ." With Peter, the Christian can testify: "Now I know of a surety." Many who have lived in the "basement of life" can now testify that they have been lifted to new heights in Him. Many who have attended the funerals of their own failures can now testify that they are "new creatures in Christ Jesus." Many who were "dead in trespasses and sins" can now testify they have been "brought up," "brought out" and "brought in."

Easter makes us unashamed witnesses. And our testimonies are needed now more than ever before. We must be His witnesses . . .

everywhere: on the housetops, aboard 727 jets, in football locker rooms, in motel restaurants, amid the ghettos' squalor, in dormitory "rap-sessions," between supermarket aisles, in high-rise condominiums. We must testify that Christ is alive and that He is Lord of all.

Since Christ arose, man's hope is no longer thwarted. "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:18-21). All of man's instinctive hopes leaped to fruition on that first Easter morning. Resurrection bugles carried the crescendos. Earth's chalices emptied their perfume. The "glad news" saddled the wind and rode around the world. Man was "begotten . . . again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Peter 1:3-4).

Job's age-old question: "If a man die, shall he live again?" is now answered. Man will live again—and in a better Land, where the cold winds never blow and where the snows never fly. He will gather with loved ones long gone beyond the veil and welcome treasures that will never fade. Yes, Fletcher Spruce has discarded his pace-maker. My parents are waiting for me just inside the portals. Jimmy McGraw is free from pain. His brother-in-law, Jimmy Dobson, is painting landscapes his eyes have never seen before. Haldor Lillenas is singing on Hallelujah Square. E. S. Phillips is done with cancer. Clyde Fisher is sitting at the feet of Jesus. Paul Martin is talking over "old times" with Methuselah. Elba Corlett is counting the rooms in her mansion. Raymond Browning is quoting poetry by the glassy sea. Emery McReynolds has thrown away his wheelchair. Grandmother Diffie is testifying on the "hillsides of glory." Since Christ arose, they live. I live. We all live . . . forevermore. Thank God for Easter! □

YOU WERE THERE

He is still being crucified.

*Today His cross is concrete and steel.
Golgotha Street has hookers
pimps
junkies
and children.*

Do you doubt?

*Feel the ghetto wounds
in His hands.*

He is still being neglected.

*When we neglect the hurting
angry
sometimes ugly
people around us.*

Remember—

*He is the one who said,
"Inasmuch"—*

*"Inasmuch as you have done it not to the least . . ."
I'd be a lot more comfortable
If He hadn't said that.
But the gospel is not comfortable,
Nor comforting to the comfortable.*

He is still being rejected.

*We are His people today
(you and me)
But often we are as guilty as the Jews were.
When we post our "Members Only" signs,
He is left out, too.*

He is still being denied.

*When we disassociate ourselves
from them,
We disassociate ourselves
from Him.*

Inasmuch, Brother.

But—God is still resurrecting Him.

*Breaking in upon our existence,
Prodding us from the tomb,
Leading us from Jerusalem
to Samaria
from exclusiveness
to openness
from the carpet of our churches
to the asphalt of city streets
from fear
to faith*

*The winds of the Spirit are whispering.
He that hath an ear, let him hear.*

—WILLIAM BOGGS
New Haven, Conn.



"WHEN YOU PRAY..."



A Challenge to Intercession

by MORRIS CHALFAN
Norwood, Ohio

FROM PRAYERLESSNESS TO PRAYERFULNESS

When the telephone company reminds us, "Long distance is the next best thing to being there," it is reminding us to communicate with someone we love. When a greeting card company offers its products for those times "when you care enough to send the very best," it is reminding us to communicate something to someone. When our florist suggests, "Say it with flowers," he is reminding us that flowers communicate whatever we want to say when and where we want it said.

Why all this emphasis on communication reminders? Because the producers of these goods and services have studied consumers enough to know that most of us do care about our friends, relatives, neighbors, and acquaintances. But they have also analyzed us enough to know that we *forget* to communicate our feelings to each other. And they further know that we are aware that any relationship that suffers from an extended lack of communication will eventually become a damaged or severed relationship. Therefore their businesses exist for and prosper from simply *reminding* us to use their product, goods, or service to communicate with each other.

Now if you and I in the busyness of our lives need to be reminded at every turn to place telephone calls or send greeting cards or flowers to people we know and have seen, how much more do we need help in remembering to communicate with our Heavenly Father, whom we have not seen!

We have already said that lack of communication leads to damaged or severed relationships. Surely none of us wants to damage or sever his relationship with God. Yet we are pursuing that course when we fail day after day and week upon week to communicate with God in a vital, personal way. Don't we need to both share our thoughts with Him, and listen as He imparts His wisdom and guidance to us?

Often we pause for a quick, "It's great to know You're up there somewhere, God. Just get me through today. I'll try for a longer talk tomorrow." But if we are honest, far too many of us all too often ignore the Holy Spirit's prompting—His reminding us to communicate with God—**TO TAKE THE TIME TO PRAY!**

I hesitate to say it, but I believe from experience as both evangelist and pastor that **PRAYERLESS-**

NESS—failure to communicate with God—is the greatest sin among us who call ourselves Nazarenes! Most of us may not be guilty of willful transgressions or commission of sin against God, but how many of us are guilty of the sin of **PRAYERLESSNESS**?

Is prayerlessness—simply forgetting or failing to communicate with God—sin? The Bible calls prayerlessness sin. We may feel more comfortable with labels such as "forgetfulness," "neglect," or even "apathy"; but the Holy Spirit revealed to Samuel that prayerlessness was sin! He said, "... God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23).

Perhaps we don't feel convicted about this sin because it is one of omission rather than commission, and we rationalize that a sin of omission is less offensive to God than an actual transgression. Well, the Bible says, "Thou shalt not steal," (Exodus 20:15), but it also says "Pray without ceasing" (1 Thessalonians 5:17). Both are direct commands of God. Are we justified in considering the violation of one less critical than the other?

How careful we must be lest we be deluded into thinking we have "sneaked by" successfully when we have slipped through a day without "having" to pray! What a psychological misunderstanding of facts—it is not that we have "put one over on the Lord"; we have just stupidly ignored the needs of our own soul and have acted in such a way that we have endangered ourselves and grieved the Holy Spirit. The one who commits the sin of prayerlessness hurts himself most of all.

Prayerlessness, or a careless attitude toward prayer, is an invitation to spiritual disaster. When the Bible tells us to "pray without ceasing," it emphasizes the absolute necessity of prayer—not as a mere form of activity, but as a relationship. This point of definition is important, for on it hinges our attitudes and responses in the matter of prayer.

Prayer as a form is universal to all religions. However, the *relationship* of prayer finds its fulfillment only in the life of one who has met Christ as Savior and Lord. To the born-again Christian, prayer is more than petition; it is the force which maintains and nourishes his spiritual life.

Prayerlessness is a symptom of deeper spiritual

maladies. It indicates that we are preoccupied with less important things, and that our devotion to the One we serve is waning. Through prayerlessness we are displaying a self-sufficiency which says, in effect, "I can do it my way, in my own strength; I'll let You know if I need help."

Three obvious results come from prayerlessness: spiritual deficiency, spiritual defeat, and spiritual drought. *Spiritual deficiency* results because we are instructed to ask, seek, and knock in order that we may have, but James tells us, "Ye have not because ye ask not" (James 4:3). Prayerlessness ties God's hands as well as our own.

We then experience *spiritual defeat* because we do not follow our Lord's admonition to "watch and pray, that ye enter not into temptation" (Matthew 26:41). How different our lives could be if only we were "prayed up" at the moment of temptation—not busy "praying through" after we have been defeated!

Also, *spiritual drought*—a poor spiritual harvest—results from our being unable to see the "fields white unto harvest" (John 4:35), because of our lack of prayer. God's work slows and suffers, while lost souls slip through our fingers.

What is the remedy for our careless, forgetful attitudes? The secular world tells us to make a list of our most-needed telephone numbers, keep a date-book of those important occasions, and stay on good terms with our florist. But most of all, make a *firm resolve* that we *will* use all these avenues to communicate with those we love. Well, we know that simply resolving this year to do better—either at sending flowers or praying—is not enough.

The matter of prayerlessness cannot be overcome simply by struggling against it. It is a sin, and as such must be dealt with—confessed to God and His forgiveness and cleansing sought, and appropriation made of His provision for victory. God already knows about our cold hearts and neglectful, forgetful attitudes about prayer, but He wants to hear us say it. If we sincerely seek His forgiveness, we can experience healing of the most disastrous of severed relationships—that between our souls and God.

Then through the power and guidance of the Holy Spirit we can build again the broken, unused lines of communication—our prayer link with heaven. First, we must ask the Holy Spirit to guide us in fixing a *definite time for prayer* in our schedule of daily activities. We will be tempted to give God the leftover time when we are worn out from the cares of the day, but if we will put our prayer time early in the day, the rest of our harried schedules will flow more smoothly.

But whatever time we—through the guidance of the Holy Spirit—set aside to communicate with God, we must make it a definite time and be consistent in observing it. Then, having shared our personal time of communication with God, we can ask the Holy Spirit to help us change our "attitude of prayerlessness" into a "habit of prayerfulness." Following the command of the scriptures to "pray without ceasing" (1 Thessalonians 5:17) does not mean we should be ever on our knees before God. But it does teach us that it is possible to live in a constant attitude and atmosphere of prayer.

How wonderful to have the prayer line open between us and God so that we need but whisper, "Lord, teach me what to say to this person," or "Lord, give me the answer to this problem." And how unexplainable the sweet peace that fills the soul when the answer to such a whispered petition is immediately given! Such is the difference between an "attitude of prayerlessness" and a "habit of prayerfulness."

Let's rebuild the damaged or severed lines of communication between ourselves and God. Ask Him just now to change your "attitude of prayerlessness" to a "habit of prayerfulness"; you need not confess your sin of omission to anyone but Him. But if you are sincere, when the work is completed—the lines repaired—a watching world, *your* world of family, friends, neighbors, and fellow church members, will witness a transformation in your life that will testify to renewed communication between you and God. □

BUT LATER ON CALVARY

—J. KENNETH GRIDER
Kansas City, Mo.

*The Lord God flung all of the worlds into space,
Revealing something of His own dear face;
He said, "Let there be light," and there was light,
Expelling the darkness from out of the night.*

*The Lord God created all things in their kind;
All creatures revealed His infinite mind:
There wasn't a blemish, there wasn't a flaw;
God looked at creation and liked what He saw.*

*The Lord God made man of the dust of the earth,
And breathing within him God gave his soul birth;
In reason and will man was like unto God,
An image receiving a favoring nod.*

*But later on Calv'ry more wonder was shown
When Christ the Lord suffered, for sin to atone;
Although man had sinned, Father's love was made known—
Now whoso believeth, God maketh His own.*



HOW MUCH MORE

by J. H. MAYFIELD — *Nampa, Ida.*



PROFOUND TEACHING in simple word pictures that spoke to man's need—that was the way Jesus taught. He took the very best in man, a parent's love for his child. By citing a parent's refusal to give a snake when the child had asked for a fish, or a scorpion instead of the requested egg, or a stone when bread was the need, He graphically portrayed for us all "*how much more* shall your heavenly Father give the Holy Spirit to those who ask Him" (Luke 11:13, NASB).

God the Father gives himself in the person of the Holy Spirit "to those who ask Him!"

The asking for, and receiving of, this greatest Gift ever given to man has implications for each of us. There are newfound opportunities. Just as parents know how to, and want to, provide basic life necessities—fish, egg, bread—*how much more* our Father in heaven wants to provide, and has made provision for, the basic necessities of our spiritual life.

We all need a pure heart, the desire always to will the right attitude and action. Jesus called this "purity of heart." He made the provision that we might have pure hearts, right intentions. "Therefore Jesus also, that He might sanctify [purify, cleanse] the people through His own blood, suffered outside the gate" (Hebrews 13:12, NASB).

Matters which have to do with the heart, the inner person, are important. The wise man, Solomon, said, "For as he thinks within himself, so he is" (Proverbs 23:7a, NASB). Jesus said that "... the mouth speaks out of that which fills the heart" (Matthew 12:34, NASB). Or consider the vision, perception, sensitivity of the pure heart. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). How is your vision? Is your "heart condition" such that your heavenly vision is 20-20? A sainted Quaker suggested that if the heavenly vision becomes dim, one should give attention to silence, obedience, humility, and *purity of heart*.

The "how much more" Jesus promised to those who put their faith in Him is also an intimate, guiding, personal Presence—the Holy Spirit.

Speaking of Him, Jesus promised, "... you know Him because He abides with you and will be in you" (John 14:17, NASB). And again Jesus said, "But when He, the Spirit of truth, comes, He will guide

you into all the truth" (John 14:17, NASB). A wise philosopher once said, "Man's greatest opportunity and task is to discover and to do God's will, which is truth lived out." No man can do that on his own. But holy living, living out the truth, is possible by the strength of the One who lives within us.

This can and should be a very practical affair in the life of the sanctified Christian. Direction and decision for today, plans for tomorrow, all come under the guiding inner Light. Integrity and fidelity prevail in the midst of complexity and the temptation to compromise. The fully committed Christian finds that it is not only possible to discover God's will and truth for himself—but that he can actually "work it out," "prove it" in everyday life. Paul, in calling the Christians in Rome to holy living, wrote: "And do not be conformed to this world, but be transformed by the renewing of your mind, that *you may prove what the will of God is*, that which is good and acceptable and perfect" (Romans 12:2, NASB). "You may prove" means to put to the test, to work out in life.

