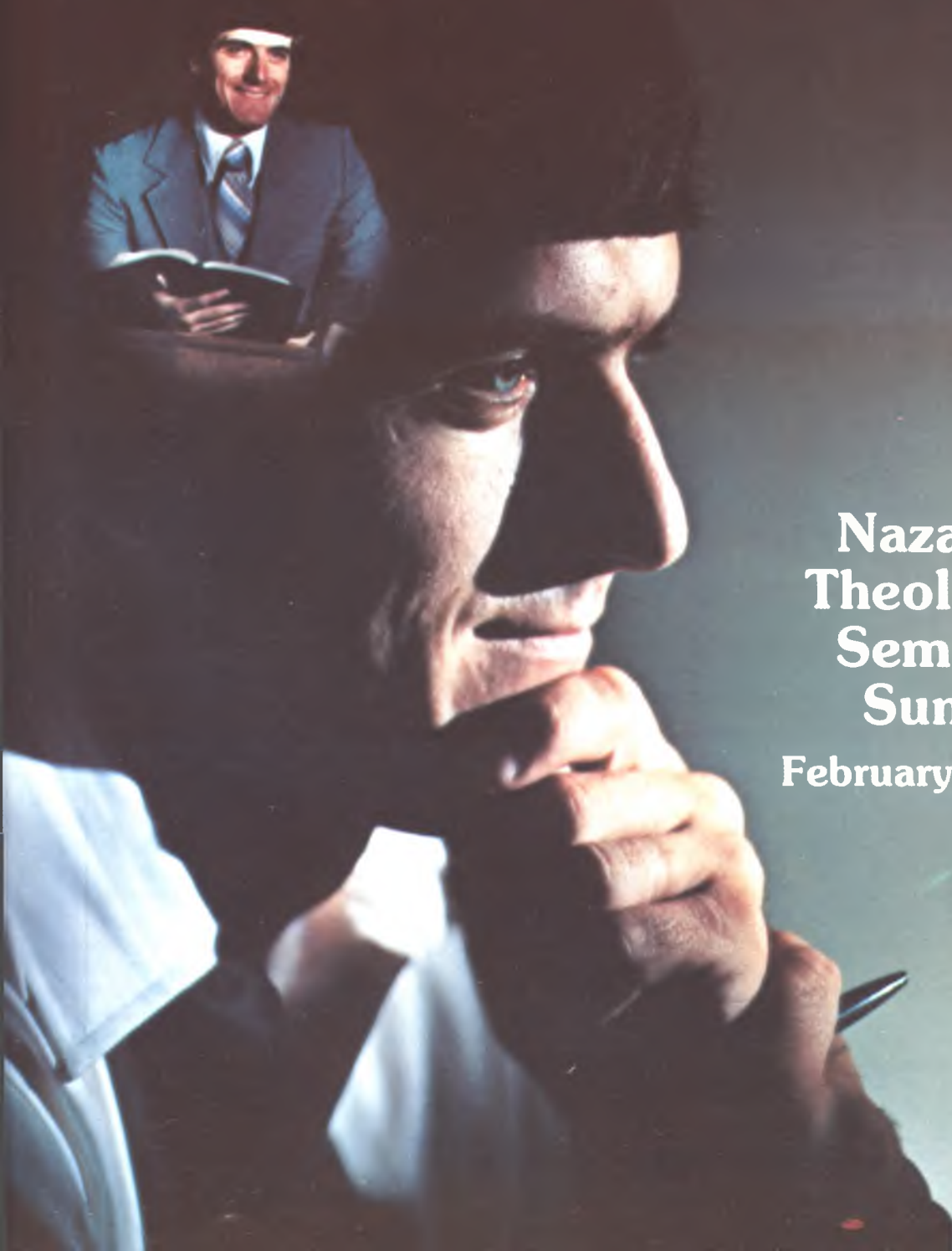


HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / FEBRUARY 1, 1979



**Nazarene
Theological
Seminary
Sunday
February 11, 1979**

LIVING AND GIVING

In the greatest sermon ever preached, Jesus urges every person to carefully weigh the eternal worth and values of life and how to spend their days here on earth. He especially strikes out against the sham and hypocrisy of superficial living. He warns against the peril and futility of living only for the transitory, temporal, and fleeting things of this world. He deals with the materialism which engrossed the minds and hearts of the people of that distant day and which still attracts and enslaves mankind today. His words still apply to men when He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matthew 6:19).



by General Superintendent Orville W. Jenkins

Primitive words to primitive men, but the truth applies to us too!

On another occasion Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). When we live solely for things, it asserts our covetousness.

The pursuit of things results in a spirit possessed and expressed by John D. Rockefeller. When asked how much money it takes to satisfy one, he replied, "Just a little more." When we live for things, we pursue the temporal and not the eternal. We live for now and not for eternity.

Jesus urged us all to live with heaven and eternity in view when He said, "But lay up for

yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal" (Matthew 6:20). We believe in and practice storehouse tithing, not as law, but out of love for Christ and His Church, and in so doing we lay up treasures in the great bank of which Jesus spoke.

One day Jesus observed the people casting their offerings into the Temple treasury and singled out the poor widow who gave only two mites (together worth half a cent) and commended her because she had given all she possessed.

From this account we observe that our living and giving, according to our means, is measured in the light of eternity. We must be faithful in our stewardship. □

STANDING AT THE PLACE WHERE TWO WAYS MEET



J. B.
Chapman



by STEPHEN W. NEASE, *President*

*Nazarene Theological Seminary
Kansas City, Mo.*

THE 1944 SUPERINTENDENTS' Conference in Kansas City was addressed by its leader, General Superintendent J. B. Chapman. In his message entitled "A Nazarene Manifesto," he speaks with urgency:

Last October the Church of the Nazarene rounded out the first 35 years of its history as a denomination. These have been years fraught with many mercies, and success in unusual measure has crowned the efforts of those who have labored for God through the channels of this organization. There are still a good many alive who have followed the fortunes of our church from the days of the General Assembly at Pilot Point in 1908, and these would, I think, all stand up to say they have no regrets for having cast their ecclesiastical lot with the people called Nazarenes.

But 35 years is, in round figures, a generation, and there is a sense I think in which we may suppose that the church is *standing at the place where two ways meet*.

Then, after reviewing the strengths, needs, and opportunities of the Church of the Nazarene as he saw them, Dr. Chapman made two startling proposals:

(1) **Establish a Seminary**

We should set in now—right now—to build a seminary for the training of our preachers. This seminary should be a real seminary with courses adapted to college graduates, and high standard courses on theology and the preaching art as well as the original languages in which our Scriptures appeared and practices adapted to our needs. We could muster a faculty for such a seminary by laying tribute to about all we have of prepared men and women, and the first year we open such a school there will be a hundred young Nazarene college graduates who will enroll. A plan could be worked out for the founding of such a school and the work could be commenced in a much shorter time than many imagine. It is only just a matter of our seeing and feeling the need. I cannot further argue it here, but I feel so sure I am right about this matter that I do not anticipate any adverse argument on the question.

(2) **A Million Dollars for Missions**

We should not hesitate another day in adopting a \$1 million budget for world evangelism. The need is there, and the challenge is necessary if we are to "lead," and not follow. Churches no larger than ours are setting a goal of \$5 million for missions in the next two years and are asking for 500 new missionary volunteers. "A Million for Missions!" Our people would subscribe to such a program, and what is more they will give the money if we can show them that the money is needed and will be wisely spent for the work of God's kingdom.

A new seminary—and a \$1 million for missions! How rightly Dr. Chapman underscored the twin responsibilities of our church—adequate preparation for those called to minister Christ's gospel and abundant provision for ministering the holiness message worldwide, as Christ commanded. With God's help, both of these goals were reached in 1945!

During 1979 Nazarene Theological Seminary will enter its 35th year of service as a "graduate-level professional institution of the Church of the Nazarene, existing to prepare men and women for Christian ministries." If, as Dr. Chapman has pointed out, "35 years is in round figures a generation," then we today are "standing at the place where two ways meet," and must pause to take stock and look to the days ahead. In so doing, we at NTS are determined to serve Christ by proclaiming the holiness message in spirit and in truth, and by setting a course for graduate theological education that will challenge God-called men and women to prepare to be at their best in serving Jesus Christ.

In a day when the inflationary spiral has acutely affected the work of our church and seminary, we especially challenge those who love NTS and are concerned for ministerial training in our church to support the Seminary Sunday offering. The "widow's mite" coupled with everybody's best will adequately meet the needs of God's work at NTS! Our goal again this year is simply "100 percent participation by every district, every local church, and every Nazarene."

Dr. Chapman's prayer during his "Nazarene Manifesto" at the 1944 Superintendents' Conference speaks clearly today.