Another and inevitable consequence of the "how much more" Jesus promised is a productive life. This productivity is not susceptible to statistical measurement nor computerized programming. It is the principle of "like producing like"—figs from fig trees, grapes from grapevines, fruit of the Spirit from the Spirit-filled Christian. Look at the fruit:

- Love**—that knows no bound or limit to self-giving.
- Joy**—unspeakable and full of glory, that is, a reflection of His majesty, splendor and radiance.
- Peace**—His peace which He gives in the midst of life's turmoil and tragedy.
- Longsuffering**—patience and perseverance under stress.
- Gentleness, Kindness**—a warm goodwill to all others.

helps to holy living

Goodness—a Christ-centered guilelessness.

Faith, faithfulness, fidelity—summed up in loyalty.

Meekness and humility—which will inherit the earth.

Temperance—a practiced self-control.

A close examination of one fruit of this “Spirit Fruit Tree” shows the infinite possibilities in holy living when our source is God’s indwelling Holy Spirit—the “how much more” promised by Jesus.

What kind of Spirit-fruit is “longsuffering”?

It means patience under stress.

It is to remain good-tempered under provocation.

So how do—or should—the Spirit-filled react under stress and provocation?

They are not bitter when the circumstances of life go sour.

They are not resentful when rebuffed.

They seek no revenge when they have suffered wrong.

They are brave and courageous when face-to-face with all those things which dehumanize man.

They are patient, knowing that God’s times and providences are always accurate and adequate.

They can see and understand that their suffering is not wasted, for they know that “God works all things into something good for those who love Him” (Romans 8:28, my translation).

“How much more” did Jesus promise? Through the power and personal presence of the promised gift of the Holy Spirit there is assured purity of heart; a personal, guiding Presence; and, in everyday affairs, a life productive of the fruit of the Spirit. □

EASTER SYMPHONY

THE APOSTLE PAUL’S “Resurrection chapter,” found in 1 Corinthians 15, is one of the most sublime passages in the Bible. Paul posits the idea that the whole fabric of Christianity rests upon the Resurrection. He parades before us a number of authentic witnesses, and then proceeds to reveal what a foundation stone the resurrection of Jesus Christ really is to Christian faith.

In 1 Corinthians 15:13-19, Paul strikes a note of horror in the form of a basic rhetorical question, “And if Christ be not risen . . .” What if Christ has not been raised from the dead by God? The preaching of the gospel would be without purpose and meaning. The faith of the Church would be in vain. What tremendous expenditure of energy comes to naught, what needless suffering is experienced! Further, the witnessing of the Church would be false, there would be no comfort for the dead, there could be no purpose in life, and eternity would be but a black night of despair.

But there are other notes that are sounded in this great scripture passage. Moving from the rhetorical, Paul now strikes a note of factual happiness, when, without equivocation he says, “But now is Christ risen from the dead” (1 Corinthians 15:20).

The Bible is replete with prophetic utterances predicting the resurrection of Christ Jesus. The Psalmist said, “Thou wilt not leave my soul in . . . [the grave], neither wilt thou suffer thine holy one to see corruption.” The narrative of Jonah in the whale was prophetic of Christ’s burial and resurrection.

Furthermore, the resurrection of Christ is evidenced when a soul is converted. The life that “was

dead in trespasses and sins” is regenerated and given the resurrection life of Christ. What happiness and joy when a person finds new life in Christ! We sense the happiness of a living Christ also when we enter our prayer closet. Just knowing that Christ is alive and that He ushers us into the Heavenly Father’s presence, is a source of continuing happiness. Then there are those times when we are confronted with the death of a loved one. Here again, there is joy when one of the faithful makes his final ascent into the realms of glory, knowing that the living Savior awaits to receive him with a hearty “well-done.”

Paul adds another musical note in the symphony of life by giving us hope. The resurrected Savior has “become the firstfruits of them that slept” (1 Corinthians 15:20). In regard to the future, everything depends on the Resurrection. If there is no risen Christ, there can be no future. But there is a living Christ, and therefore there is a returning Christ. Because He lives, He will come back for His own just as He promised (John 14). Because He lives, death has lost its fearful sting. Because He was the second Adam and conquered death, hell, and the grave, we can be rescued from our relation to the first Adam’s transgressions and share in the bliss of the eternal Eden of Heaven.

May the melodious notes of Resurrection power sound forth in your heart and mine as we share this powerful and victorious Easter season. □

by ED FELTER

Arnold, Mo.



by JERRY D. HULL
Trevecca Nazarene College
Nashville



"In the WORLD . . ."

Being Christian on Main Street

ARE YOU DOING GOOD?

Often I correct my 10-year-old son to use "good" as an adjective and "well" as an adverb. Usually he agrees good naturedly and in jest recites our memorized clue, "That's right. I'm a good boy, but I do well."

Grammar teachers and picky parents are probably losing the battle, at least in America. "Doing good" is part of our informal slang. Often an inquiry about the welfare of a friend will be answered, "Oh, he's doing good." Or sometimes for added emphasis they respond, "Oh, he's doing good. Real good."

"Doing good" may be bad grammar, but it is proper theology. Unfortunately, our Christian responsibility of "doing good" has often been either

ignored or underemphasized. We evangelical Christians sometimes assume that we are responsible for only "spiritual ministries." By "spiritual" we usually include only those things that have to do with an individual's personal relationship with Christ.

We've learned well that our salvation is by grace and that any boasting is due the Lord. But where does this leave the sick, hungry, poor, handicapped, depressed, mentally ill, imprisoned, cold, ill-housed, politically powerless, and dying? These, our suffering neighbors, may have difficulty understanding our insistence upon grace. "Grace" may seem to be an unimportant five-letter word that does nothing for the mess they are in.

Many of the earth's four billion plus people find their lives illustrated by the energetic clerk who tried to market a toy puzzle. He informed the parents, "This is an educational toy which will prepare your child for living in today's world. No matter how you put it together, it never comes out right." Grotesque? Yes, but a true parable for many.

Who, more than twice-born believers, ought to respond with good works in behalf of the world's needy? Christians are uniquely qualified to do good. Barn-raisings, food baskets, and meals for the bereaved are a natural outflow of the love of God spread abroad in our hearts (Romans 5:5).

Your local congregation ought to "out-good" the combined efforts of the Optimists, Shriners, Junior Chamber, the Union's Benevolence Committee, and the town's Garden Club. Sensitive Christians recognize clearly that any act, even a cup of water, done in the name of Christ and for His glory is a spiritual ministry. Somehow that throws an entirely different light on providing recreation for patients at the state's mental health facility, making gifts for the children's hospital, tutoring ghetto kids to read, listening to a lonely elderly person, and serving as a Heart Fund volunteer.

It appears that evangelical Christians often have not read far enough. Too many congregations quit

EASTER VOICE

*Easter morn
quivers under a parchment sun.
A leaf trembles
in the wake of
an earth-shaking
phenomenon.
Softly across
two thousand years,
the breath of Jesus.
I whirl,
gasping with joy
as I hear . . .
the gentle whisper
of my name.*

—MARCIA SCHWARTZ
Falls City, Neb.

one verse too early. We have both thrilled and exhorted with Paul as he wrote, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast" (Ephesians 2:8-9, RSV).

To stop with the ninth verse, however, is like reading only one-half the recipe for a cherry pie. Paul completes the paragraph with the tenth verse. We Christians need two prepositions in order to have a complete picture of our life in Christ. It is true that we have been saved *by* grace. But the picture is incomplete unless we also learn well that we are saved *to* good works. Stated simply: we are to do good.

Paul said it well. He made it clear that the grace we freely receive equips us to do good. He wrote, "For we are his workmanship, created in Christ Jesus for *good works*, which God prepared beforehand, that we should walk in them" (Ephesians 2:10, RSV).

Could it be that we Christians also have not read all that Jesus said about doing good? Our Lord emphasized that we should be good for something while here. It's very trite, but true: "We're not to be so heavenly minded that we're of no earthly good." Jesus, in a single sentence, provided a defense against such uselessness. He said, ". . . the kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened" (Matthew 13:33, RSV).

Leaven changes its environment. Leaven makes its presence known. Leaven occasions seething, bubbling, bursting, heaving, and change. Christians make an impact. They change their world. Christians are the power of God by which to make things different.

Paul's instruction to do good works brings many things to mind. We can befriend the stranger, be hospitable to the odd, love the orphan, care for the widowed and elderly, and a thousand other good and needful things. These are ministries available to any Christian who has his eyes open to the opportunities around him. Jesus' leaven lesson raises the possibility that our pursuit of doing good may cause disruption, and challenge the accepted patterns of our world.

We Christians are called to remain in the midst of the world. We are on Main Street—right in the thick of things. Our responsibility for doing good will prod us to both deliver a freshly baked pie to a needy neighbor and vigorously challenge immorality, exploitation, and the inhumanity of man to man.

At one moment we may serve as a playground recreation leader. At another time doing good means we must root out corporate selfishness, bigotry, and political opportunism. At both moments we all-by-grace people are modern brothers and sisters of those who went into Thessalonica. May it be said of us, as it was of them, ". . . These men who have turned the world upside down have come here also" (Acts 17:6, RSV).

Isaac Watts, a long time ago, recognized that Jesus' appearance among us was for the salvation of societies and nations as well as for personal salvation.

In "Joy to the World," he wrote:

*No more let sin and sorrow grow
Nor thorns infest the ground.
He comes to make His blessings flow
Far as the curse is found,
Far as the curse is found.*

Whenever we do good by meeting human suffering or challenging injustice, we continue the purposes for which Christ Jesus came. In His own hometown, Jesus said that He had come to preach good news. But in the same breath He also announced his concern for the poor, imprisoned, blind, and oppressed. Those who would follow Jesus must both preach and do good. □

THREE TREES

1

*I was the one they cut
To make a manger,
A rough brown thing
From which night-weary cattle
Might pull a few mouthfuls of hay.
I did not know
That when they laid the Babe in me
I would be famous.
I am content.*

2

*I was the one a carpenter cut
For his young Son
To practice on; perfect His skills.
He made a bench
To set before His door
So that a weary traveler
Might sit and rest a moment.
How many strangers paused
And were refreshed!
I am content.*

3

*I was the one—
How can I bear to tell it?
From me they made a cross
To lay upon His shoulders.
I was the one
On which He was uplifted cruelly.
From one was made a manger—
A young king's cradle.
From another He made a bench
With His own hands,
And many used it.
From me they made a cross.
How can I bear to tell the sorry tale?*

—NINA WILLIS WALTER
Pico Rivera, Calif.



by HAROLD DeMOTT
Montpelier, Ind.

THE PUBLIC ALTAR and public invitations have long been a vital part of the Church of the Nazarene. This is right, and we pray it will always be so. In this emphasis, however, some people may have been overlooked. At least one man in the New Testament was a disciple without a public commitment. Still, he was following Jesus.

When Jesus was crucified, Joseph of Arimathea "asked Pilate for the body of Jesus." He wanted to provide for the burial of Christ. Accompanied by Nicodemus, he prepared the body with spices and even buried Jesus in his own tomb (Matthew 27:57-60; John 19:38-42).

John makes a very interesting observation about Joseph of Arimathea. "Now Joseph was a disciple of Jesus, but **secretly** because he feared the Jews" (John 19:38). Here was a man keeping his discipleship to himself because of fear. Three questions arise from the study of this passage.

SECRET CHRISTIANS

PEN POINTS

WHY GOOD FRIDAY?

We Christians use the phrase "Good" Friday when to many it looks more like "Black" Friday. Jesus Christ, the world's kindest, purest Man, was gruesomely murdered. He was not killed by a group of radicals, hoodlums, gangsters, or extortioners; but rather by the respectable, religious, righteous people of the nation. Therefore, the world may ask, "Why Good Friday?"

At the heart of Good Friday, as the Bible reveals, is God's love written in blood. Jesus died for the respectable, the moral, the nice, as well as for the prostitute, the scum, the "Samaritans" of the earth. Through both Testaments, that principle stands out.

Isaiah, hundreds of years before Christ's birth, foretells His passion: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5).

The "Bible in a nutshell" says, "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have everlasting life"

(John 3:16, NIV).

Paul wrote to the Romans, "We have now been justified by his blood . . ." (Romans 5:9, NIV). The plan of salvation evolved in God's mind before there was a world, and at the center stood Good Friday. The blood-stained Cross exhibits His love for us.

The truth about Christ's death on the wooden tree is more than sentimentalism. My own sins must be nailed with Him—that's the rugged truth. New life surged in me the day I grasped the meaning of this day of sacrifice. A mixed feeling of joy and sorrow overwhelmed me. Because of Good Friday, I now have a new life, a new experience, a new destiny, a new home, a new friend, a new God. I am a redeemed person.

That particular Friday takes on the reality of "Good" when seen in this light. For anyone who desires it, it really can be "Good Friday." □

—DERL G. KEEFER
Waukegan, Ill.

What creates “secret Christians” in our day? What brought Joseph out into the open? Could the same thing bring the secret Christians of our day into the open and into the church? The answers to these questions could change some of our approach to evangelism.

How many “secret Christians” are there in our towns today? Of course, there is no way to know the answer. Perhaps we can learn why they stay in secret regarding their discipleship. For Joseph, the reason was fear. His fear of the Jews may have been fear for his own safety. An open commitment to Christ might have jeopardized his job, his marriage, his position in the community. He chose safety rather than to live openly for Jesus.