God and Father of our Lord Jesus Christ, look upon us here today and deliver us from the curse that comes upon religious bargain hunters. Help us to COUNT THE COST OF THINGS THAT ARE INDISPENSABLE, AND THEN HELP US TO PAY THAT PRICE, as our fathers used to do. Thou hast not changed, and our needs are ever the same. In our bargaining we have obtained but inferior goods. We ask for the heartache and the heartbreak and the tears and the signs which in all the days of the past have presaged the sort of spiritual awakening which we now crave. Deliver us from smugness and unfounded content. Give us that deep love for Thyself and Thy Church that has always acted as an expulsive power to force out all opposites. And give us the souls of men for whom Christ died. Amen, and amen. □



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor

Contributing Editors: V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE
General Superintendents, Church of the Nazarene

IN THIS ISSUE

LIVING AND GIVING	2
<i>General Superintendent Orville W. Jenkins</i>	
NAZARENE THEOLOGICAL SEMINARY: "STANDING AT THE PLACE WHERE TWO WAYS MEET"	3
<i>The Price of Excellence</i>	<i>Stephen W. Nease</i>
FAITH IS NOT A BENT STICK	4
<i>Reality comes through faith</i>	<i>Al Truesdale</i>
INITIALING COMMITMENTS	6
<i>Reaffirming trust</i>	<i>Morris A. Weigelt</i>
A WHOLE NEW LIFE	7
<i>Pen Point</i>	<i>Neil E. Hightower</i>
WHAT DO YOU MEAN—A HOLY LIFE?	8
<i>Love's life-style</i>	<i>Oscar F. Reed</i>
LORD, GIVE ME THIS MOUNTAIN	9
<i>Poem</i>	<i>Carol Wight</i>
BLUE LUPINES FOR MEMORY	10
<i>Just Between Us</i>	<i>Dorothy Boone Kidney</i>
DREAM GREAT DREAMS	11
<i>Becoming a Whole Person</i>	<i>Lyle P. Flinner</i>
WHY GO TO NAZARENE THEOLOGICAL SEMINARY? ..	12
<i>Educating mind and heart</i>	<i>Merrill S. Williams</i>
HOLINESS IS HEART CLEANSING	13
<i>Helps to Holy Living</i>	<i>Loren W. Gould</i>
HAPPINESS IS ... A SONG	14
<i>Exaltation</i>	<i>Pauline E. Spray</i>
THE HOLY SPIRIT AND YOU	15
<i>Book Brief</i>	<i>Reviewed by Terrell C. Sanders</i>
IT'S BEAUTIFUL!	15
<i>Poem</i>	<i>Jack M. Scharn</i>
WE KEEP OUR EARS ON	16
<i>Listening to God</i>	<i>J. Kenneth Grider</i>
THE MORE EXCELLENT WAY	17
<i>Gifts or Love?</i>	<i>S. F. Hicke</i>
THE EDITOR'S STANDPOINT	18
.....	<i>W. E. McCumber</i>
LAMPLIGHT	20
<i>3 John</i>	<i>W. E. McCumber</i>
GOODNESS	20
<i>Poem</i>	<i>Chris Grauman</i>
IN THE NEWS	21
NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>Persistence Pays</i>	<i>Larry McGranahan</i>

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WHAT WE PERCEIVE NOT NECESSARILY THE MOST REAL. WE CAN BE DECEIVED BY OUR SENSES.

An ancient philosopher named Thales, who lived about 575 B.C., performed a simple experiment to teach about optical illusion. By plunging a stick into the water, Thales pointed out that although the stick appears to bend, closer examination reveals that it does not.

With this simple illustration, Thales also meant to teach a more profound lesson: although the world about us may appear to be stable and dependable, stability is an illusion. The world is always changing, always coming into existence and then passing away. Often what today appears to be secure and true may disappear tomorrow. But many people, he observed, accept the illusions of this world as an adequate basis for life.

Thales could not believe that the higher values of life such as truth, beauty, love, and justice, could be guaranteed by such questionable foundations. Consequently, he searched for an unchanging reality that lies beyond the illusory aspects of life. While most of his contemporaries trusted their values and aspirations to the illusory dimensions of life, Thales pursued the "really real." Their error, he thought, amounted to believing that the stick in the water is in fact bent. In contrast to this error, Thales urged people to build their lives on more solid foundations.

The New Testament writer to the Hebrews also encourages his readers to build their lives on a reality that surpasses the professed certainties of this world. Preeminent reality, he maintains, is encountered in faith in the living God. Faith in God, he teaches, introduces a person to a level of reality and a way of living that is quite superior to, and in conflict with, the apparent certainties of this world.

According to him, the life of faith renounces the patterns of life derived from this world's estimate

About the Cover:

There is a clear-cut vision that fills the mind of every Nazarene Theological Seminary student—the day when he or she will at last be fulfilling that calling in ministry. NTS senior Gary Kilinger, of Avilla, Indiana, exemplifies that dream and reminds *Herald* readers that February 11 is Seminary Sunday. At that time every Nazarene will be given an opportunity to present a special offering for the church's graduation school of theology, its 482 students, and 21 full-time faculty members.



Faith

IS NOT A BENT STICK

by AL TRUESDALE

*Nazarene Theological Seminary
Kansas City, Mo.*

Some Christians seem to believe that faith's magnificence lies in a heroic exchange of the "greater certainties of this world" for the "lesser certainties of faith." They leave the impression that by renouncing the finality of this world's resources a noble sacrifice is made. For them faith is like forcing the mind to believe that Thales' stick is bent in fact. They imply that faith amounts to a trick played on the mind, coercing it to believe in the superiority of faith's reality. Should we be surprised when such Christians constantly steal longing glances at the Egypt they left behind?

God calls His children to fully embrace the reality of faith and live accordingly. The life that springs from faith's reality does not view greed and hate, fear and anxiety as the best that life can offer. Quite the contrary is true. Fullness of life is faith's harvest.

When all of life is oriented by God's constancy, when we no longer see this world as the fundamental guarantee of existence, then we are set free to properly use and appreciate God's creation. Faith makes it possible for us to view the world as the arena of God's divine glory, and human fulfillment as included in His glory. No wonder Jesus urged His disciples to seek first the kingdom of heaven, and then promised that all other things would find their proper places (Matthew 6:33).

Faith is not a bent stick; it is the sure standard for meaningful life. It is the knowledge and reality that provides the ordering principle for everyday living. Through faith comes true understanding, says the writer to the Hebrews, and "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

Let the knowledge and reality that comes through faith in the living God become the governing and integrating principle of all life. Then go out into the community of men to bear witness to this new reality. Tell them that by faith and through grace we can reverse the dehumanizing influences of the old reality. Boldly say, "The Lord is my helper, I will not be afraid . . ." (Hebrews 13:6, RSV). Be done with illusion; let us follow after faith and thereby lay hold on the eternal (1 Timothy 6:12)! □

reality and stands on a much more secure foundation. "Faith," he says, "is the *assurance* of things hoped for, the *conviction* of things not seen. By faith we *understand* that the world was created by the word of God, so that what is seen was made out of things which do not appear" (Hebrews 11:1, 3, RSV). Through faith the eternal reality becomes the sure principle by which all values are measured and all life is arranged.

Since the time of Adam, most people have held flimsily onto life by placing confidence in the economic, intellectual, and social resources presented to our senses. But the writer to the Hebrews rejects this false confidence. Rather, he insists that true security comes only by knowing God who is life's ultimate Source. He alone is the Creator and Sustainer.

The call to faith is an invitation to establish life on a reality that will never pass away. Moreover, such an encounter is more than a fruitless religious exercise. It means that all of life will now be integrated according to faith's definition of meaning. And this new orientation for life will be exemplified in our values, our attitude toward life in general, and in our decision-making processes.

INITIALING COMMITMENTS

by MORRIS A. WEIGELT

*Nazarene Theological Seminary
Kansas City, Mo.*



R.W.S.

I had found peace in validating my original commitment. It did not require a new commitment to face the prospect of life without that special partner God had given me, but it did require that I again initial my original signature of commitment. I had to arrive at the place where I was willing to let God have complete control and make the choices for me. I had to trust again in that dark valley that God could give aid and strength and use even tragedy to bring honor and blessing to His name.

The Bible very clearly demands complete commitment and obedience from God's children. Perhaps the most famous verse in this area is Romans 12:1-2: "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is your spiritual service of worship*. 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" (NASB). It is not possible to be a Christian incidentally.

The search for spiritual fulfillment and a satisfying relationship with God requires much of us. It is painful to arrive at the moment of complete commitment. Total commitment demands that each person give up his or her own security for the security which God alone can provide.

With the infinite variety in persons the nature of personal security varies widely. Some persons find security in material things. Others find security in living a phony role—they protect the real self by living aggressively on the outside, while they are hurting inside. Yet others find a security in charitable activities which given them a sense of fulfillment. Many people plunge into their occupations with a ferocity that leaves them little time to face their insecurities. Drugs and alcohol provide convenient escapes from reality and are, in fact, a substitute security.

The most difficult element in personal evangelism is to aid the persons to whom we witness to see the falseness of their present security and help them release that false security in favor of the security of God. The rich young ruler was faced with his obvious

It was 2:00 in the morning when I arrived at the parsonage driveway after an exhausting day of Kingdom demands. All through the heavy day my mind had repeatedly been drawn to the illness of my wife. The final report from the doctor should have arrived during the afternoon.

The lights were on in every room as I arrived. My mother-in-law was waiting with the grim report. The illness was due to a malignancy and no hope was extended—it was terminal—a matter of weeks, or maybe only days.

I retired to the little bedroom to face myself and the significance of this news. Heavy thoughts flooded my mind. Fears gripped my heart. The future looked exceedingly dim. In the quiet hours of that early May morning, the meaning of commitment to God in circumstances like these created an inner struggle. Slowly and quietly the struggle subsided as God's presence flooded the room. Inner peace replaced the fear. Grace for the ensuing weeks and months began to filter through my inner being.

rust in wealth and piety—he had kept the commandments since he was a boy. Jesus unmasked him by asking that he give his wealth away. The test was too much for him, and he walked away with a sorrowful countenance.

Final commitment usually boils down to one final decision. In the situation of the rich young ruler, it was the demand of Christ that he give away his security. The nature of the test varies with the person. It is usually easy to let God have the less significant things to which we cling. But eventually we come face-to-face with the ultimate test. That test requires release of our facade of security in order to enter in the fortress of God's security.

What a joy when we finally arrive at that moment of ultimate commitment! We know that we have presented our whole being—past, present, and future—to God as a living sacrifice. The presence of the Holy Spirit confirms the cleansing and enabling power of God in our lives. We have signed away the last qualification and last reservation to our own security. We belong to God in a relationship which has no hidden or locked compartments. O Perfect Love! O Christian Perfection!

But life has a way of providing significant tests to that commitment. The world in which we live still seethes with evil and tragedy. The freedom of choice which God has given us means that others around us also have free choice. Our children and other members of our family make choices that are threats to us. Floods and earthquakes and storms come and destroy our livelihood and our homes. Death enters the home and snatches away beloved members of our inner circle. What then?

The biblical answer is found in reaffirming that original commitment which brought us into God's security. The original commitment must be validated again. The signature on the original document of commitment must be initialed once again.

Sometimes the reaffirmation of commitment is more painful than the original commitment was. The only route to fulfillment is found in reaching the point where we gladly initial the signature again and say: *Heavenly Father, You are my security. This situation is far beyond my ability to handle. I rest in Your faithfulness and security for the accomplishment of Your purposes in my life. I am still wholly Yours and completely within Your security.*

The reaffirmation of commitment beside that bed in that little parsonage was a difficult event. The grace of God which flowed in the days and weeks and months which followed confirmed that there is no security outside the will of God. Yes, there have been other days when that signature had to be initialed. Each time God has provided grace and strength for seemingly impossible situations by His power and through His Spirit.

Paul summarized his commitment to God and the life-style of security in Him in 2 Corinthians 5:14-15: "For the love of Christ controls us, having concluded this, that one died for all, therefore all have died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (NASB). □

PEN POINTS

a Whole new Life

Labor Day, or thereabouts, is the magic spring that seems to trigger the giant movement of liberal education. It's a matter of calendar; but it is also matter of conscience for our day. Education is not only a matter of preparation for profession or vocation but for life also. Nazarene colleges share in that preparation.

Christopher Morley put the matter in concise context: "When you sell a man a book you don't sell him just twelve ounces of paper and ink and glue—you sell him a whole new life."

Books contain the distilled knowledge and experience of the mind and heart of the race. Good books are still treasured by enlightened minds. Ideas harvested from one evening of good reading are enough to change a life and a whole generation. The evenings Abraham Lincoln stretched out on his stomach before an open fireplace reading voraciously were influential time segments for the world.

By the aid of good reading, the human mind discovers new paths of thought that eventually open up a whole "continent of experience." Behind the headwaters of a good library there awaits the uncharted wilderness and fertile plains of the thought-life.

The great psychologist William James wrote: "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind."

One of the great tasks of Nazarene colleges is that of stimulating young people to alter their attitudes toward the contents of their environment, and align them with biblical concepts. Applied biblical truth is more fundamental than applied science—though the two are not incompatible.

This task is one that properly begins on a Nazarene campus, but it isn't finished there. For the whole new life stimulated by good books challenges us to a lifelong education. James Hilton was right when he wrote: "Education, in the deepest sense, is often less helpful than the desire to learn."

Jack Moore, who was one of the professors at Bethany Nazarene College who made significant impact on my mind, described human knowledge as an inverted triangle. Man, he said, was at the inverted apex point. His knowledge increased as he learned; but there was always more to grasp than he imagined.

Good books placed in the hands of the young bring them a whole new life. □

—NEIL E. HIGHTOWER
Manitoba, Canada

by OSCAR F. REED
*Nazarene Theological Seminary
Kansas City, Mo.*



WHAT DO YOU MEAN— A HOLY LIFE? A HOLY LIFE? A HOLY LIFE?

I was startled when I read from Martin Marty that, “Fundamentalism and evangelicalism so strenuously courted the celebrities and cherished the media and the affluent style that they left behind almost all memory that the ‘cost of discipleship’ was once their call, the disaffected of their world their natural recruiting ground.”¹

While the Wesleyan tradition is not fundamentalistic, it is certainly fundamental within the broader category of evangelicalism—and I have a “sneaking suspicion” that very few, if any of us, are exempt from the historian’s judgment.

The observation carries an ethical dimension that is imperative to our understanding of the life-style of those of us who profess to be “perfected in love.” The question of a holy life is grounded in who we are and what is expected of us in response to grace.

Who are we? Perhaps more people are asking that question than ever before. The “identity crises” which beset our age encompass all ages, from thousands of teenagers leaving their homes in disillusionment to the elderly caught in isolation and loneliness. Who are we?

We are made in God’s image (Genesis 1:26-27; 5:1). That is beyond my comprehension! There is both wonder and mystery in God’s creative genius. That He should make us in His image is in His own understanding. It suggests a similarity grounded in personal relationship (kinship). And whatever we may



say about the tragic power of sin and the loss of God’s spiritual likeness, man carries the dignity of personhood with a spiritual and moral dimension grounded in freedom—this all from God!

But, we are all sinful (Romans 3:23). It is paradoxical that we should sustain, in some measure, God’s image and yet suffer the tragedy of alienation from Him. There is that kinship that draws us towards God—but there is also that painful condition that continues progressively to draw us away from Him and from our true selves. The stakes in that struggle in this day cannot be overstated.

We are sons of God by grace (Galatians 4:4-7). Law and grace walk hand in hand with each other. When

faith is genuine in response to God's grace, there is a willing obedience to God's law and a faithful following of Christ's commands. It is not a "cheap grace" which is "accepting" but not responsive. The relationship expresses a *radical* change of life which comes as a direct response to God's welcome call. That sonship involves both forgiveness and cleansing within the total scope of salvation.

The dominant note of that responsiveness is *love*, and while we love without being troubled to define love, we must remember that Paul counseled the Corinthians to seek after love (1 Corinthians 14:1), and we need to know what we seek.

But what does that have to do with a holy life? Everything! We must escape the many moods that go by the name of love. Love is spoken of as charity, benevolence, personal virtue, selflessness, etc. But love is more than all of these. "Love is the active quest for *koinonia* [community]. It designates a relationship in which the separation of 'I' and 'Thou' is overcome in a sense of 'we.'"² It is no accident that God's love gave rise to the Church, the continuing incarnational expression of Jesus Christ in His world (the Body of Christ). This communal meaning of love has been lost in our highly individualized world, but is being rediscovered as we learn what a covenant relation in grace can mean to the fellowship.

It is a *shared experience*—husband to wife, parent to child, friend to friend, friend to alien—that reveals love as *koinonia* in a vital understanding.

When we understand who we are and accept God's gift of righteousness through Christ, responding in love to love, our whole life is a responsibility rather than a duty. We participate in community and listen sensitively to the Word, opening our hearts to the fullness of His Spirit who makes possible our ethical commitment. It is not a "holiness ethic" that we seek, but Him who makes the Christian ethic possible. In this, the Holy Spirit of Christ is the actualizer of the Christian ethic. We are the disciples of Christ, following His commandments through the power of the Spirit.

The Christian ethic represents God's demand in Christ upon the believer. We are His disciples. We follow His commandments. A Christian is a Christian is a Christian . . . ! But the Holy Spirit makes possible that "following" as He comes into our lives in the fullness of His love. That is the reason why Paul prayed for the establishment of the church at Thessalonica:

. . . and may the Lord cause you to increase and abound in love for one another, and for all men, just as we also do for you; so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints (1 Thessalonians 3:12-13, NASB).

There are no two standards to the Christian ethic. But in the "fulness of time," Christ, through His Spirit, makes full conformity to the Christian ethic possible in *love made perfect*.