Fear of criticism and ridicule may have been in the mind of Joseph. What would others think and say? The fear of others can be a real stumbling block. However it appears to the observer, this fear is real and powerful to the person involved. The Jews may have been less of a threat than Joseph thought; nevertheless, the fear was binding.

Are we justified in assuming that secret Christians of our day are bound by the same fear that imprisoned Joseph? I think we are. Fear keeps many away from an open commitment to Christ. What, then, brought Joseph into the open?

As a disciple he was aware of the life and ministry of Jesus. Joseph knew all about His arrest, trial, and crucifixion. Suddenly he comes to the fore! The death of Jesus has done in the life of this man what miracles could not do, what sermons could not do, what teaching could not do! Yes, only the Crucifixion could bring Joseph out of his secret place and cause him to make a public commitment. In this hour, he is bolder than the Eleven. Open in his commitment and loyalty, he comes and asks for the body of Jesus and proceeds to bury Him in his own tomb.

This great change is brought about by the crucifixion of Jesus. Surely Joseph saw more at Calvary than just the death of a friend. He saw what John spoke of: “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have everlasting life” (John 3:16, NIV). Here was God loving and giving.

John amplifies this in his letter. “This is how we know what love is: Jesus Christ laid down his life for us” (1 John 3:16a, NIV). The meaning and example of love is in the death of Christ. When Jesus died, Joseph saw something that brought him out of the secret, into the open, and made him a public and involved disciple. The dynamic for the change is love. The love of God demonstrated at Calvary changed Joseph just as it has been changing men for centuries!

Sermons, teaching, miracles all failed to bring Joseph into public discipleship. They will continue to fail in our day. Only the love of God demonstrated at Calvary and flowing richly through our lives will bring people into the open for Jesus.

Are there secret Christians in our towns? Surely there are, even as in Jesus’ day. Will the love of God bring people into the open for Him today? It will!

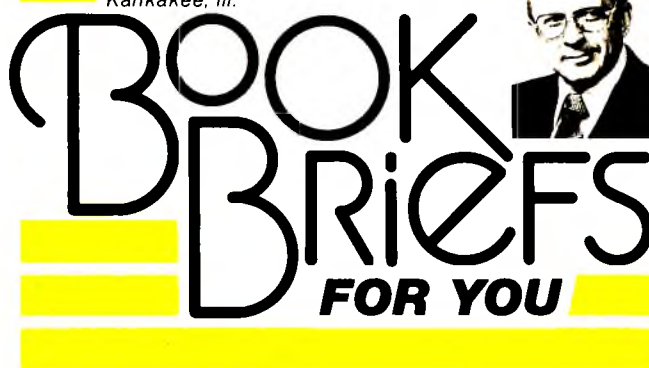
The love of God in us, in the church, reaching out

to others, is still the secret of evangelism. This love will change people and make them public disciples of Jesus.

Our task is to constantly, carefully show the love of God to others. Through our words, actions, attitudes, smiles, we tell them that God loves them and that we love them. God’s love drew Joseph into the open. God’s love, shining through us, will create new disciples in our day. □

Reviewed by

C. WILLIAM ELLWANGER
Kankakee, Ill.



THE HOLY LAND

Would you like to know more about the Holy Land? Reading this book will be a step forward in that direction! Beginning in the far north of Palestine, the author walks with the reader slowly throughout the entire land.

Dr. Frederick Owen has contributed to Holy Land studies over some 50 years. This book is a companion volume to *Jerusalem*, and is the crowning work of a lifetime of study and research.

The interesting foreword is written by Astronaut James B. Irwin, the young lad who “used to point to the moon and say, ‘I’m going to go up there someday.’” Eventually, Irwin did go up there.

Another childhood dream came true when he visited the Holy Land as a United States ambassador of goodwill. Of Dr. Owen’s book, he says, “I only wish I had had the opportunity of reading this book before I made my trip.” He concludes the foreword by saying, “I feel like an expert after reading this book, *The Holy Land*.”

You will too! Whether you have been there, or hope to go, or know you will never be able to go, this book is for you! □

by G. Frederick Owen

Beacon Hill Press
of Kansas City

To order,
see page 23.



Helping People Get Home

by C. NEIL STRAIT
Lansing, Mich.



CHARLES L. ALLEN, in his autobiography *What I Have Lived By*, tells of a conductor on a passenger train who was making his last run before retirement. A man asked him how he felt about his life as a conductor on a train. He replied: "It seems like I have spent my life trying to help people get home."*

The person who is open to others and who sees the needs and feels the hurts of people will be like the conductor—trying to help people get home. And there are several ways we can do this.

We can help people on their journey by our kindness. It is so needed in our day. Sometimes just a kind word or a kind deed is impetus for someone to continue their journey. Someone has observed that "the ministry of kindness is a ministry which may be achieved by all men, rich and poor, learned and illiterate. Brilliance of mind and capacity for deep thinking have rendered great service to humanity, but by themselves they are impotent to dry a tear or mend a broken heart."

We can help people on their journey by serving them. No less a man than Albert Einstein said one time: "A hundred times a day I remind myself that my inner and outer life depend on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am receiving."

Paul D. Moody has reminded us that "the measure of a man is not the number of his servants, but in the number of people whom he serves." There is someone who will be helped today by our serving them.

We can help people on their journey by our love and our compassion. Jess Moody has asked this probing question: "Did you ever take a real trip down inside the broken heart of a friend? To feel the sob of the soul—the raw, red crucible of emotional agony? To have this become almost as much yours as that of our soul-crushed neighbor? Then, to sit down with him—and silently weep? This is the beginning of compassion."**

The world needs love—lots of it. Everyone on the journey needs it. Some need it—now—from you and me.

Every person you meet today will need help in one, if not all three, of these areas. God gives to us opportunities to help people, through our kindness, our serving, our love, and our compassion.

And may we remember that helping others get home helps us get there too! □

*Charles L. Allen. *What I Have Lived By*. Fleming H. Revell, 1976. p. 117.
**Jess Moody. *Don't Miss It if You Can*. Word Books, 1965. quoted in *Speaker's Book of Inspiration*, edited by C. Neil Strait. Droke House/Hallux, 1972. p. 110.

TRANSFIGURATION

*One held a brimming grail,
Beaded, it bled;
Thick, from the groaning press,
Blood of His holiness,
"Take . . . drink . . ." He said.
Into my secret ear,
Nearer than heart is near,
Dark, crawling dregs I downed,
Feeble . . . then power crowned!
Under my fifth rib, near,
Drumming, His voice was clear,
"Here is a harp for thee,
Sing the new song," said He.
Radiant joy within,
Riches, where need had been!*

—MAGGIE CULVER FRY
Claremore, Okla.

DELIVERANCE

I WAS ARRESTED

My mother was a dedicated Christian. She worked in the hospital near our home in Shelbyville, Ky., as a licensed practical nurse for years. She was always telling patients and others about Jesus. Two years ago she died of cancer. Before she died, she called all seven living children around her hospital bed, had the pastor pray, and had each of us promise to meet her in heaven.

I never really quite got away from the memory or meaning of that day. Recently, while returning from a visit with the family in the Louisville area, my heart was gripped by a radio preacher's message.

Something was happening to me. It was frightening but wonderful. I know now I was being arrested by the Holy Spirit. The car seemed to be floating above the highway. The chest pains I had been suffering for miles had disappeared; I was crying. I thought, "Just look what the Lord has done for you and you can't even give up those cigarettes."

I looked at the one I was smoking. A 37-year habit that had reached a total of three to five packs a day had left me with emphysema and heart disease. I thought of the 11 cartons in the back seat of my car, purchased in Kentucky at a savings. I snuffed out my cigarette and have not wanted another since.

I soon stopped and got a room. I called my Christian daughter in Indiana. When I described what had happened she rejoiced with me and said, "You've been convicted (arrested) by the Holy Spirit. Read the Gideon Bible there in your motel room. Read the Book of Acts."

Some two months later, back home in Florida, I saw Brother Ed Irwin on Channel 45, Christian television in Miami. He announced the revival meeting in progress at the Hialeah Church of the Nazarene where Rev. Bob Moore is the pastor. The next night I attended the revival meeting. After Doug and Ed sang a few good songs, Ed preached from Hebrews 6 on "Building the Foundations."

I responded to the altar call, knelt and prayed for forgiveness. Two other times in my life I had sought and professed the Lord Jesus, but this time the Lord said, "No. Fred, you must go all the way!" I reasoned in myself, what does it mean? I almost got up and returned to my seat, but the same voice said again, "No. Fred, all the way."

"What do you mean, Lord?" I asked.

"Are you willing to die for me? . . . I died for you."

"Yes," I said, "I will even die for you, Lord."

Forgiveness and peace flooded my heart. I was saved!

It took me about seven weeks to realize all that had taken place. Time has proven that I was healed of heart

trouble, emphysema, ulcers, a 37-year tobacco habit, desire for alcoholic beverages, a filthy mind and tongue, all at one time that night in the car.

Then, that night in the revival, I was truly born again.

While in military service, after many narrow escapes and dangerous missions as a paratrooper, Para-Rescue, chief medical specialist, and sergeant-major in the Green Beret, I discovered that it was God's mercy that had kept me alive for this hour.

Once 33 men and myself parachuted in emergency chutes safely from 2,500 to 800 feet while our plane was burning and descending. It exploded in midair just seconds after the last one of us got out. Ten of the men were new recruits and had never parachuted or even flown before, yet all miraculously escaped without serious injury. The type of chute we used was rated for 5,000 feet minimum, not 2,500 or 800.

Now I am working for the Hialeah Police Department. One night, on patrol in an unmarked car, I unwittingly drove into an armed robbery in progress. The sawed-off shotgun that seconds before had been pointed in my face at point blank range tipped down slightly as my assailant sought a closer look into the car. The gun went off into my car door about six inches away. I was spared and permitted to shoot and kill my assailant and capture the other burglar, holding him while radioing for help before seeking medical aid myself.

Since I was arrested and yielded to Christ, I have given my testimony on national syndicated television and testified in many churches. Through prayer and fasting, I've seen a sister healed of cancer. Also an elderly aunt has been saved and her hearing restored. Fellow police officers, and young men I've sent to prison, are among those I've been able to introduce to Jesus.

I thought all those narrow escapes were by my own toughness and alertness. Now I know it was God. I'm so glad for His mercy that found me and changed my life completely. Though I have arrested and obtained convictions for many others, this time I was arrested. □



by SGT. FRED KEMPER

Hialeah, Fla.

"... I will deliver thee, and thou shalt glorify me."

(Psalm 50:15)

The Editor's

STANDPOINT

THE GREAT DENIAL

The resurrection of Jesus was a tremendous affirmation. It was God's everlasting Yes! to the person and mission of Jesus. It was heaven's mighty "Amen" to the quality of Jesus' life and the purpose of His death. The Resurrection validated His claim to be God's Son and man's Savior.

But the Resurrection was also a great denial. It radically negates some falsehoods which have intimidated and enslaved millions throughout history. The Resurrection was God's No! as well as His Yes.

The resurrection of Jesus is God's No! to the permanency of sin

Humanity cannot remember back to the first assault of sin upon its life. Individual and racial memories fester with misdeeds which have violated human nature and saddened human life. Our times are so tragedy-laden that many have lost the capacity for hope. It seems like sin has always been with us and always will be.

The Resurrection says No! to sin. Sin did its utmost worst by the crucifixion of Jesus. The Resurrection overthrew sin and prophesies its ultimate doom. It was the sunburst of a new age in which, at last, every vestige of sin that has ravaged the "present evil age" will be removed. The Resurrection is the herald of the coming eternal order of perfect righteousness.

"Why does the devil always seem to have the biggest guns?" This question was put to me by a student as we discussed some of the overwhelming advances of evil in current conditions. Perhaps we've all shared his sense of futility at times. The resurrection of Jesus reminds us that sin has been outgunned! The war has been decided. The issue is no longer in doubt. Nothing can prevent the ultimate triumph of the kingdom of God!

The resurrection of Jesus is God's No! to the finality of death

Death is real. Philosophies and religions which deny its reality are painting mirages in wishful minds. But while death is real, it is not final. It

looks terribly final, as those who have gazed on corpses and grieved at gravesides can attest. Death never seemed more final, or more finally triumphant, than when the blood-smeared, pain-contorted body of Jesus was taken from the Cross and laid in the tomb. The truest, noblest, bravest life ever lived had been viciously wiped out.

But on the third day He rose again! God thundered an eternal No! to the apparent finality of death. Jesus was alive, and beyond the reach and strength of death forever. Life, and not death, is the destiny of God's people. Beyond the dust and ashes that reduces our existence to a memory in others' minds is the Resurrection, and the "better country" which has no cemeteries. Because He lives, we shall live forever! The light that streams from His empty tomb falls upon our tears and creates a rainbow of quenchless hope.

The resurrection of Jesus is God's No! to the futility of life

Victimized by evil and menaced by death, millions have concluded that human life is meaningless. They view man as a helpless orphan in a soulless universe. History becomes nothing more than a daily hunt for bread and butter. The sum total of all loving and hating, birthing and slaying, living and dying, is zero. Nothing really matters and no one finally counts. The rat race of life leads only to the rat trap of death. Life is an idiot's scrapbook, the world a cosmic junk heap. The rage and frustration of this emptiness drives thousands to destroy others or themselves.