From this perspective the holy life is not a particular mode of behavior, but a life-style of love in which discipleship becomes a key response. Some of

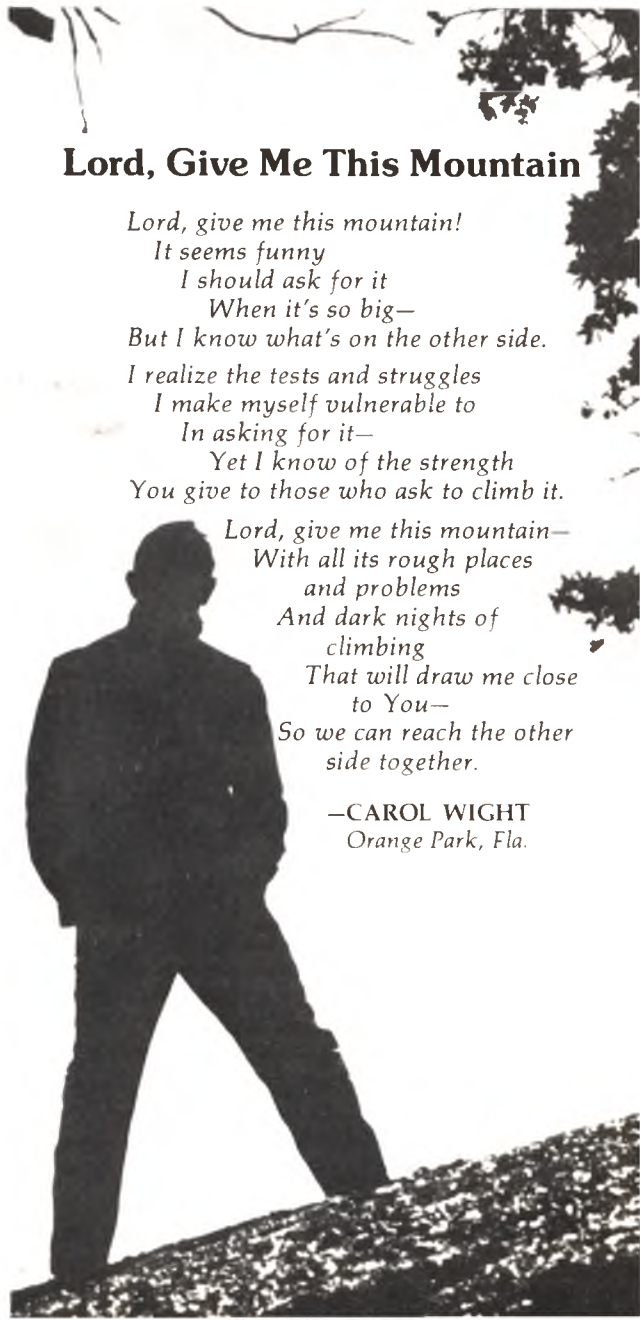
Christ's commandments are particular and we will follow them, but most are in principle in which He expects His disciples to take the love ethic and relate it to every experience in life.

The holy life is spiritual freedom, but it is also an exacting self-sacrificial discipleship in the cause of Christ. Modes of behavior may change, but the spirit of love (1 Corinthians 13) does not change. And that spirit is the most exacting and demanding life-style of all.

That is why Martin Marty's statement startles me. It may be time, and I pray that it is, for all of us to evaluate our priorities in the light of Christ's commandments and discover a life-style that is compatible with authentic Christian discipleship. □

1. Martin Marty, "Getting up for Ministry in a Settled Down Time," *The Christian Ministry*, November, 1977, p. 8.

2. L. Harold DeWolf, *Responsible Freedom* (New York: Harper and Row, 1971), p. 107.



Lord, Give Me This Mountain

*Lord, give me this mountain!
It seems funny
I should ask for it
When it's so big—
But I know what's on the other side.
I realize the tests and struggles
I make myself vulnerable to
In asking for it—
Yet I know of the strength
You give to those who ask to climb it.*

*Lord, give me this mountain—
With all its rough places
and problems
And dark nights of
climbing
That will draw me close
to You—
So we can reach the other
side together.*

—CAROL WIGHT
Orange Park, Fla.



BLUE LUPINES FOR MEMORY



by DOROTHY BOONE KIDNEY

Washburn, Me.



Last summer I found a road where wild lupines grow. It was a seldom-traveled road which climbed carelessly over rough terrain—up, up, up toward an enormous blue sky. It seemed almost unbelievable that there could be such a wild, winding road not very far from towns and villages.

When the road had climbed so high that it threatened to puncture a low-hanging, fluffy cloud, I turned my car around in a meadow and looked down.

It was the closest I have ever been to sitting on top of the world. I could see below me for miles—not houses, just great lengths of low-lying, tree-filled valleys, huge mounds of purple, heaped-up mountains in the distance, and there was a peace over it all that I can describe in no other way than relaxingly smooth, totally free, refreshingly broad, and overwhelming.

I started the car and began the rocky, twisting descent down the hill. A red-headed woodpecker flew beside me for a while, a yellow-winged bird boldly claimed the road for a few minutes, a squirrel darted ahead of me, and suddenly, as I drove around a wide bend in the road, there were the wild lupines!

I had glanced briefly at them as I had climbed the steep hill with its sharp rocks and deep holes, but now I pulled over to the edge of the road and stopped the car to enjoy the magnificent scene at my leisure.

JUST BETWEEN US

Wild lupines were growing everywhere! In the ditches, in the meadows, pink, lavender, white, and purple lupines waved their bright, heavy plumes as far as one could see. Nearby a small, abandoned house, weathered silver, hugged the curve, with high mountains in the background. The house was surrounded by tall lupines, bright butterflies, and white daisies—and far, far down below were the deep, tree-filled valleys:

Spellbound, I got out of the car and the wind caught my hair and blew it about my face. The air

was fresh and clean and smelled of lupines, pine trees, and all the wild woodland scents known only to faraway places, to red-headed woodpeckers, and busy squirrels. I became heady with flower-scent, wild with freedom, and overcome with the extensive arrays of lupines. I not only felt *filled* with the doxology, my soul *became* a doxology!

In a gay burst of enthusiasm, I began gathering great armfuls of wild lupines. There were so many growing in the meadow that the few I picked could never be missed. Alone on the windy road, where I had not seen a single car, I walked along the meadow picking wild lupines, and I felt totally wind-tossed, absolutely carefree, exceptionally close to God, completely refreshed, greatly “re-faithed,” exceedingly exhilarated, and surprisingly only three steps from heaven!

I put the lupines in the back seat and started the car. Reluctantly I left the yellow-winged bird, the red-headed woodpecker, and the active squirrel behind. But I took the remembered panorama of valleys and hills right along with me.

At home I put the lupines in a brown ceramic jar of water. They eventually will wilt. The experience, the view, the nearness-to-God feeling, I’ll keep. And they will not wilt. I’ll use that scene over and over on sleepless nights to help me relax. I’ll remember the scene on rushed days to quiet me. I’ll recall the flower-scented wind on rainy Mondays to encourage me, and will remember the peace of woods and birds in quiet moments to refresh me.

Everyone needs such an incredible, wild lupine-filled hill! Oh, it was not by chance that God piled up mountains, fashioned green valleys, gave us the storehouse of memory, and added for good measure those great scripture verses: “I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth” (Psalm 121:1-2).

He put it all together—the scripture, the hills, and the “warehouse-memory device”—to bring back pleasant recollections and to remind us of himself, the source of all strength.

God uses our *memories* to help us live Christian lives. I am sure we all have had the experience of re-

calling an appropriate line or stanza from a hymn at the exact moment when we needed it—in times of sadness, of testing, of trial, or in temptation. The importance of memorizing Scripture has become plain to us when portions of the Bible return to our minds at times to provide us with courage, or with insight into a problem or with needed guidance.

Jesus told us in the Bible that the Holy Spirit would make use of our memories to strengthen and help us. In John 14:26 He promised, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

And Peter refers to stirring you up “by putting you in remembrance” (2 Peter 1:13).

Without memory we could not ask for forgiveness for our past sins. Without memory we could not recall helpful sermons we have heard in the past, lessons learned from parents and life, or scriptures memorized in a lifetime. We could not speak to ourselves “in psalms and hymns and spiritual songs” (Ephesians 5:19).

Thank You, Lord, for the spiritual help of memory and for the faithfulness of the Holy Spirit who does indeed bring all things to our remembrance to help us to live better lives.

Amen. □

DREAM GREAT DREAMS



by LYLE P. FLINNER

Bethany, Okla.

Dreaming is both vital and dangerous. It is vital because every major accomplishment is the result of a dream.

It is dangerous because a dream may lead to a mere fantasy world instead of a tangible result.

There is nothing wrong with dreaming and planning if it doesn't stop there. There is nothing wrong with “building castles in the air” as long as we put legs to our dreams and go out to really build the castle!

You may not be in the business of building a castle, but you are in the business of building a life. And the life which you are to build unto God consists not in dreams alone but in daily tangible acts and actions which touch and bless the lives of others.

Now, in a broad sense, we might well equate the “dreaming” we are talking about with our meditative, reflective, contemplative devotional life, which is such a vital part of every Christian experience. It is here that our minds and our emotions are stimulated to view broad horizons and see great possibilities. We are elevated in our thinking to “think the thoughts of God.” Our spiritual sensitivity is raised to a high pitch. A vast expanse of “lands to conquer” lies out ahead of us.

But of what real value is our dream if we do not move from the reflective and meditative mood to a time of action and fulfillment?

We must always maintain the balance between the reflective and the productive. The inventor must

dream—it is true. But there comes a time when his dreams must be transmitted into a real, tangible object.

The devotional and meditational life is not an end in itself. We are not interested in a life of spiritual fantasies. Rather, we are vitally interested in working out in real life, in real Christian actions, the things we have dreamed. This is certainly not to discount those who because of personal and physical reasons can do nothing else but pray. Intercessory prayer is their action.

Let us once again find the sensible middle of the road. Let us take adequate time to think and plan and meditate and pray and reflect. And after we have been inspired until our eyes see heavenly possibilities, let us open our eyes and rise to make that dream a reality.

We all feel better after our time of devotion, but the real test of the value of that time is the effect it has on the hours that follow as we touch the lives of others.