To this devastating sense of meaninglessness the resurrection of Jesus says No! There *is* purpose in human existence. We are not accidents of matter, energy, and chance. We are created to love and serve God, to love and serve one another, just as Jesus did. And if we fulfill this purpose, nothing—not even death—can cancel us out and reduce our words and deeds to rubbish. "The one who does the will of God abides forever"—this is the message of the Resurrection! □

The light that streams from His empty tomb falls upon our tears and creates a rainbow of quenchless hope.

WITNESS

“Jesus is alive from the dead!”

I don't believe it.

“But we saw Him with our own eyes!”

You just thought you saw Him.

“But we saw Him not just once, but many times.

And not at a distance, but up close. Not at night, but in broad daylight. Not just one at a time, but groups of us together. We not only saw Him, we ate with Him, talked to Him, listened to Him, learned from Him. He commissioned us to declare His word and increase His followers. I tell you, Jesus is alive!”

This is how the apostles functioned, as *witnesses* of the risen Christ.

The Resurrection was denied when it happened. It has been ever since. We need to keep one thing in mind: when the apostles affirmed it, they did so as witnesses. When skeptics deny it, they do so, not as witnesses, but as philosophers or as theologians. They do not disbelieve the Resurrection on the basis of

evidence which contradicts it, but on the basis of their world views and understanding of history. Because their interpretation of the universe and of history doesn't square with the Resurrection, they say it could not and did not happen.

I can believe the witness of apostles or the denials of those philosophers and theologians.

The apostles didn't expect the Resurrection. At first they doubted their own eyes and ears. But the evidence they experienced reversed and revolutionized their lives. They were captured by a truth for which they joyfully lived, suffered, and died. Their witness created the Church and filled the world with hospitals, schools, and homes for the unwanted.

The denial of their witness has inspired no mercy, redeemed no lives from sin, filled no hearts with hope. It has not unfettered the world or unburdened human hearts.

I choose to believe the witnesses. Jesus is alive! □

BEYOND CONDEMNATION

A campaign for moral renewal must not be negative. Exposing sin is necessary, but the condemnation of evil is not the last word the Church should speak. Our primary mission is to proclaim the Good News, not the bad fix. Our message goes beyond describing the human mess to prescribing the divine remedy.

All the sins condemned in Scripture and reported in our newspapers can be forgiven by God. Those guilty of these sins can be reconciled to God. Their hearts and lives can be transformed. They can become new persons who hate the evils they once loved, and who find their joy and freedom in doing the will of God.

The Bible does not spare sin, but it holds forth the promise of salvation to the sinful. “Don't you know,” Paul wrote, “that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers

nor swindlers will inherit the kingdom of God. And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Corinthians 6:9-11, NIV). There is the victory of grace! The very roll call of the damned becomes the constituency of the Church, as they are forgiven and cleansed by the Lord.

We do not help the lost by excusing their sins, or by refusing to name their immoral practices as sin. But we denounce sin in order to awaken and convict the sinner, who is urged to find his pardon, peace, and new life in Jesus Christ. The disease is identified so that the remedy may be applied.

When Jesus was challenged by those who objected to the company He kept, He replied, “It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance” (Luke 5:31, 32, NIV). This is our ultimate message—There is a Doctor in the house! □

CHRISTIAN LIFE



HAPPENINGS

by Melton Wienecke

MIDDLER CURRICULUM CHANGES TO MEET NEEDS

In response to comments and evaluations from user of middler curriculum, both *Middler Teacher* and *Bible Explorers* have been revised and upgraded. We are excited about these

changes, which should make the quarterlies much more flexible, complete, and useful to middler supervisors, teachers, and pupils. Beginning September, 1978, watch for these improvements.

Middler Teacher

The teacher's and supervisor's quarterlies feature these new helps.

This Lesson and the Middler. This is an all-new, brief discussion of age-level characteristics, interests, and spiritual needs of children. Each discussion is related to a particular lesson, and shows teachers how that lesson helps to meet a need of the child. Extra tips are given to help the teacher relate personally to his/her pupils, and to exemplify the truths we teach.

Special Teaching Tip. This section contains practical "how-to" information describing major teaching methods. Within a lesson, instructions are often given to use role play, creative art, creative writing, and other techniques. "Special Teaching Tip" de-

scribes in more detail how to lead middlers in these activities, what can be expected from the pupil, and how to avoid problems and pitfalls.

Important Words to Know. "I don't know how to pronounce all these Bible names and places," is a common complaint. "Important Words to Know" gives both pronunciations and simple definitions for the teacher.

We Want to Know is a response tool where teachers can express themselves—about the materials and about ideas or techniques that have worked well for them. We hope to receive more feedback from our users so we can continue to upgrade the materials and add to our store of practical, workable ideas.

Italic Printing will be used for all answers to exercises in *Bible Explorers* to make them easier for teachers to find.

Bible Explorers

The changes in *Bible Explorers* are especially exciting, because they provide the teacher with numerous op-

The People Called Nazarenes . . .

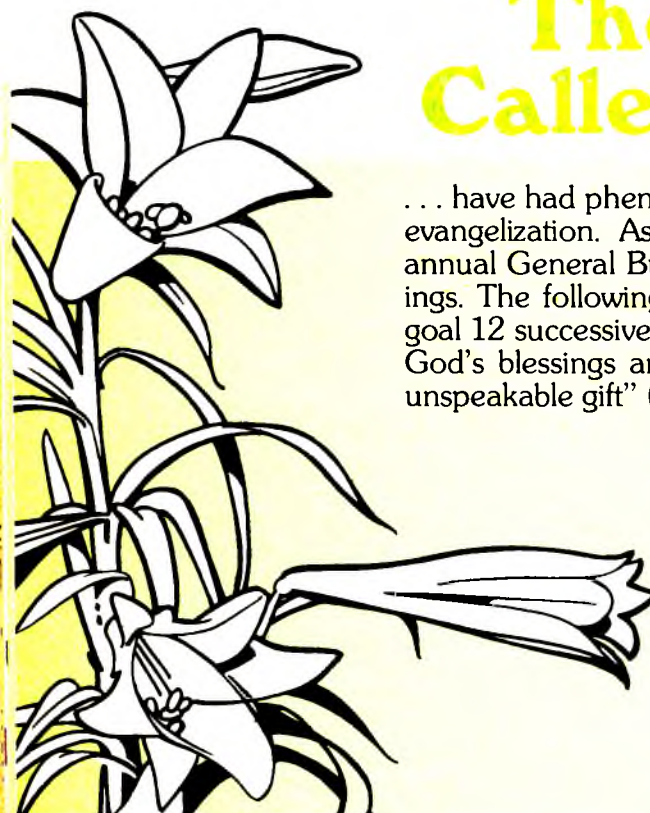
. . . have had phenomenal success in reaching their goals in giving for world evangelization. As many know, approximately 80 percent of the entire annual General Budget comes through the Easter and Thanksgiving offerings. The following chart shows that we have reached our Easter offering goal 12 successive years! This year, our sights are again high, but because of God's blessings and through His grace we will again thank God "for his unspeakable gift" (2 Corinthians 9:15).

YEAR	EASTER GOAL	EASTER OFFERING
1966	\$1,750,000	\$1,750,270
1967	1,850,000	1,866,696
1968	2,000,000	2,126,338
1969	2,250,000	2,272,285
1970	2,500,000	2,507,791
1971	2,750,000	2,839,165
1972	3,000,000	3,169,913
1973	3,500,000	3,688,312
1974	3,850,000	4,095,197
1975	4,200,000	4,254,895
1976	5,000,000	5,020,299
1977	5,200,000	5,325,512
1978	5,600,000	???????

Easter Offering

for WORLD EVANGELISM

CHURCH OF THE NAZARENE



tions for using the workbook material. Previously, *Bible Explorers* was prepared as an in-class piece only. Now, it can be used *both* in class, *and* at home.

Beginning in September, lessons in *Bible Explorers* will be printed so they can be torn from the book and sent home after class. If a class cannot finish the work at Sunday school, pupils can complete it at home. The lesson scripture is printed with each lesson so pupils can read it from the Bible for themselves.

The exciting feature of this change is that a teacher can make the choice. Although the pages are perforated for easy tearing, they will remain together as long as none are removed from the book. Teachers who want to continue using the book only in class may do so. Those who want to rip out pages and send them home have this option.

The center pull-out section of *Bible Explorers* has been extended to provide more handwork items which pupils of this age love. No matter how the rest of the book is used, the teacher can use this section from week to week.

Occasionally in *Bible Explorers* we

will be providing an evaluation tool by which the pupils can evaluate the book. With this type of feedback, we can continue to provide an interesting workbook that will meet the needs and appeal to the interests of middler boys and girls.

Are you excited about all of these changes? We hope so.

"But our Sunday school is small," you say. "We have not been using middler curriculum because we didn't think we could divide our pupils to make a middler group."

If you can find even *one* room where middlers can meet—third and fourth grades together—and if you can find just *one* dedicated teacher who loves children—you can use middler materials. Specific instructions are given in the first lesson of *every* teacher's manual to help you adapt the curriculum to even the smallest Sunday school.

Try Middler—you'll like it!

YSARI IV

Norman Shoemaker, Orville Jenkins, Jr., and Gene Van Note discuss plans for YSARI IV—Young Single



Adult Retreat International—to be held during the summer of 1978. Two retreats for single adults are planned: one at Vail, Colo., June 14-18; the other in San Diego in conjunction with the International Laymen's Conference, July 4-9.

For information on either event write:

Gene Van Note
Young Adult Ministries
6401 The Paseo
Kansas City, MO 64131

Phone inquiries may be made to:

YSARI IV—Vail
Orville Jenkins, Jr., *Director*
(405) 789-2050

YSARI IV—San Diego
Chuck Watson, *Director*
(817) 267-6104

3

NEW BOOKS EMPHASIZING THE IMPORTANCE OF

CHRISTIAN FAMILY LIFE



TO HAVE AND TO HOLD *By Alice N. Kauffman.*

The warmhearted story of a devoted Christian family and the far-reaching influence of the minister-father. John N. Nielson. Marriages are "not only sacred, but symbolic" of God's relationship to His Church, Rev. Nielson firmly believed. "Sacrificial, never-ending love" is the key to a happy relationship. Reflecting on this theme are a variety of family incidents including the loving care of an invalid wife. 72 pages. Paper. **\$1.75**

A FAMILY IS FOR TREASURING *By Wesley Tracy.*

Activity ideas for Monday Family Night chosen with the thought of encouraging family development and togetherness. Each week for a full year a varied selection of family projects are suggested such as games, picnics, attending special events, and visiting, concluding with a devotional response focused on the forthcoming Sunday school lesson. Colorfully designed with cartoons and illustrations to give added family appeal. 72 pages. Paper. **\$1.95**

FAMILY UNDER FIRE *Edited by James Dobson.*

Uniquely created in the midst of a lively two-day conversation/debate among Dr. Dobson and six concerned people of differing professions from across the country as they boldly examined issues which threaten the stability of family life. Here are real people confronting real problems for which people today are earnestly seeking answers. A soul-searching, open-minded sharing experience for all readers. 176 pages. Clothboard. **\$5.95**

Filled with Practical Applications of Benefit to YOUR Family

Order These Books **SOON** from your

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Join the
Celebration!

ALL TOGETHER THROUGH THE HOLY SPIRIT

"... all together in one place ... and they were filled with
the Holy Spirit" (Acts 2:1-4, NIV).

Easter to Pentecost Attendance Challenge April 2—May 14

Let these specially created items help your church reach out
to new people



POSTER

The pacesetter . . . proclaiming the theme . . . announcing the goals . . . recording weekly attendance. 17 x 22". Placed in every classroom, this beautiful poster will create an atmosphere of interest and excitement throughout these seven weeks.

U-7801

75c; 3 for \$1.50

COMMITMENT/REMINDER CARD

Involvement—an important key to achieving weekly goals. Members individually pledge their faithfulness in attendance, outreach, and prayer. Detached portion is a personal reminder of commitment. 3½ x 8¼". *Be sure to have an ample supply so everyone may sign up.*

U-7803

Package of 50 for \$1.50

THEME CHORUS SHEET

Music to make the heart sing and motivate a spirit of oneness. The whole church will enjoy these two theme choruses "Bond of Love" and "Where the Spirit of the Lord Is." An appropriate "keepsake" of the occasion. 5½ x 8½".

U-7802

Package of 25 for \$1.00

BUSINESS (invitation) CARD

This unique invitation includes seven cards (a different design for each week) with Church of the Nazarene emblem, scripture, and Sunday's date. Reverse side imprinted "I must be about my Father's business," and space for local church stamp or personal message. 2 x 3½".

U-7804

Package of 50 each of 7 designs (total of 350) for \$3.00

LETTERHEAD

An effective way of informing your members and maintaining enthusiasm during this campaign. Suitable for personal correspondence, general mailing, and handbills. 8½ x 11". *You'll want enough for one or two church-wide distributions.*

U-7805

Package of 50 for \$1.75

FOLLOW-UP LETTER

Just add the signature of the pastor and/or director of Christian Life and you have a friendly message to send *all* who signed a commitment card, encouraging them to be faithful each of these seven Sundays.

U-7806

Package of 50 for \$1.75

**All Pieces Theme-Design Coordinated in Multi-Color
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NOTE: Material should be on hand ready to use by Week of March 19.

LEADING CHURCHES IN THE 1977 THANKSGIVING OFFERING

The final total of our 1977 Thanksgiving Offering was \$5,562,012.36. This not only exceeded our goal, but is the largest offering that has been received during the history of our church. We want to thank everyone who helped in attaining this goal. The offering certainly shows the loyalty and devotion to God of the people called Nazarenes.

The 10 largest offerings in 7 categories, based on the amount raised for all purposes, are listed below.

Group I

(under \$10,000 raised for all purposes)

1. Houston, Tex., Denver	\$1,319.00
2. New Haven, Ind.	754.64
3. Akron, Colo., Peniel	658.00
4. Mooresville, Ind.	598.50
5. Excel, Ala.	567.00
6. McMinnville, Tenn.	542.25
7. Dyersburg, Tenn.	542.00
8. Flint, Tex.	531.00
9. Peoria, Ill., Golden Acres	525.00
10. Rowlands Chapel, Chester, Ga.	500.00

Group II

(\$10,000-\$19,999)

1. Dresden, Ohio	\$1,878.66
2. Milton-Freewater, Ore.	1,300.00
3. Du Quoin, Ill.	1,201.00
4. Victoria, Tex.	1,165.50
5. Hoopeston, Ill., Westside	1,127.51
6. Pixley, Calif.	1,105.45
7. Kennard, Ohio	1,100.00
8. Lomax, Ill.	1,100.00
9. Dogwood, Mo.	1,071.00
10. Fort Saskatchewan, Alberta	1,070.00

Group III

(\$20,000-\$39,999)

7. Rimby, Alberta	\$3,440.00
2. Caruthers, Calif.	2,919.26
3. Corbin, Ky.	2,880.00
4. Duxbury, Mass.	2,761.61
5. McPherson, Kans.	2,746.00
6. West Columbia, S.C., Trinity	2,640.68
7. Casey, Ill.	2,561.00
8. Blanchester, Ohio	2,510.32
9. Charleston, S.C., St. Andrews	2,500.00
10. Summersville, Ky.	2,400.00

Group IV

(\$40,000-\$79,999)

1. Placentia, Calif.	\$6,351.00
2. California, Pa.	6,120.50
3. Ottawa, Ontario, Trinity	5,388.97
4. Louisville, Ky., Trinity	4,595.00
5. Baker, Ore.	4,417.00
6. Lafayette, Ind., First	4,387.96
7. Brea, Calif.	4,239.25
8. North Vernon, Ind.	4,138.69
9. Harris Chapel, Selma, Ind.	4,077.75
10. Fort Smith, Ark., Trinity	4,054.00

Group V

(\$80,000-\$149,999)

1. Hendersonville, N.C., First	\$8,318.05
2. Gallipolis, Ohio	7,775.00
3. Birmingham, Ala., First	7,741.42
4. Kansas City Central	7,704.45
5. Bakersfield, Calif., Olive Knolls	7,400.25
6. Spokane, Wash., Valley	7,300.00
7. Ottawa, Ill., First	7,291.73
8. Pisgah Community, Ohio	7,209.95
9. Chico, Calif., First	7,054.54
10. Charleston, W. Va., Elk River	7,000.00

Group VI

(\$150,000-\$249,999)

1. Tulsa, Okla., Central	\$12,881.05
2. Clovis, N.M., First	10,545.20
3. Chattanooga, Tenn., First	10,501.26
4. Eugene, Ore., First	10,400.00
5. Indianapolis First	10,392.59
6. Chicago First	10,000.00
7. San Diego First	10,000.00
8. Denver Lakewood	9,957.21
9. Oklahoma City Western Oaks	9,500.00
10. Portland, Ore., First	9,489.00

Group VII

(\$250,000 and over)

1. Salem, Ore., First	\$30,000.00
2. Kankakee, Ill., College	22,597.83
3. Olathe, Kans., College	22,382.11
4. Arlington, Va., Calvary	20,301.38
5. Nashville First	15,623.13
6. Wichita, Kans., First	15,200.00
7. Beaverton, Ore.	13,112.00
8. Oskaloosa, Ia., First	12,981.33
9. Kansas City First	12,500.00
10. Indianapolis West Side	12,000.00

—Department of Stewardship

OF PEOPLE AND PLACES

Randy Michael has been named to the 1977 edition of *Outstanding Young Men of America*. Michael is director of the Institute for Christian Counseling located in Lenexa, Kans.



Rev. Michael is a 1968 graduate of Northwest Nazarene College, Nampa, Ida., a 1971 graduate of Nazarene Theological Seminary in Kansas City, and is currently a Doctor of Ministry candidate at Midwestern Baptist Seminary in Kansas City, with major studies in counseling and marriage enrichment. He also directs Life-Resource Ministries which specializes in preaching, seminars, and enrichment resources for the local church.

Rev. Michael has pastored churches in California, Colorado, and Kansas City. □



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Lance Garrett, 18, won first place—instrumental at the Christian Artists' Music Seminar, held in Estes Park, Colo., during the month of August. Lance's piano ability earned him \$100 cash, \$1,000 tuition toward a European tour with the Continental orchestra and singers, \$1,000 toward college tuition, and a trophy. Lance is a member of Denver First Church, where he is active in the music department. A graduate of Thomas Jefferson High School, he was accepted into the music school of Colorado University at Boulder this fall. □



BOOK BRIEFS ORDER COUPON

See page 15 for description.

Please send _____ copies of

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by **G. Frederick Owen**

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HERALD OF HOLINESS

1977 Subscription Campaign Winners



The dedication of the newly-expanded Sunday school and fellowship facility at the Dalton, Mass., First church was held December 1. Pictured (l. to r.) are: Gerald Fuller, pastor of Great Barrington church; Alton Swift, pastor of Dalton First church; and District Superintendent William Taylor. Most of the labor and material was donated by members and friends.



Pictured are the 1977 subscription campaign winners. District superintendents whose districts won in the five membership groups (l. to r.) are: Dr. George Scutt, Northwest Indiana; Dr. James E. Hunton, Illinois; Rev. Phil Riley, Dakota; Rev. Ralph E. West, Louisiana; and Rev. Paul D. Mangum, Philadelphia.



The Conejo Valley church was dedicated January 15, with Rev. Paul Benefiel, Los Angeles district superintendent, speaking. The newly completed district home mission project was built for \$255,000, or \$40.51 a sq. ft. The General Church Loan Fund issued a loan of \$60,000 to pay a portion of the cost of the building, which seats 298. The four-and-one-half-acre site was purchased in 1973 at a cost of \$100,000. A parsonage was constructed on the property for \$47,500, now valued at \$130,000. M. Wayne McGuire is the pastor of the church, located in the Newbury Park section of Thousand Oaks, Calif. There are currently 51 members. Rev. E. H. Edwards is the associate pastor and Edwin H. Anderson is the minister of music.

Five Winning Districts

Group	District	%	Superintendent	Campaign Manager
I	Illinois	131	Dr. James E. Hunton	Cecil Carroll, Jr.
II	Philadelphia	115	Rev. Paul D. Mangum	Rev. David P. Griffin
III	Northwest Indiana	135	Dr. George Scutt	Rev. Verl Ballmer
IV	Louisiana	123	Rev. Ralph E. West	Rev. Larry J. Hoffpauir
V	Dakota	167	Rev. Phil Riley	Rev. Robert C. Hockett

Louisiana forged to the top of the Group IV districts in the 1977 *Herald of Holiness* subscription campaign. No district challenged the leaders in the other groups, who repeated their winning ways for 1977—Illinois, Philadelphia, Northwest Indiana, and Dakota. Announcement of the winners was made by Dr. W. E. McCumber, editor, January 9, at the Nazarene Leaders' Conference dinner in Oklahoma City.

Superintendents of the five winning

districts were given laser-engraved pieces for their desks. The campaign managers for these districts were sent a \$100 gift certificate from the Nazarene Publishing House.

Thirteen other districts went over 100 percent and their superintendents and campaign managers were awarded a gift for their achievement. The Washington district had 99.8 percent—missing their goal by just four subscriptions. Two other districts had 97 percent. The number of districts reaching 100 percent regrettably decreased by three in 1977.

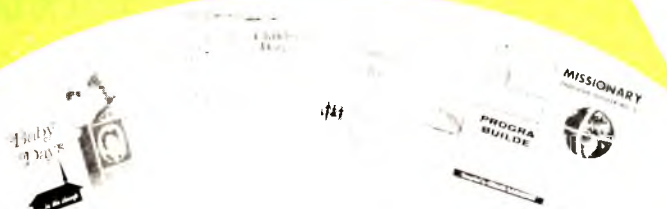
During the year, five districts increased their percentage of goal by more than 10 percent: Northeast Oklahoma, 30 percent; Mississippi, 24.9 percent; Hawaii, 18 percent; Southern California, 12 percent; Arizona, 10.3 percent. Southern California, lagging in subscriptions for a number of years and the largest district, increased their subscriptions by over 1,000 and pulled above the 50 percent mark.

The subscription campaign months for all districts were listed on the back cover of the January 15 *Herald of Holiness*. Thirty-two districts had their campaigns last month. Fifteen more are collecting subscriptions in March.

The *Herald* belongs in every Nazarene home, and it is an evangelistic tool for reaching new homes with the gospel. Increase your subscription list this year. Help your district challenge the pace-setting districts! □

Fillenas PROGRAM BUILDERS for Special Days coming up

Marvelous time and work savers that have proven their worth over the past 30 or more years. Compiled by GRACE RAMQUIST, who gathers material from many sources and writes to provide an outstanding selection of recitations, exercises, readings, plays and songs for every age-group. *And with no duplication!*



- MP-2** Baby Days in the Church No. 2 **95c**
- MP-304** Mother's Day and Father's Day No. 4 **95c**
- MP-305** Mother's Day and Father's Day No. 5 **95c**
- MP-107** Children's Day and Rally Day No. 7 **95c**
- MP-108** Children's Day and Rally Day No. 8 **95c**
- MP-501** Promotion Day Program Builder **95c**
- MP-601** Special Events in the Church **95c**
- MP-701** Young People's Program Builder **95c**

MP-202 Missionary Program Builder No. 2 **95c**

NOTE: For a complete listing, consult the latest copy of our "Master Buying Guide."

NAZARENE PUBLISHING HOUSE
Kansas City, Missouri 64141

HERALD OF HOLINESS

1977 Subscription Campaign Results

DISTRICT	1977 Goal	Largest Number of Subscriptions in 1977	Percent of Goal Reached	Increase in Percent Over 1976
GROUP I (over 8,000 members)				
Illinois	4,502	5,886	131	-14
Southwest Indiana	4,250	4,621	109	-5
Kansas	4,144	3,874	93	-6.8
Central Ohio	4,817	4,325	90	-7
Akron	5,388	4,437	82.3	-2.7
Northeastern Indiana	5,396	4,415	81.8	-6.2
Kansas City	4,068	3,307	81.3	+3.3
West Virginia	5,983	4,793	80	+1
North Central Ohio	4,224	3,343	79	-11
Northwest Oklahoma	4,025	3,086	77	-9
Southwestern Ohio	5,491	3,929	72	-2
Michigan	4,959	3,503	71	+2
Eastern Michigan	4,287	2,890	67.4	+8.4
Alabama	4,194	2,824	67.3	-13.7
Tennessee	4,562	2,646	58.0	-1
Oregon Pacific	5,115	2,961	57.8	-3.2
Colorado	4,895	2,814	57.5	+5
Los Angeles	5,240	2,935	56	+3
Southern California	8,090	4,116	51	+12
GROUP II (6,000 to 8,000 members)				
Philadelphia	3,426	3,933	115	-4
Iowa	3,104	3,258	105	-5
Washington	3,329	3,325	99.8	-3.2
Northwest	3,670	3,548	97	-1
Intermountain	3,522	3,288	93	-2
Northwestern Ohio	3,273	2,999	91.6	-2.4
Central Florida	3,001	2,742	91.4	+6.4
Arizona	3,236	2,954	91.3	+10.3
Northern California	3,082	2,620	85.5	-7.5
Washington Pacific	3,861	3,293	85.3	+9.3
Virginia	3,095	2,555	83	-17.3
Pittsburgh	3,957	3,235	82	-21
Missouri	3,618	2,899	80	-7
Chicago Central	3,500	2,707	77	-8
West Texas	3,664	2,574	70	-
Dallas	3,061	2,049	67	-3
Georgia	3,578	2,243	62.6	-1.4
Indianapolis	3,868	2,409	62.3	+1.3
Kentucky	3,558	2,189	61.5	-17.5
Central California	3,095	1,875	60.6	-12.4
GROUP III (4,000 to 6,000 members)				
Northwest Indiana	2,997	4,060	135	-
Northwestern Illinois	2,802	3,537	126	-3
Northeast Oklahoma	2,112	2,193	104	+30
Upstate New York	2,095	2,031	97	-3.4
New England	2,630	2,445	93	-5
Southwest Oklahoma	2,414	2,207	91.4	+4.4
South Carolina	2,693	2,452	91.1	+4.1
North Arkansas	2,060	1,864	90	-1
North Carolina	2,203	1,950	88.5	-17.5
Sacramento	2,989	2,645	88.5	+5
Southern Florida	2,482	2,060	83	-8
North Florida	2,016	1,614	80	+2
Japan	2,742	2,132	78	-1
East Tennessee	2,470	1,850	75	-1
Houston	2,451	1,636	68	+3
South Arkansas	2,393	1,500	63	+3
New Mexico	2,052	1,246	61	-14
Eastern Kentucky	2,763	1,613	58	-1
GROUP IV (2,000 to 4,000 members)				
Louisiana	1,630	2,008	123	+1
Canada West	1,562	1,818	116	-4
Minnesota	1,244	1,353	109	-3
Wisconsin	1,188	1,278	108	-24
Rocky Mountain	1,171	1,252	107	+5
Nebraska	1,171	1,230	105	-10
Mississippi	1,779	1,866	104.9	+24.9
Northeast Oklahoma	1,869	1,950	104.3	-6.7
Canada Central	1,323	1,268	96	+5
Maine	1,701	1,614	95	-
New York	1,740	1,320	76	-12
San Antonio	1,999	1,382	69	-1
GROUP V (under 2,000 members)				
Idaho	937	1,874	167	-19
Nebraska	458	602	131	-14
Canada Pacific	484	577	119	+6
Hawaii	361	338	94	+18
Canada Atlantic	674	501	74	-1



Recently the Church of the Nazarene was organized in Sinoia, Rhodesia, with 11 charter members, 8 by profession of faith. District Superintendent D. I. Chavunduka and Mission Director J. M. Barnell made organizational remarks. Rev. L. V. Wright of the Bulawayo, Rhodesia, church brought the message and received the members. Four children were also dedicated to the Lord. There were over 65 present in the service. R. J. Wissbroecker is the pastor. The charter members are shown with Rev. L. Wright (far l.).