POINT TO PONDER: Do I plan time to dream as well as time to act? □

Becoming a Whole Person

by MERRILL S. WILLIAMS

Texarkana, Tex.

WHY GO TO Nazarene Theological Seminary?

Jim Bishop said, "Education is the carpentry of the mind." If that is true, then we are obligated to build men and women to minister the gospel of Christ in the last quarter of the 20th century.

Our educational institutions supply our full-time Christian workers. Every year God breathes new life into the church through Nazarene Theological Seminary.

Some groups today, however, face the grim prospect of extinction because of a pastor shortage. The reason is that they have failed to provide for their education.

While in seminary I preached at a small church of another denomination near St. Joseph, Mo. It typified churches of that denomination—not enough pastors to go around. One man served several different charges on a circuit. Although that may sometimes be necessary, even beneficial, a church cannot survive with a chronic shortage of pastors.

Christian workers come *from* local churches. But they come *through* our educational institutions. We live in an age of increasing sophistication in medicine, science, and business, and the ministry must run to keep up.

Doctors and lawyers spend from 8 to 12 years preparing to minister to the bodies and minds of their patients and clients. While we are not professionals

in the same sense that these are, we—who minister to the souls of men—have an even greater responsibility to be properly prepared.

Why go to NTS? Let me share some personal benefits of a seminary education.

Seminary education helped solidify my thinking about the doctrine of holiness. Although I never doubted its truth, I came away more certain than ever that the Bible teaches a second, definite work of grace in the spiritual life.

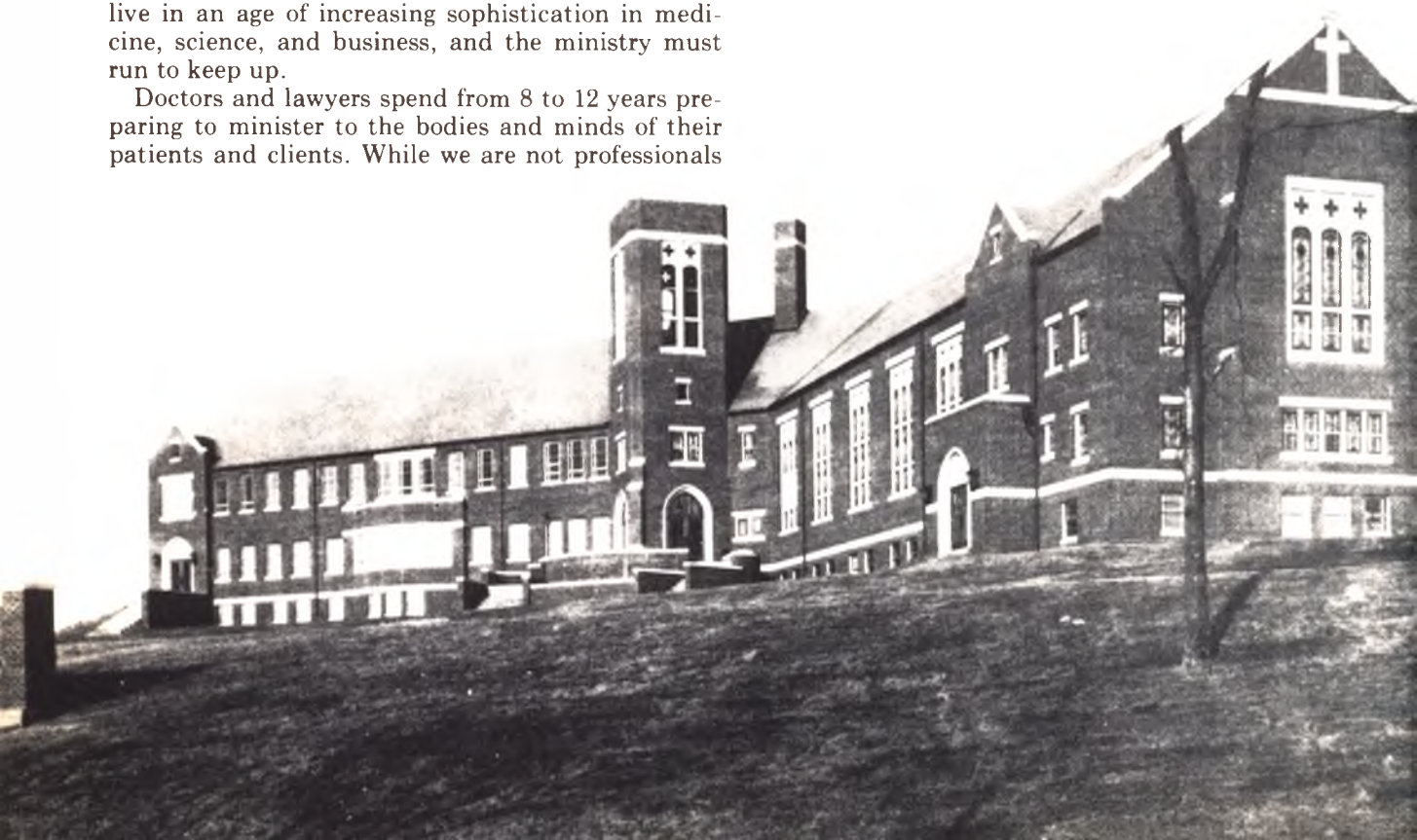
Most seminaries in this country are committed to Calvinistic theology. Very few devote themselves to teaching preachers to preach the doctrine of entire sanctification.

Education and spiritual fervor do not conflict. Scholarship and spirituality have always gone hand in hand. Were not both James Arminius and John Wesley scholars? Where would we be today if these pious men had not grappled with the heavy issues of doctrine and theology?

In a paper L. Guy Nees presented at the annual Nazarene College Presidents' Conference at Phoenix, Ariz., in 1977, he said, "Wesleyan theology began in an atmosphere of education and scholarship and cannot be continued in ignorance. . . . Too often we have allowed the uninformed and those with zeal but without knowledge to shape the pattern of our doctrine."

We must have preachers who have experienced the second blessing, understand the doctrine, and are able to teach it clearly to others.

Seminary education also impressed upon me the importance, the necessity, of honest biblical preaching. Some are disturbed because they don't hear as much traditional holiness terminology from the pulpit as they would like. Perhaps the reason is that pastors have abandoned a constant topical fare for a more truly biblical, expository style.



HOLINESS IS HEART CLEANSING



by LOREN W. GOULD

Virginia Beach, Va.

Holiness involves the creation of a clean heart within the Christian by the sanctifying fullness of the Holy Spirit, and the expression of this cleanness through clean living. Every Christian needs this heart cleansing. Every new Christian should immediately begin to seek direction from the Lord for heart cleansing. It is necessary for every Christian to become a wholly sanctified, cleansed Christian, lest the warp or twist within his unsanctified nature bring him to spiritual and moral disaster.

The Scripture record tells us, in 2 Samuel 11, how King David fell into the sin of adultery with a woman named Bathsheba, which later led to murder. When David was confronted with his sins, he repented and suffered great torment because of the backsliding and sin which had entrapped him.

David recognized that his terrible fall into unspeakable sin was not due to human weakness alone but was due primarily to an inner uncleanness. In Psalm 51:5 he expressed the deep need of his heart, saying, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Following this admission of need, David expressed God's revealed will concerning him, "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (v. 6).

Out of a deep yearning for the cleansing of his very nature, David prays, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (v. 7). Finally we hear the deep agony of a heart desperate to be cleansed as David cried out, "Create in me a clean heart, O God; and renew a right spirit within me" (v. 10).

In addition to the time-revered terms, the Bible expresses the doctrine of holiness in a myriad of metaphors. Cleansing, spiritual health, the rest of faith, Christian perfection, total surrender to God, discipleship, the gift of the Holy Spirit, and many others express adequately our distinguishing doctrine.

Also, my time at seminary gave me added time and opportunity to mature as a person. I experienced the same culture shock all students do when they graduate into the real world. We never reach the place where we know it all. We continually realize how little we really do know compared to the vast wealth of accumulated knowledge. However, I am thankful for the time, place, and atmosphere NTS provided for me to grow up a little before entering the full-time ministry.

A seminary education also gave me mature models

This same sinful condition that brought about such a spiritual and moral disaster to David can be easily seen in the lives of Jesus' disciples. Even after Jesus had indicated that their names were "written in heaven" (Luke 10:20), and that they "were not of the world" even as He was "not of the world" (John 17:16), one of Jesus' disciples fell into the snare of selfishness and greed, betrayed his Master, and then took his own life. Still another, through fear and the lack of moral courage, lied, cursed, and denied that he even knew the Lord.

Within the unsanctified hearts of all the disciples, dispositional traits lay brooding which could have led them into sin as deep or deeper than King David's infamous transgressions. The burning desire for revenge displayed by James and John towards the Samaritans who mistreated them could have led to murder. The self-seeking of the same brothers, who tried to gain chief positions in Christ's kingdom, and the subsequent jealousy of the other disciples, would have eventually ended in bitterness and deep hatreds. Also, the self-pity displayed by Peter, when he thought that John might not have to suffer as much for Christ as he would have to suffer, could have brought total disaster to the Church.

Helps to HOLY Living

It was the Pentecostal experience that made the difference, "Purifying their hearts by faith" (Acts 15:8-9). This is the heart cleansing that every Christian needs and must earnestly seek. *Holiness is heart cleansing.* □

to pattern my life after. Paul expressed this thought when he wrote, "Agree together, my friends, to follow my example. You have us for a model; watch those whose way of life conforms to it" (Philippians 3:17, NEB). NTS students will always remember the wisdom, dedication, and concern of their professors and seek to reproduce those traits in their own lives.

J. B. Chapman said, "If I had only 10 years to serve, I would spend five of them in preparation." We cannot depend on a shooting-star ministry that burns brightly for only a few years. Our concern is for the long haul. Experience and age improves, not impoverishes, the well-prepared minister.

Why go to NTS? Because NTS adequately prepares a person for ministry, both in mind and in heart. □

HAPPINESS IS . . . A SONG

by PAULINE E. SPRAY

Lowell, Mich.



MAMA, when Jesus makes us so full we won't bust . . ."

"What?" I asked, aghast.

"You know! When we get to heaven and Jesus makes us so full we won't bust . . ."

About that time my husband spoke up. He explained that he had been talking to our little girls about heaven, telling them how wonderful it shall be. He had pointed out that we shall have to have glorified bodies in order to "stand" the happiness we shall feel.

John said the redeemed shall sing "a new song." Yes, in heaven we shall join the angelic choir and proclaim the praises of the One who brought us out of darkness into His marvelous light.

However, worship in song is also an earthly privilege. My heart was stirred to a deeper consecration when I joined in singing, "I Am Thine, O Lord." My soul exalted as the choir sang, "I Will Sing the Wondrous Story." I was humbled and grateful when the baritone soloist reverently sang, "When I survey the wondrous Cross on which the Prince of Glory died."

Consecration! Exaltation of spirit! Humble submission! Gratitude! I experienced all these emotions when I turned to God in worship through music and song.

Singing just naturally goes hand in hand with times of joy, triumph, and victory. It is as natural to sing when one feels uplifted as it is to eat when one is hungry.

"Pharaoh's chariots and his host hath he cast into the sea" (Exodus 15:4), Moses sang after God delivered him from the hands of the Egyptians. "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him" (Exodus 15:2), sang he.

"My heart rejoiceth in the Lord" (1 Samuel 2:1), sang Hannah after God heard her prayer and gave her a son, the child Samuel.

Singing also lifts the spirits when one is feeling low or is faced with burdensome trials or sorrowful circumstances. Jesus and His disciples sang a hymn

before leaving for the Mount of Olives and His betrayal in Gethsemane.

In the Philippian jail Paul and Silas sang praises to God at midnight. Their singing woke the prisoners. The keeper of the prison was aroused from his slumber and became a follower of Christ along with his household. Satan lost a victory.

And I, too, have found that singing defeats the devil. We were to entertain guests shortly. I was busy cleaning windows. Other tasks stared me in the face. Besides, my husband wasn't doing what I thought he ought to be doing. I was nervous, unusually so. The devil perched on my shoulder and pumped unpleasant suggestions into my head. I prayed for divine assistance. Still, Satan persisted in tantalizing me. Finally, I decided to begin singing the first hymn that came to mind. It happened to be "At the Cross."

"Alas! and did my Saviour bleed," I began in a rather cracked voice. But as I thought on the words and sang them from my heart, my troubles began to diminish. My nerves became calm. The day took on a decidedly brighter hue.

"It's a fine thing to go about one's work singing some hymn with praise in it, and with Jesus' name in it," wrote S. D. Gordon. "And if singing may not always be allowable under all circumstances, you can hum a tune."

And I agree.

Singing and music lift the soul, change moods, and boost the morale. They relieve monotony and reduce boredom, causing dissatisfaction and restlessness to flee.

Singing and music have therapeutic value. When King Saul was mentally disturbed, David was brought to his court to pacify him with his harp. And David nurtured his own soul with songs. Try numbering the times "the sweet singer of Israel" sang praises unto his Creator. And Solomon, who spoke 3,000 proverbs, also wrote 1,005 songs, according to 1 Kings 4:32.

An ad in our local newspaper read: "A young career gal in our community was impressed with our earlier

ad that explained how the tensions of the day fall away when you return home and relax at the organ. She told us, 'It really works.' She has had her organ only a few months, yet she plays well enough to enjoy it, to be pleased with her creative self-expression, and to be completely relaxed by it. 'There is no better tranquilizer. . . .'

Paul strongly advised singing. He told the Ephesians to "be filled with the Spirit; speaking to [them] selves in psalms and hymns and spiritual songs, singing and making melody in [their] hearts to the Lord" (Ephesians 5:19).

And he advised the Colossians to admonish one another "in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

When my parents were first married, they went deep in debt to buy new furniture, including a beautiful piano. It afforded me hours of delight while I was growing up. I am very sure that it was instrumental in keeping me true to God during my teen years.

Although it took years of sacrifice for Mom and Dad to pay off the Mapes Furniture Store, their investment brought rich dividends. As long as I live, I shall be grateful for that Bush and Lane piano.

"Happiness is . . . a song." □

IT'S BEAUTIFUL!

*It's beautiful,
The life with Christ—
The patterning,
The polishing,
The perfecting.*

*It's beautiful,
The life with Christ—
Its priceless,
Its pleasantness,
Its peacefulness.*

*It's beautiful,
The life with Christ—
Its partnership,
Its providence,
Its permanence.*

*The life with Christ—
It's beautiful!*

by JACK M. SCHARN
San Diego, Calif.

Book Briefs



Reviewed by
TERRELL C. SANDERS
Columbus, Ohio

THE HOLY SPIRIT AND YOU

The Holy Spirit has been called the neglected member of the Trinity. We think of God the Father as the Creator and Ruler of the world, of God the Son who became flesh and dwelt among us; but God the Holy Spirit baffles and bewilders us.

In recent years the Holy Spirit has been given more attention in both secular and religious periodicals. But the confusion and "fuzzy" concepts continue.

Dr. Donald M. Joy's study of the Holy Spirit is not a theological treatise in scholarly terms, but a down-to-earth discussion of the Holy Spirit and His place in Christian experience.

In work-a-day language the author briefly reviews the development of redemption from the promise following Eden's debacle to the crowning day of triumph over death, hell, and the grave.

The book is refreshing in its clear and distinctive perspective of God's program of salvation. There's no rehashing of the numerous classics on the Holy Spirit. A seasoned minister, well versed in theology, will read it with delight and new insight, while an inquiring layman will find inspiration and answers to puzzling questions.

This 160-page book is possibly just what you have been looking for. Happy discovery! □



by Donald M. Joy
Beacon Hill Press of Kansas City

to order, see page 23



WE KEEP OUR EARS ON

by J. KENNETH GRIDER
Kansas City, Mo.



WE MODERN ACTIVISTS, go-getters and go-fretters, can learn something from the medieval Christian saints. One reason why Transcendental Meditation is making such strides in America just now is because, within the Church, meditation is a lost art, almost as lost as the ancient Egyptian ability to preserve human bodies. We have done so little of it for so long that we have practically forgotten how. Now a philosophy from the East, with a nebulous view of God and a nothing-is-wrong-with-me view of man, has taken over. And Christians, some of them clergymen, are being duped into alien and cultish usages when the real thing, meditation in the historic Christian sense, is waiting to be used.

These days we think more about how we can travel to some distant yonder than of how we can claim the presence of the God who is no longer veiled off as He was before Calvary. We think more these days of how we can get two paychecks every Saturday night, and two cars for every garage, and two ducks for every pot, than we do about Christ, the One Way of access to God the Father.

W. L. Walker, in an article on meditation in the old *International Standard Bible Encyclopedia*, says, "The lack of meditation is a great want in our modern life."

Long ago a psalm writer prayed, "Let . . . the meditation of my heart be acceptable in thy sight, O Lord" (Psalm 19:14, RSV). In another psalm we read, "Let my meditation be pleasing to Him" (Psalm 104:34, NASB). Well known to Christians is the passage in Psalm 1 where we read of the righteous person, "In His law he meditates day and night" (NASB).

In meditation, we are not looking for answers, as we often are in prayer; we are looking for God. In meditation we are not as specific as Scripture tells us to be when we pray. Vague prayers are not effective. But unspecified yearnings for God are appropriate in meditation. They open up our souls on their Godward side so broadly that the living, personal God is able to reveal facets of himself to us that He could not reveal if we were less opened up to Him. When we only open up to God in ways that we can define and control, we are often not sufficiently open to receive new and special revelations from Him. We restrict what He can reveal of himself to us when we open up to Him only in ways that we can already describe with words, as in prayer.

When the medievals said that the heart makes the theologian, they meant, in part, that unless the mind is opened up to God more broadly than strict reasoning about God will allow, the person will think hackneyed thoughts about God and will not be a creative theologian.

Pascal had something similar in mind when he said that the heart has its reasons which the reason knows not of. The heart of the Christian who is practicing the art of meditation opens up to God so broadly that revelations from God are received which reason does not know how to handle. Reason is restricted in what it can handle. Its use of syllogistic logic is limiting. By requiring causes for all effects it is limiting. Its use of Aristotle's principle, that there is nothing in the mind that was not first in the senses, is limiting. God might, in a direct way, Spirit to spirit, reveal things to us by means outside the avenues of the senses. Concepts might not all come from percepts. Many of them might be direct revelations from the living God to opened-up persons who have receptacles for receiving God's disclosures that reason does not know anything about.