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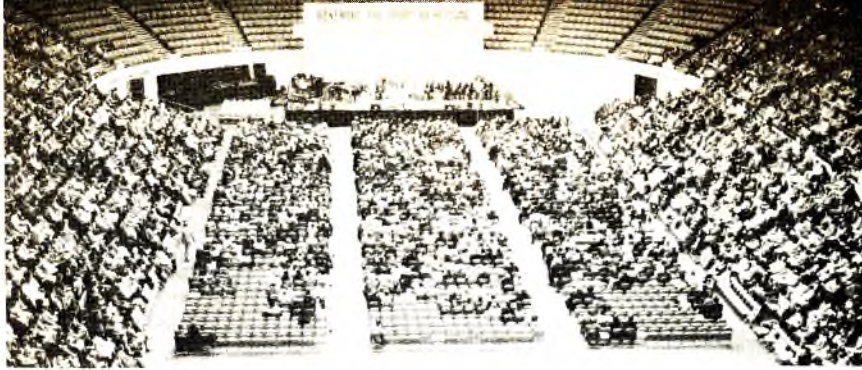
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**7,000 ATTEND
10TH MID-QUADRENNIAL
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The 1978 Mid-Quadrennial Conference on Evangelism, January 10-12, can be called "historic" since it came at a time when the Church of the Nazarene was showing serious signs of leveling off in its growth pattern, according to Dr. Don Gibson, executive director of the Department of Evangelism. He noted that the same kinds of signs were evident when Dr. James B. Chapman gave his famous "All Out For Souls" address in 1946 and called the church to prayer.

In his time Dr. Chapman pled with the leaders to make the winning of

souls of paramount importance in their programs. He said, "I know we face matters of policy, but I wish these matters might take their places as spokes in a wheel, the hub of which is soul passion, soul burden, all out for souls."

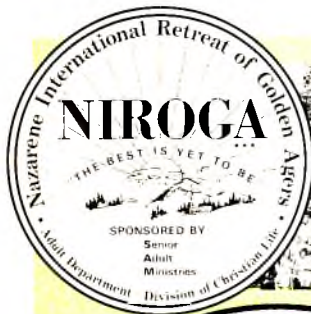
Tuesday, January 10, the evangelists were given a reduced version of ministerial enrichment, called EECON (Evangelists' Enrichment Conference), which concluded with a moving challenge by retired General Superintendent Edward Lawlor.

In his keynote address on Tuesday night, Dr. Gibson raised three questions: Why do we have such a conference? What are its goals? and How are the goals made personal?

He gave four reasons for the conference: (1) to lift up Christ—to sharpen our focus on the primary objective; (2) to go "all out" for souls—to kindle the fires of compassion; (3) to renew the spirit of revival; and (4) to take a look at our target—on to a million.

Dr. Gibson commented, "It is interesting to note the statistics Dr. Chapman used, 'in 1945 it took 50 Nazarenes to add a single member to the church. It took 50 churches and 3,000 members to add one new church.' In 1977 it took 17 Nazarenes and \$4,703 to add a member, while it took 61 churches and 5,632 Nazarenes to add one new church." A record high of 39,623 new Nazarenes were received in 1977, but 16,942 were dropped from the rolls. The total of 256,274 new Nazarenes toward the decade goal of 500,000 by the end of 1980 "is a possibility," says Dr. Gibson, "but we have to step up our pace."

In answering the second question, Dr. Gibson gave two goals for the conference: to reaffirm the church's position to live, preach, and teach a



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Dr. Jerald Johnson, executive secretary of the Department of World Mission, (l.) looks on as Dr. Don Gibson, executive director of the Department of Evangelism, speaks with two district superintendents from Mozambique.

dynamic holiness evangelism; and to take the Good News of the gospel to every hamlet, village, town, and city in the world. To accomplish these goals, evangelism must be given top priority and renewal must take place—genuine spiritual revival.

To make the goals personal, Dr. Gibson cited Matthew 13, pointing out that there are three essential elements: the soil, the seed, and the sower. He interpreted Jesus as saying God, the Sower, takes His seed, the Church, and plants it where He chooses in the soil of the world, and He does this for only one reason—to produce a harvest.

Dr. V. H. Lewis, in his message Wednesday night, January 11, insisted that revival meetings were the main line of the church's evangelistic program. He called the church to join the general superintendents in setting aside one night a week (any night) to pray sometime between 10 p.m. and midnight for revival in 1978. By February 15, more than 440 had written the general superintendents that they were accompanying them in this commitment. Not included in this count are many congregations who have been challenged in turn by their pastor to join the growing number of Nazarenes praying for revival.

The day sessions of the conference were given to important phases of evangelistic work, personal witness, prayer, and the use of the Word of God. Dr. William M. Greathouse, general superintendent, presented an

exposition on Ephesians 2 toward a doctrine of the church. He described three concepts which have formed the self-understanding of the church. They are the Body of Christ, the people of God, and the habitation of the Spirit.

Thursday afternoon General Superintendent George Coulter spoke on the theme "The Bottom Line." He challenged the church to set the pace in evangelism rather than to be imitators. He called for clear-cut holiness preaching. He deplored the "back door" losses. He urged a program of "discipling" new converts.

The conference concluded with General Superintendent Charles H. Strickland warmly summoning the church to "march toward a million" members, brought into the church through holiness evangelism. He said, "God spoke to me today; He told me to tell His Church to MARCH!" Those who heard Dr. Strickland in the final service of the conference in Oklahoma City, January 12, sensed a ring of divine authority in his voice. He called again and again, "Let us march! Let us march!"

Dr. Don Gibson tells of a 12-year-old boy with his eyes fixed on Dr.

Strickland as he was pleading with the audience. Tears were coursing down his cheeks; he seemed to be transfixed listening to the general. Though Dr. Strickland did not make a direct appeal, several came down to the front of the platform to pray. Dr. Gibson says, "I had forgotten about the young man as the service was dismissed, until I felt a tug on my sleeve. I looked down to find this same young man. He asked me a startling question, 'Mister, did that man mean what he said?' I told him he certainly did. Then he said, 'Then why didn't more people start marching?'" □

—NCN

OF PEOPLE AND PLACES

Jim Arthur, a member of the Connersville, Ind., Gortner Memorial Church, was unanimously elected by the Connersville Chamber of Commerce to the presidency of that organization, effective March 1, 1978. Jim is a fast-food restaurant owner-operator, and he and his family are active in the work of the local church. □



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Pictured (l. to r.) are General Superintendents George Coulter, V. H. Lewis, Eugene L. Stowe, and William M. Greathouse; and B. Edgar Johnson, general secretary.

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MOZAMBIQUE MAPUTO—Simiao Mandate, Caixa Postal 4, Matola, Maputo, Mozambique, Africa

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A. CARL ODLE from Custer, Okla., to Scotts-bluff, Neb

JON RASCH from Gaylord, Mich., to Hart, Mich.

BOBBY G. ROBISSON from Branson, Mo., to Webb City, Mo.

FRANCIS M. RUNYON from Smith Center, Kans., to Scott City, Kans.

RICHARD SCHENCK from associate, Toledo (Ohio) Oregon to Bellevue, Ohio

LEON SUTTERFIELD from Marlow, Okla., to Oklahoma City (Okla.) Shields Blvd.

JAMES D. TAYLOR from associate, Hartsville (S.C.) First to Cayce, S.C.

DANIEL W. THEW from associate, Bel Air, Md., to Oxon Hill (Md.) Washington Trinity

IRA L. TRUE from Glendale (Calif.) First to Ridgecrest, Calif.

CHARLES WILLIAMS from student, Nazarene Theological Seminary, Kansas City, to Vermilion, Ohio

LARRY WILLIAMS from Cayce, S.C., to Orangeburg (S.C.) Highland Park

CORRECTIONS:

DAVID L. PERRY is not pastoring Peru First Church in Indiana. RON SHANER continues to pastor at Peru First

JAMES F. SOUTHWORTH remains pastor at Austin (Tex.) Grace Church of the Nazarene.

H. T. SHEARER has moved as building superintendent to Austin Grace.

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ANNOUNCEMENTS

San Angelo, Tex., First Church, will celebrate its 50th anniversary on April 16. All former pastors, members, and friends are urged to attend. There will be open house Saturday evening, April 15. For information contact Mrs. Marvin Gilley, 233 Westwood Dr., San Angelo, TX 76901, or phone 915-949-1630.

The **Marsing, Ida., church**, organized in 1918, will be celebrating 60 years of continuous ser-

vice this year. There will be a homecoming, May 28, 1978. Old photos and other memorabilia are desired. All former pastors and friends are cordially invited. Contact Rev. Doug Money, Box 55, Marsing, ID 83630. Church phone—836-4184.

VITAL STATISTICS

RETIRED PASTOR DIES

Rev. Erven Eugene (E. E.) Reep, 76, former pastor of Overland Park, Kans., Antioch Church for 12 years, died February 7 in Lawrence, Kans. He had undergone surgery January 27, and suffered a heart attack on January 30.

Rev. Reep came to the Church of the Nazarene from the Evangelical Church. His credentials were recognized in 1945. He pastored Nazarene churches in Neodesha, Kans., and Lawrence before going to the Antioch Church in 1953. He later pastored the Lawrence Holiday Hills Church for two years, and officially retired in 1970.

Funeral services were conducted by Rev. Riley Laymon, assisted by Rev. Robert Crew and District Superintendent Milton Parrish.

Surviving are his wife, Martha, of Lawrence; and three daughters: Kathleen (Mrs. Richard) Gilbert, Wichita, Kans.; Frances (Mrs. Bill) Draper, Bourbonnais, Ill.; and Mrs. Eunice Fitzgerald, Fort Wayne, Ind.

INA LAMBERT EXPIRES

Ina (Mrs. William) Lambert, 93, died in Cheyenne, Wyo., Jan. 29. She had been seriously ill for some time. Funeral services were in Smith Center, Kans., Jan. 31. Dr. V. H. Lewis, general superintendent, officiated.

Mrs. Lambert is survived by three children: Esther (Mrs. V. H. Lewis), Olathe, Kans.; Rev. Willis Lambert, Dallas; and Rev. J. Wilmer Lambert, Syracuse, N.Y.. Upstate New York district superintendent; seven grandchildren; and four great-grandchildren.

DEATHS

REV. HARRY ANDERSON, 84, died Jan. 24 in Hugoton, Kans. Funeral services were conducted by Rev. Tom Trimble and Rev. Sumner Morrison. Rev. Anderson pastored for many years in Kansas and Nebraska. He is survived by his wife, Minnie; one son, Dr. John Anderson; one daughter, Ruth Johnson; nine grandchildren; and nine great-grandchildren.

CLIFFORD E. BALLOU died Oct. 2 in Phoenix. Services were conducted by Dr. Claude L. Chilton and Rev. H. E. Wilson. He is survived by his wife, Mamie; and two daughters, Mrs. Edith Knopf and Mrs. Joan Durniat.

AMELIA BLACKSTOCK, 83, died Jan. 25 in Pittsburg, Tex. Funeral services were conducted by Rev. Clint Acker and Rev. Wayne Johnson. Surviving are 1 son, Karry Madden; 3 daughters, Louella Cargile, Margie Richardson and Edelle Bynum; 12 grandchildren; 29 great-grandchildren; and 1 sister.

MAYBELLE E. BROWN, 80, died Jan. 22 in Coopersville, Mich. Services were conducted by Rev. Ronald Kelley and Rev. Willis E. Weaver. Survivors include one brother and two sisters.

REV. D. BRUCE COLEMAN, 65, died Jan. 28 in Coeur D'Alene, Ida. Funeral services were conducted by Rev. Roger Wegner. Interment was in Myrtle Point, Ore., with service conducted by Rev. Fred Holliman. Rev. Coleman was a minister for 44 years. At the time of his death he was a staff member at the Coeur D'Alene church. He is survived by his wife, Selma; 3 sons, Lew, Richard, and Willard; 10 grandchildren; 1 brother; and 2 sisters.

JAMES ANTHONY CUNNINGHAM died shortly after birth, Jan. 26 in Angola, Ind. Funeral services were conducted by Rev. Edward Wilsberg with interment in DeKalk County, Ind. Surviving him are his parents, James and Arlene (Derrrow) Cunningham; his paternal grandmother and maternal grandfather.

A Strategy for Local Church Growth

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GROW

PAUL R. ORJALA

Drs. Roy Hurn and Earl Wolf discuss the new book with author Dr. Paul Orjala.

DENOMINATIONAL-WIDE STUDY

February—March 1978

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MOVING MINISTERS

WILLIAM D. ARNDT from student, Nazarene Theological Seminary, Kansas City, Mo., to Mount Vernon (Ill.) Trinity

RAYMOND C. BARR from Oakwood (Ill.) Gray's Siding to evangelism

R. DEAN FERGUSON from Coweta, Okla., to Quanah, Tex.

JERRY W. FRYE from associate, Cape Girardeau, Mo., to Eldon, Mo.

LAWRENCE GILLILAND from associate, Houston (Tex.) Irvington to Fairbury, Neb.

NEWS OF RELIGION

JUANITA J. GILLAHAN, 46, died Jan. 31 in Louisville, Ky. Funeral services were conducted by Rev. Larry McGranahan. Surviving her are her husband, William, and one son, Tracy.

LENA M. HOSKINS, 72, died Jan. 16 in Kingsbury, Ind. Funeral services were conducted by Rev. J. William Selvidge in La Porte, Ind. Survivors include her husband, Aaron; three sons, Raymond, Wayne, and Glen; five daughters, Violet Wurtsbaugh, Eileen Morgan, Vera Trim, Lorraine Beahlor, and Tola Haley; and several grandchildren and great-grandchildren.

RUTH SUMAN HOUCK, 19, died Jan. 7 in Findlay, Ohio, after a brief illness. Funeral services were conducted by Rev. Cecil Cook and Rev. Verne Gambill. She is survived by her husband, Larry; her parents; two brothers; and one sister.

EMMA MINOTT, 64, died Jan. 24 in Florida. Services were conducted in South Portland, Me., by Revs. G. Whetstone, McIntire, and Hendren. Survivors include her husband, Theodore; 2 sons, Theodore, Jr., and Bernard; 3 daughters, Elizabeth, Priscilla, and Donna; and 12 grandchildren.

GURTHA OLIN RODDA, 71, died Jan. 14 in Pasadena, Calif. Services were conducted by Rev. Charles L. Kirby. Surviving are her husband, George H., Sr.; a son, George, Jr.; a daughter, Elizabeth R. Stull; four grandchildren; and one brother.

LOUIS JOHN SUNDVE, 64, died Nov. 20 in Minneapolis, Minn., as a result of an auto accident on the 19th. Killed instantly in the accident was his wife, DORIS LENORA SUNDVE, 60. PAUL MURRAY SUNDVE, 32, was also killed in the accident. Funeral services were conducted in Dassel, Minn., by Rev. Herbert Ketterling, District Superintendent Norman Bloom and Rev. Wallace Pratt. Mr. and Mrs. Sundve leave one daughter, Linda; and three grandchildren. He has two surviving brothers and two sisters; she is survived by five brothers and two sisters. Paul is survived by his wife, Mary, two sons, Brent and Bryce; and one sister.

GARY DEAN SUNDVE, 34, and his son, KIRK OWEN SUNDVE, 13 months, were killed instantly in the same accident. In addition to the services in Dassel, a second service was conducted in Hillsboro, Ore., by Rev. Wallace Miller. They are survived by wife and mother, Linda; son and brother, Chad; a sister to Gary; and Kirk's maternal grandmother.

CLARABELLE THOMPSON died Sept. 11 in Phoenix. Funeral services were conducted by Dr. Claude L. Chilton. She is survived by her daughter, Debra Lee Thompson.

JAMES R. VALENTA, 67, died Nov. 26 in

"Showers of Blessing" PROGRAM SCHEDULE



March 19
"The Excitement of Collapse"
by Bill Sullivan

March 26
"Coming to Faith in a World
that Just Can't Believe"
by Bill Sullivan

April 2
"On Being Joyful"
by Alan Rodda

MALCOLM MUGGERIDGE ON MEDIA: INTEGRAL PART OF DISINTEGRATION. Malcolm Muggeridge, a veteran editor-broadcaster and relatively recent convert to Christianity, reiterated his great concern over the influence of the news media, particularly television, saying the media "have become the great fantasy machine of all time."

At a Congressional Breakfast of the 35th annual convention of the National Religious Broadcasters (NRB) in Washington, D.C., he said, "It is, of course, true that the media are an integral part of our disintegrating way of life. They both express, and in so doing, promote the disintegration. But they cannot be held responsible for it," he added.

"At the same time," the former editor of the British humor magazine *Punch* said, "they induce us to take for granted the ever-increasing violence and conflict in the world, and to see as positively beneficial, as an enlargement of our freedom and an enhancement of the quality of contemporary living, the steady and ominous erosion of the moral values on which the Christian religion and our way of life derived from it, has traditionally been based." □

OBSCURE DUBLIN YOUTH SAID TO HAVE INFLUENCED METHODISM. Who was the founder of the "Holy Club," the prayer and Bible study group at Oxford University that developed into the Methodist movement in the 18th century?

Most people would say John Wesley. But an Irish Peer, Lord Kilbracken, says it was an obscure youth named William Morgan.

In an article published in the *Leitrim Guardian*, an annual Irish publication, Lord Kilbracken wrote that "the charitable works of William Morgan's 'Holy Club' were taken up by the Wesleys through following William's example, not the other way round. It is thus hardly an exaggeration to say that Methodist Church owes its very beginnings to the young son of a Dublin merchant . . ."

According to Lord Kilbracken, who is a respected writer, William Morgan founded a contemplative group that became known as the "Holy Club" at Oxford. He says this group used the name Methodist six years before the term was used by the followers of Wesley. □

FEW SWEDISH ADULTS FOUND TO BE REGULAR BIBLE READERS. Only 2 percent of adult Swedes under age 39 read the Bible with any regularity, according to sources at the Church of Sweden at Stockholm.

This is quite a turnabout, according to John Fredrik Ivarsson, head of the Church's *Verbum* Publishing House, because 100 years ago you could tell a person's education by his knowledge of the Bible.

He reports that the Bible is virtually ignored in the public schools in Sweden, though there is no law against religious instruction in the country. □

ISRAELI GOVERNMENT TRIES TO SETTLE DISPUTE OVER HOLY SEPULCHER CHURCH. A high-ranking Israeli government committee has visited a section of the Church of the Holy Sepulcher in Jerusalem in a move to settle a long-standing dispute between two Orthodox Christian churches.

The dispute—between the Ethiopian Orthodox Church and the Egyptian-based Coptic Church—centers on control of a passageway that links an Ethiopian monastery on the roof of the Chapel of St. Helena (in a wing of the Church of the Holy Sepulcher) with two Coptic-owned chapels in the church, known as the Chapel of St. Michael and the Chapel of the Four Beings.

The Church of the Holy Sepulcher—built over the traditionally accepted sites of Jesus' crucifixion and burial—is a warren of chapels, holy places, and historic buildings.

No fewer than six Christian sects lay claim to parts of the church: Greek Orthodox, (Roman Catholic) Franciscan Fathers, Armenians, Syrians, as well as Ethiopians and Copts. □

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I have been memorizing Scripture, and out of my last memory passage (John 17) has come a question. What does "glory" mean in verse 22, where Jesus says, "the glory which thou gavest me I have given them"?

I have been trying to recall all that God has given us, but I have not been aware of the glory being given to us. Have I missed something of what God has for me as a Nazarene? I do not recall ever hearing any message on God's glory as a gift to man, and I was wondering if you could give me an answer.

As far back as the fourth century a Christian scholar remarked that John 17 was easy to read but hard to understand. A great British exegete admitted that the very question you have asked "puzzled all the commentators." I mention this only to say that my answer is cautiously given! Certainly I am not going to be dogmatic when real scholars have been so divided in opinions. But I will share with you my view of this passage.

In John 17, it seems to me, Jesus speaks of His own glory in two ways: (1) A *heavenly* glory, shared with the Father "before the world was" (v. 5). According to verse 24, we will one day behold and share that glory (see also 1 Peter 5:10). (2) An *earthly* glory, shared with His followers in the world (v. 22).

John, writing of the Incarnation, says, "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14). The glory of Jesus was His unique Sonship to God. This glory was manifested in what Jesus said and did (John 2:11) as He lived as a man in this world (cf. 2 Corinthians 4:6).

What do you think about Nazarenes, professing to love the Lord, who call people of other nationalities such names as "hunkies" and "dagos," and who tell unkind jokes about people who are Jewish or Polish?

My husband and I were born in America, but our parents came from the old country. My husband fought for our country. He isn't a Christian but has supported the church with tithes and offerings. However, he has been called "hunkie" by professing Christians, and says he is going to quit giving to the church.

To belittle people of any race, color, or national origin betrays a prejudice and insensitivity which are utterly alien to the spirit of Jesus. It is contrary to love and hurts both those who do it and those who are the subjects of such derogatory and demeaning labels and jokes. Those who are guilty of such odious practices should repent,

The glory that He gives to us now is the glory of becoming the children of God and living in the world as the servants of God's will, which always means as servants to human needs.

2 Peter 1:16-18 tells us that Jesus "received from God the Father honour and glory" at His transfiguration. There the Father affirmed the sonship of Jesus, and from there Jesus moved steadfastly to the Cross. Sonship expressed in sacrificial service was His glory.

Jesus lived His life in the power of the Spirit, and the prayer of John 17 follows the great promises of the coming Comforter in chapters 14-16. Furthermore, verse 22 continues, "that they may be one, even as we are one: I in them, and thou in me . . ." Jesus' way of being in us, and of making us one with God and each other, is through the indwelling Holy Spirit, who is called "the Spirit of Glory" in 1 Peter 4:14. So I think the glory He gives us is the glory of sonship and service made possible as we are born of the Spirit and filled with the Spirit. □

ask God's forgiveness, and begin to express more sensitively and compassionately our Lord's love for all persons.

Perhaps none of us are fully free from prejudice, but when it rears its ugly head it should be promptly beheaded, lest we offend others and grieve God. □

Cleveland. Services were conducted by Revs. Bill Medley, L. Huddleston, and Rhodes. Surviving him are his wife, Celia; one brother; and one sister.

EUGENE I. WION, 71, died Dec. 26 in Boise, Ida. Services were conducted by Rev. Herb Ireland and Rev. Robert Pitts. He is survived by his wife, Doris, one daughter, Mrs. Terence (Carol) Page; five grandchildren; two brothers; and one sister.

BIRTHS

to DWIGHT AND DELYNDA (JOHNSON) BALDWIN, St. Paul, Minn., a boy, Kirk Garrett, Jan. 9

to JAMES, JR., AND MARTHA (STYERS) BALDWIN, Tulsa, Okla., a girl, Lesley Dianne, Jan. 24

to REV. HAROLD L. AND BILLIE SUE (SMITH) BOWLBY, Shipshewana, Ind., a boy, David Michael, Dec. 17

to WILLIAM AND LAURA (HENDERSON) CROUCH, Crowley, La., a boy, Tracy Wayne, Jan. 18

to GIL AND RUTH (FETTERMAN) FILER, Apollo, Pa., a girl, Nalene Tai, Jan. 14

to BOB AND GLENDA GARBER, Fairbanks, Alaska, a boy, Robert Lee III, Dec. 3

to DAN AND BRENDA (NORTON) HARRIS, Bedford Township, Mich., a boy, Chad Matthew, Dec. 27

to DEAN AND ALICE HAMON, Baldwin Park, Calif., a girl, Pamela Christine, Dec. 2

to ALFRED, JR., AND HELEN HENDRY, Baldwin Park, Calif., a boy, Alfred Hendry III, Jan. 12

to DAN AND CAROL (SMITH) KETCHUM, Shawnee, Kans., a girl, Cherie Rachele, Jan. 9

to PAT AND DEBI (SIEVERS) LIGHTNER, Memphis, Tenn., a boy, Christopher Patrick, Jan. 29

to DOYLE AND ARROW McCULLOUGH, Scottsdale, Ariz., a girl, Christina Noel, Dec. 2

to REV. GARY AND LAVONNA (FORSMAN) MOORE, Burley, Ida., a girl, Miriam Elizabeth, Jan. 27

to MERRITT AND LINDA (TEAGUE) NIELSON, Rotterdam, Holland, a boy, Merritt Jeremy, Feb. 9

to CHARLES AND JENNIFER (PIERCE) OGLE, Winterville, Ga., a girl, Jennifer Dawn, Oct. 19

to RICHARD AND JERALYN (MILLER) OTT, North Canton, Ohio, a girl, Toni Marie, Jan. 15

to DAVID AND LINDA (HUBER) PETERSON, Tigard, Ore., a girl, Jodi Lynn, Jan. 26

to PHIL AND CLARA (HENDRY) PINEDA, Baldwin Park, Calif., a boy, Wayne Anthony, Jan. 16

to JIM AND PAM (BOOTHE) STYERS, Tulsa, Okla., a girl, Ambre Renee, Dec. 13

to WAYNE AND RHODA (JONES) WAINWRIGHT, Lawley, Fla., a boy, Kenneth Jason, Jan. 17

MARRIAGES

SAVANNAH ROSS and REV. MARION K. McBRIDE at Lake Charles, La., Jan. 1

DEBORAH DEE HUGLEY and REV. DAVID L. WELTMER at Plainville, Kans., Feb. 4

ANNIVERSARY

The Burlington, Colo., church hosted an open house for REV. and MRS. J. V. WALDEN, retired Nazarene pastor, on the occasion of their 50th wedding anniversary. Rev. and Mrs. Walden were married by the Rev. E. O. Walden December 24, 1927. About 75 friends came by to wish them God's blessing. Rev. and Mrs. Walden pastored churches in Colorado and Kansas.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Orville W. Jenkins, Chairman; Charles H. Strickland, Vice-chairman; Eugene L. Stowe, Secretary; George Coulter, William M. Greathouse, V. H. Lewis.