When these special disclosures are really from God, they will be congruent with the special disclosures other opened-up Christians have received. That is, they will not conflict with what the Scripture writers have told us. Some of us are even confident that they will not be in conflict with disclosures God has given to opened-up saints in the Church's history. If they are, they are suspect. If they are, they might have as their source a spirit or spirits alien to the living God. That is why John tells us to try the spirits to see if they are authentic or inauthentic.

It often helps to keep our mouths shut and our ears open when we are talking with friends, and the same is true when we are talking with God. If prayer is a two-way street, and it is, we need to keep meditatively quiet sometimes and listen for what God will say back to us by impressing thoughts upon our inmost consciousness.

Thus, in meditation, we are listeners, receptive to sounds, however faint, that are beamed from heaven to our alert openness.

In meditation, indeed, we keep our ears on. □

THE MORE EXCELLENT WAY

by S. F. HICKE
Channahon, Ill.

BUT COVET earnestly the best gifts. And yet show I unto you a more excellent way" (1 Corinthians 12:31).

Paul writing his first letter to the Corinthians about love? With their gifts? Ridiculous! Look at what they were accomplishing. Why such a hang-up about love? Was Paul naive about the real world? Was not Corinth noted for its love life? Were there not a thousand priestesses of prostitution in the temple of Aphrodite exclusively for the pleasure of the male devotees of the goddess of love? Didn't Paul know that to "live like a Corinthian" meant full indulgence in erratic forms of erotic behavior? Of course he knew! What, then, did he mean?

Simply this—the love that Paul magnifies in his letter to the Corinthians is not the physical passion. Instead, he introduces and exalts *agape* love, God's love, which is alien to the heart untouched by God's grace. Paul taught that people have the "love of God" only when it is "shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). One does not have this love because he knows more, owns more, does more, or is more talented. This love fills the soul and is perfected when God the heart knower gives the Holy Ghost to people and purifies their hearts by faith (Acts 15:8-9).

The apostle recognized a real lack of this kind of love in the hearts of the people in the church at Corinth. The assembly was marked by divisions (3:3), marred by immorality (5:1), torn by lawsuits (6:1), and weakened by gluttony and impropriety in observance of the Lord's Supper (11:21). In addition it was inflated with conceit over gifts, and experienced chaotic conditions in worship (14:23-33). There is a strong possibility that this letter was prompted because the gifts, without perfect love—or holiness of heart—proved to be a bane instead of a blessing. Careful reading reveals that Paul does not scorn the gifts, but exalts perfect love as the principle which gives them value, and glorifies God when they are exercised.

The apostle went into considerable detail to explain his position, and it is easily followed in the letter itself. There is *one Spirit* but many gifts (12:4). The *origin* of the gifts was the Holy Spirit. The *variety* of the gifts was at His discretion (12:8-9). The *administration* of those gifts was from Him (12:11). But one thing is made clear—the gifts are not essential for our salvation; rather they are necessary

for our usefulness in the Kingdom.

Furthermore, there is *one true church* engaged in many ministries (12:12-27). Jesus said, "I have other sheep, too, which do not belong to this fold; I must bring them also, and they will listen to my voice; so it will be one flock, one shepherd" (John 10:16, Moffatt). There is room for all to work, and there is work for all to do.

As Paul enumerated the gifts of the Spirit, he did so in eager anticipation of his major theme, the "more excellent way" (12:28-31). The *Amplified Bible* reads: ". . . and yet I will show you a more excellent way—one that is better by far, and the highest of them all" (12:31).

Love is the greatest, for it is not a mere gift of the Spirit but is "the fruit of the Spirit . . ." (Galatians 5:22). All gifts from God, and all talents, are less than this fruit—*agape* love.

This love lends luster to all of the gifts (13:1-3). Bereft of love, tongues torture the air like a symphony played only on crashing cymbals. Apart from love—Paul declares—prophecy, understanding, knowledge, and faith reveal a person without solid character—only a zero with the rim knocked off, a blank space, a nothing. Without love, generosity and even self-immolation are without profit to the offerer of the sacrifice.

Love lends loveliness to people (13:4-7). Those possessed of this love are kind, unselfish, humble, and well-mannered. They are generous, pure-minded, and do not keep a scorecard of wrongdoing by others.

Finally, the apostle concludes by emphasizing the duration of love. It lasts longest—even forever (13:13). In God's tomorrow there may be a time when faith and hope are no longer necessary. I don't know. But even in heaven, there will always be the need for love among the people of God. It seems that God can't govern heaven without it.

Small wonder that John Wesley wrote, "There is nothing higher in religion . . . if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way . . . Settle it then in your heart, that from the moment God saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth chapter of the Corinthians. You can go no higher than this, till you are carried to Abraham's bosom" (*Plain Account of Christian Perfection*, p. 99). □

the editor's STANDPOINT

A CHARGE TO KEEP

At Nazarene Theological Seminary new professors are formally inducted into their responsibilities. I was privileged to be present recently when two young faculty members were inducted in a special chapel service. Dean Willard Taylor read to them a charge which beautifully sets forth the ideals and aims of our seminary. With his kind permission I am sharing it with you.

“Maintain a fervent love for truth, especially *the Truth*, Christ, to which the Bible witnesses.

“Seek earnestly to express in your courses, where appropriate, the distinctives of the Arminian-Wesleyan creed, and seek to add through your academic discipline some fresh insights into Christian holiness.

“Focus sharply on ministry—preaching, teaching, evangelizing—in every course you offer and make every effort to deepen the ardor for ministry among your students.

“Strive for the personal touch in your relationship with the students, remembering always that learning

takes place best when teacher and students have knowledge of, and appreciation for, one another.

“Give exacting attention to methodology in teaching so that communication will reach its maximum potential.

“Continue to be a student along with your students ever growing in your understanding of the field of theological studies in which you will be teaching.

“Be devoted to your colleagues on the faculty and endeavor constantly to maintain the unity of this teaching-learning community.

“Above all, be devoted to Christ, who has called you to this teaching ministry, and to His Church which has provided you this privilege.

“May our Lord grant you special grace and wisdom for this divinely given responsibility, today and every day.”

An institution whose faculty carries out that charge is deserving of our prayers and money. Let's all be faithful to the seminary this year!

THE REAL CHURCH

The real church, it seems to me, is the *local* church. It is the visible and identifiable fellowship of Christians who gather for worship and scatter for witness in a particular community.

What we call the “district church” and the “general church” are somewhat misnomers. These are agencies which exist to serve the local church, to make a collective wisdom and experience available to that local church in order to help it achieve its mission.

If the district or general “church” is allowed to become an end in itself, a proliferating bureaucracy develops. As a result, the resources of the local church are heavily taxed to support the bureaucracy. But at the same time the value of the supported agencies to the local church is diminished.

The bureaucracy finally becomes a thing-in-itself-and-for-itself. Constantly increased numbers of people and programs and amounts of money are necessary simply to perpetuate the machinery. Thus

the situation becomes directly reversed—the local churches exist to serve the district and general “churches” instead of them existing to serve the local churches.

The hidden question is thus created—what and where is the real church? The real church is not located in offices or agencies or departments (the choice of terms is insignificant), but in the worshiping, witnessing bodies to which our district and general personnel also belong, and to serve which they are elected or appointed to their various district and general responsibilities.

This is not to suggest that the district and general agencies are unimportant or unnecessary. It is simply to say that they must resist the danger of mistaking themselves for the real church. The tail can never wag the dog. But the tail could become too ponderous to be wagged by the dog! We shall not lose our way if we remember what, where, and why the real church is.

the hordes of people who have "voted with their feet" by their flight from Communist countries give the lie to all who are attempting to reconcile Marxism and Christianity today.

BOAT PEOPLE AND BERLIN WALLS

You can judge a government by the measures people will take to escape it. By this standard Communism has been condemned in every country taken over by the Communists.

The "boat people" of Viet Nam bear tragic witness against the repression of human rights in that country. Hundreds of Vietnamese have committed themselves to the sea in fragile boats, rather than live under the bloody repression of dissent and human rights by the Communist regime. How many have perished only God knows. The free nations, at whatever peril to their economies, should find room for these refugees.

They are simply among the latest who are willing to risk their lives in an effort to escape to freedom. Unhappily, hundreds have been imprisoned and killed for attempting to flee Communism in Russia, China, Cuba, and other communistic countries. The Berlin Wall stands as a monument to the cruel failure of Communism and the desperate heroism of those who escaped East Germany or died in the effort.

The hordes of people who have "voted with their feet" by their flight from Communist countries give

the lie to all who are attempting to reconcile Marxism and Christianity today. Increasing numbers of theologians are attempting to portray Jesus as a revolutionary whose kingdom is compatible with violence and slaughter. The effort can only succeed where the truth of Scripture and the truth about Communism are alike distorted.