Approximately 50 international district superintendents took time from their orientation and inspirational meetings in Kansas City to visit the Publishing House. Most of them were in "loaned" overcoats which came in handy during the near-zero January weather in Kansas City.

MINISTERS BENEFIT FROM PENSION AND INSURANCE POLICY CHANGES

The General Board effected changes in several programs under the direction of the Department of Pensions at its meeting in January. These changes have the potential of affecting virtually every minister in the Church of the Nazarene.

Effective immediately, ministers who are 70 years of age and who are otherwise eligible for "Basic" Pension benefits will be able to receive benefits regardless of their ministerial assignment. Previously, ministers had to be placed in retired relationship by their district to be eligible.

Also effective immediately, a minister may begin receiving "Basic" Pension disability benefits with a minimum of 5 years of full-time service. The minimum time of service was previously 10 years.

District-licensed ministers who are members of districts participating in the Pensions and Benevolence budget program and are enrolled in Nazarene colleges in the United States, the Spanish American Nazarene Seminary, or the Nazarene Indian Bible School are now eligible for Primary Group Term Life Insurance coverage. The premiums for this coverage are paid by the Department of Pensions.

Ministerial students at these institutions who think they may be eligible for this coverage should write for more information:

Dean Wessels
Department of Pensions
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131

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Missionaries Harmon and Beverly Schmelzenbach (l.) are shown receiving a check for \$35,000 from Pastor Richard Reed (r.) of the Oklahoma City Western Oaks Church, just prior to their departure for Southwest Africa. The Western Oaks Church gave the money for the purchase of parsonage and mission station needs for the Schmelzenbach family, who are starting a totally new work in Namibia, Southwest Africa. The Schmelzenbachs recently conducted a Faith-Promise Convention at the Western Oaks Church, of which they are now members.

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NAZARENE PUBLISHING HOUSE DAY OBSERVED

General Superintendent Charles H. Strickland, advisor to Nazarene Publishing House, spoke on the "Good News of the Gospel," Sunday, January 29, at the Kansas City, Kans., Central Church.

The 20th General Assembly in Dallas resolved that one Sunday each year be designated as Nazarene Publishing House Day. The Board of General Superintendents set the last Sunday in January for this annual occasion.

Dr. Strickland emphasized the power and importance of the printed page to our international church. He paid special tribute to the publishing house and its employees, 19 of whom are members at Central.

Dr. Strickland served as the first district superintendent of the South African district and pioneered the printing of Sunday school literature in Afrikaans.

Rev. W. C. Dishon (*r.*), before coming to Central, served for five years as pastor of the Regents Park Church in Johannesburg, South Africa. His successor is Rev. Charles Strickland, son of the general superintendent.

Prior to Dr. Strickland's message, Pastor Dishon gave a tribute to the publishing house and its ministry which is quoted in part:

"Today, we pause to pay tribute to an organization which is an integral and indispensable part of our church. Across the years of its operation, its work has contributed much more to the growth and development of our church than is generally recognized. . . .

"Few of us in the continental U.S. have any idea what it would be like to try to teach Sunday school, for instance, without the quality materials which are continuously made available to us here. From the experience of five years pastoring overseas, I can vouch for the difficulty of operating a viable church program in a sophisticated society without the ready availability of such materials. It certainly taxes one's creativity and ability to improvise.

"But here, we have an organization dedicated to serving the church through the printed page, an organization which has publicized its materials

and promoted their use to the benefit of the whole church . . . To each and all of you, whether manager, secretaries, artists, pressmen, operators, or others, we say, 'Thank you,' for your dedicated efforts. We know that the work performed by each of you is necessary to the completed products and service which we enjoy and from which we benefit." □

PUERTO RICAN PASTOR TO SPEAK ON "LA HORA NAZARENA"

Rev. Juan Vazquez Pla, pastor of the Aguadilla, Puerto Rico, church, will speak on "La Hora Nazarena," for 13 Sundays during June, July, and August, 1978.

Rev. Pla is experienced in radio ministries in Puerto Rico. He is a graduate of Bethany Nazarene College and also has a master's degree from the University of Puerto Rico.

This is part of the plan to use various regional speakers on the Spanish broadcast. □

—NCN

Worth Looking Into

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Once in a Lifetime

by FLETCHER GALLOWAY
Portland, Ore.

NAZARENE MINISTERS are not expected to give "Last Rites." But once in my 53 years of ministry as a pastor I was requested to do so.

The experience started when a longtime friend, but relatively new member of my church, called me early one morning. He was manager of a large automobile parts supply company. His service department foreman had worked on my car several times. I was asked to come to the hospital on behalf of the foreman whose son was dying.

When I arrived at the hospital, the store manager, my friend, explained briefly the situation. He said that the doctors felt that the young man would die in a few hours. The doctors were puzzled about the case. The patient had been brought to the hospital after much loss of blood and had been given immediate transfusions. More and more blood vessels were breaking through and there was widespread internal bleeding which only increased when new blood was given. The doctors talked about some mysterious disease. They decided not to have surgery until more tests were made, and then the boy lapsed into a coma.

The distraught father, whom I knew as a non-religious man, met me in the hall and said, "My son is dying. I have not called you to pray for my son's healing. It is too late for that. I want you to do whatever you do to get a man ready for the next world." With that he ushered me into the room where the unconscious boy was lying, with his mother and aunt standing by the bed.

I stooped over and spoke to the boy, in the hope that I could break through to him. I said, "Jesus loves you and died for your sins. He wants to save you now. Trust Him and believe on Him." Then I prayed and asked God to save the boy and give him a home in heaven. But I was not satisfied.

It was then that the Holy Spirit seemed to take over. I found myself praying a prayer that I had not anticipated. I said, "Jesus, when You were here on earth You were always performing miracles. You are the same. You are in this room and You are able to perform a miracle now. This father and mother are heartbroken.

They need hope and comfort and I have not helped them much. Jesus, if it is consistent with Your will, will You please let this boy come back to consciousness long enough to let his parents know that all is well with his soul before he dies." I felt God's presence and my soul felt warm.

That night I called the store manager and asked about the boy. He said, "A strange thing happened. The boy didn't die. He rallied and the bleeding stopped. They gave him more transfusions." The next morning early the doctors decided to have exploratory surgery. They found a ruptured gall bladder that had mysteriously closed and sealed itself. This had stopped the flow of the virulent bile that had been eating its way through blood vessels and delicate tissue of internal organs.

I never saw a more excited man than the boy's father. When I went into the shop to see him he said over and over, "It's a miracle. My boy is alive." The store manager said, "I didn't believe much in present-day miracles, but now I've seen one myself." He still talks about it today.

I visited the boy in the hospital. His father had already told him what had happened, and he told me he had accepted Jesus as his Savior. When I learned that he lived near a little Baptist church and knew the pastor well, I encouraged him to go to this church as ours was inconvenient for him to get to.

A few weeks ago I was in Grand Rapids and the store manager, now a real estate broker, told me that the father and the boy himself are still telling people of the miracle that happened. To God be all the glory!

My purpose in telling this story is to emphasize the importance of praying "in the Spirit," and witnessing "in the Spirit," and preaching and teaching "in the Spirit." The Holy Spirit has made himself a partner with laymen and ministers alike if we have committed ourselves wholly to God and remain alert to His will and leadings. Life takes on new meaning when each day we ask the Holy Spirit to keep us alert to His leadings. Without His help we cannot build God's kingdom. □

**"By All Means . . .
Save Some"**



RADIO, AN OPEN DOOR THROUGHOUT CHINA

Dr. Paul Freed, president of Trans World Radio, recently visited the People's Republic of China. His tour of mainland China took him from south to north with stops in four major cities—Kwang Chow, Hang Chow, Shanghai, and Peking, the capital.

Dr. Freed was excited to find a radio in each of seven homes visited, with six of them being shortwave receivers. He reports radio sets readily available, and on an inexpensive one purchased in the People's Republic of China, he picked up, throughout China, a clear signal from Trans World Radio's newest international radio station on the island of Guam.

"In a land where we saw only two churches, where religion is considered superstition, where university students have never heard of the Bible, I am convinced there is no other way to reach the vast majority of the 900 million people but by radio," Dr. Freed concluded optimistically.

The Church of the Nazarene is now broadcasting to China. Under the supervision of the Department of Communications, Missionary Jack Holstead is producing a program using Chinese personnel from Christian Broadcasters to beam the message of full salvation to this land from which our missionaries were forced to leave 28 years ago by the revolution. The impetus to begin the program was made possible by the Paul Martin Memorial Fund. □

—NCN

WHERE ARE THEY NOW?

Two years ago the whole church was praying earnestly for the release of Armand Doll and Hugh Friberg, Nazarene missionaries who were imprisoned in Mozambique. Friberg was released in April, 1976, and Doll in September of that year.

As of April 1, 1978, Hugh Friberg will be in Florida, Transvaal, in the Republic of South Africa, heading up the Africa Publications Board; and Armand Doll begins a term as missionary evangelist for the Caribbean area.

Rev. Paul Hetrick, Sr., longtime missionary in Africa, who has recently been serving as a Caribbean evan-

gelist, will become interim mission director of the Leeward Islands in the West Indies on April 1. □

—NCN

AGUARUNA PIONEER DISTRICT

At the 58th annual assembly of the Peru North District the new Peru Northeast Aguaruna Pioneer District was formed.

Revival among the Aguaruna Indians continues for its second year, a result of 50 years of faithful ministry there. There are 20,000 people in the tribe.

Membership for last year stood at 1,216. This year there was a net gain of 445. Five new churches were organized during the year and 13 new ministers were licensed. There are 46 students in the Aguaruna Bible school. Dr. Larry Garman is the superintendent. □

—NCN

NEW DISTRICT IN SOUTH AUSTRALIA UNDER WAY

At the first district assembly in the new South Australia District, a 9 percent growth record for last year was reported. A goal of 30 percent increase was set for 1978.

Rev. Jay Hunton was reelected district superintendent and given a four-year extended call. □

—NCN

"GET READY TO GROW" TOPS THEM ALL

Dr. Earl C. Wolf, Christian Service Training director, announced that the denomination-wide CST study on church growth for the months of February and March has met with unusual acceptance. He said, "The orders for the text, *Get Ready to Grow*, by Dr. Paul Orjala, by February 22, had totaled 44,770, the largest ever for a denomination-wide study—and we are not yet at the midpoint of the study."

The accompanying Leader's Guide, *Strategy Manual for Church Growth*, by Dr. Raymond Hurn, has also set new records with over 4,140 copies ordered.

The CST church growth study was sponsored by the Department of Home Missions, in cooperation with the Christian Service Training office. □

—NCN

WARREN ROGERS IN REVIVAL IN BELIZE

Rev. Warren and Lillian Rogers held a series of revival crusades in Belize, Central America, from January 30 to February 12, 1978.

Rev. Rogers reported a true revival spirit prevailed, with overflow crowds standing around the walls and outside at the doors and windows of the churches.

Crusades were held at Belmopan, Benque Viejo, San Ignacio, Corozal, Belize City, and at the District Preachers' meeting.

People from every walk of life attended the meetings, including government officials.

Scores of people found Christ at the altar, and people continued to be converted after the crusade in Belmopan closed.

A little girl came to the altar one night who was possessed with a demon. Speaking through her voice, with the sound and authority of an adult, the demon protested against God and vilified the church. The Christians surrounded her with prayer and commanded the demon to leave in the name of the Lord Jesus Christ. The child was delivered and testified to God's saving grace. □

—Dept. of World Mission

NAZARENE BOOKS CHOSEN FOR BOOK CLUB SELECTIONS

The January issue of the *Church Growth Bulletin*, published by Dr. Donald McGavran and Dr. C. Peter Wagner, names two Nazarene church growth books as the Book Club's February double selection.

The books named are *Get Ready to Grow*, by Dr. Paul Orjala of the Nazarene Theological Seminary, and *Let Your Church Grow*, by Rev. Millard Reed of Nashville First Church. Both of these books were sponsored by the Department of Home Missions.

The editors of the *Church Growth Bulletin* say, "The Church of the Nazarene is in the forefront of the denominationwide application of church growth principles, and here is a pair of new books from two of their outstanding leaders." They further state that Dr. Orjala's book takes a "fresh approach to church growth ideas, while Reed's book is one of the best we have seen on the dynamics of small groups for growth." □

—NCN





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from your heart—

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DID!**

Easter Offering
for WORLD EVANGELISM
CHURCH OF THE NAZARENE