Atheistic Communism is the enemy of God, the enemy of truth, the enemy of freedom, the enemy of the people, and the enemy of the future. It maintains itself in power only by the ruthless crushing of dissent and the murder of its critics. The refusal of Communist governments to allow dissidents to leave the country freely is a vain effort to keep the whole truth about the destruction of human rights from being known. As long as exodus is officially repressed, and as long as escape is sought at ultimate risk, no right-thinking Christian can buy the propaganda that would paint Marx and Jesus as fellow liberators. The difference between atheistic Communism and genuine Christianity is as radical as the difference between darkness and light. □

THESE CALL FORTH WONDER

Some time ago I was at a retreat shared by the general superintendents and those of us who are called "Headquarters executives" (awesome nomenclature!), together with our spouses.

One of our business sessions was preceded by a devotional period led by Miriam Hall. She distributed sheets of paper to each of us which began with a quotation from Samuel Miller's *The Life of the Soul*. Part of it read, "Until we can see in the life we live, in the commonplace circumstances that fill our nights and days, in the bodies we wear and the brains by which we think, something of that vast sea of mystery in which all things move and live and have their being, we shall not know how to bend the knee in prayer or how to sing the praise of God in spirit and in truth."

After reflecting on these words, and on John 4:23-24, we were then instructed to try with all our beings "to sense the presence and mystery of God." Following this we were to "list ten things, not man-made, that

have a sense of mystery about them and call forth wonder and awe from you." Finally, we were asked to focus on three of these things and write down ways to express our feelings about them to God.

For whatever reasons, I have rarely participated in a devotional exercise more helpful to my own soul. It occupied my inward thoughts for the entire day, and I have never really gotten away from it.

This was my own list of things that evoke wonder:

1. The consciousness of God in man
2. The sense of moral law pervading history
3. The awesome, liberating effect of forgiveness
4. The heaven
5. The oceans
6. The mountains
7. Animal behavior, especially migratory behavior
8. Biological life
9. Intellectual life
10. Doris

Try this exercise for your own soul's good. □

LAMP LIGHT

The Passage for Study:

3 John

by W. E. McCUMBER, Editor

We are going to explore the seven designations for Christians in 3 John. This study is concerned with the first and most frequent of these terms—*beloved* (vv. 1, 2, 5, 11).

In v. 1 it is used as an adjective: “. . . the beloved Gaius.” Here Gaius is *described*.

In the other verses it is used as a noun in the vocative case. Here Gaius is *addressed*. “Beloved” stands in place of his name.

This was common practice in the Early Church. For random samples see Hebrews 6:9; 1 Peter 2:11; James 1:6; 1 John 4:1. Notice that the term frequently occurs in a context of peril and warning. How supportive it is, when we are tempted or threatened, to be assured of the love of our brothers and sisters! This caring, serving love is the distinctive badge of genuine Christianity, according to John 13:34-35. It is sad when this intense personal feeling declines in the church, and “dearly beloved” is flattened and deadened into a technical phrase to begin rituals.

The love of Christian for Chris-

tian is not the product of human nature. It is the fruit of the Spirit (Galatians 5:22). The Lord’s love for each of us frees us to love one another (see 1 John 4:10-11, 19). God’s love, written in Christ’s blood, is the cause of our love to God and people. Being loved, we can love. So far from being congenial to man’s natural state, real love requires a radical conversion (1 John 3:14).

But love must be more than a word of address. The other three occurrences of “beloved” show ways of expressing love.

1. In v. 2 we have *love praying*: “Beloved, I pray that all may go well with you and that you may be in health” (RSV).

Love prays for others. When we truly love we will surely pray. When prayer is neglected love will diminish. Love and prayer nourish one another.

Love is concerned for the whole person and his total needs. We should pray for the relief of the destitute and the healing of the sick as surely as we do for the salvation of the lost. And, resources

and circumstances permitting, we ought to minister to the whole range of human needs. Praying without helping libels love.

2. In v. 5 we have *love praising*: “Beloved, it is a loyal thing you do when you render any service to the brethren” (RSV). Gaius had shown hospitality to a missionary party, and the elder warmly commends him for it.

Love sees and praises good deeds. It is not blind to evil deeds or lacking in courage to rebuke them (v. 10). But too often we are swift to reprove wrong but slow to approve right.

By praising good, love increases good. Words of appreciation encourage us to do more and to do it better than before. Fear of punishment may incite us to our duty, but we work harder, longer, and better under the stimulus of love’s commendation.

3. In v. 11 we have *love pleading*: “Beloved, do not imitate evil but imitate good” (RSV).

Imitation is part of being human. We are all influenced by examples. Love is concerned that the beloved consciously adopt the right models. To imitate the rightdoer is to imitate God. “He who does good is of God; he who does evil has not seen God.”

The note of exhortation reminds us that doing good doesn’t just happen. It must be constantly and explicitly encouraged. Each of us must urge it and model it (cf. 1 Corinthians 11:1).

Have you assured anyone of God’s love and your love today? □

GOODNESS

To give a cup of water cold
To some poor, thirsty soul;
To visit those who, sick and sore,
Are seeking to be whole;
To reach a hand of fellowship
To one who is alone;
To gladly gather ripened fruit
Where others may have sown;

To live each day, and say and do
Each thing as Jesus would;
To realize when all is done
That only God is good . . .
This is GOODNESS.

—CHRIS GRAUMAN
Peoria, Ill.

IN THE NEWS

PEOPLE AND PLACES

Rev. Ralph Hertenstein, who pastored Nazarene churches for over 60 years, suffered a stroke on October 18, which paralyzed his right side. He has been hospitalized near his home in Garden Grove, Calif. His speech was not affected, and he has regained partial use of his hand and leg. His many friends across the denomination continue to pray for his complete recovery. □

Dr. L. Guy Nees, president of Mount Vernon Nazarene College and graduate of Northwest Nazarene College, was selected as alumnus of the year for NNC.



Dr. Nees was present for the homecoming activities, November 22-26. Friday, November 24, he was the guest speaker for the alumni chapel.

The alumni banquet was held that evening, and the Alumnus of the Year Award was presented at that time by Myron Finkbeiner, alumni executive secretary. □

LAST CHANCE FOR MINISTERS TO REENTER SOCIAL SECURITY

Any minister who has secured an exemption from Social Security coverage by signing Form 4361 has until April 16, 1979, to revoke that exemption. The Social Security Amendments Act of 1977 provided for this one-time opportunity of revocation.

Such ministers may elect their coverage under Social Security to begin in either 1977 or 1978 by filing the application for revocation and paying the applicable tax. Only those years for which taxes are paid will count toward calculation of benefits.

A revocation cannot be secured after the deadline of April 16, 1979. Once the minister has revoked his exemption from Social Security coverage he cannot file for another exemption.

Any questions about this matter may be directed to the local Social

Security office or the Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, MO 64131. □

THIRTY-SIX CHURCH PLANTERS ATTEND NATIONAL SEMINAR

Thirty-six Nazarene Church Planters attended the first national seminar on church planting sponsored by the Department of Home Missions October 23-27 in Kansas City.

All of the participants had either planted one or more churches or were under district assignment to plant a church.

One participant, Rev. Warren O. Rogers, Sr., had planted over 40 churches in his career.

Dr. Raymond W. Hurn, executive director of the Department of Home Missions, was the convener of the seminar.

Participants came from as far away as Scotland and Wales to attend the seminar.

Featured each morning were professors from Nazarene Theological Seminary who presented papers on the biblical basis for church growth through church planting.

Dr. Mildred Wynkoop reminded the participants that Wesleyan theology is the only traditional theology with a "built-in mandate" for church growth.

Dr. Don Owens discussed church growth from a New Testament historical perspective. Dr. Paul Orjala highlighted church growth principles from



Rev. Kent Anderson, pastor of Eugene, Ore., First Church, tells seminar participants about the Oregon Plan for rapid church planting.



Rev. Edward Husband of Gainesville, Ga., and Mike Wauqua, student at Bethany Nazarene College from the American Indian District, met briefly during one of the breaks to discuss church planting for their respective groups.

a scriptural perspective, and Dr. Charles Isbell told of his experience in applying primary group principles in "resurrecting" a small church in a changing neighborhood.

One of the highlights of the seminar was the presentation of the Oregon Plan for church growth by Rev. Kent Anderson, pastor of the Eugene, Ore., First Church.

"We realized," Anderson said, "that any impact that we are going to make in western Oregon had to be made by the multiplication, not the addition, of churches. We cannot afford to set goals of starting one or two or three or five churches a year. We must plant multiple churches per year so that we can begin to impact the population for Christ and the gospel." □

FIRST COLLOQUIUM DRAWS HIGH INTEREST

Ministers and laymen from throughout the Mid-America and Bethany College Zones are registering in growing number for the first Great Commission Colloquium, February 19-23 at Nazarene Theological Seminary.

The colloquium is the first of a series which will be sponsored by the Department of Home Missions in conjunction with Nazarene educational institutions in different areas of the country.

Dr. C. Peter Wagner, a leading national scholar of the church growth movement, will be the featured speaker, according to Dr. Raymond W. Hurn, executive director of the Department of Home Missions.

The colloquium seeks to explore in depth the contemporary application of Jesus' Great Commission in Matthew 28:19-20: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (NIV). □

HERALD OF HOLINESS 1978 Subscription Campaign Results

DISTRICT	1978 Goal	Largest Number of Subscriptions in 1978	Percent of Goal Reached	Increase (or decrease) in Percent Over 1977
GROUP I				
Illinois	4,503	6,091	135	+ 4
Northwest Indiana	4,283	4,769	111	+ 2
Kansas	4,198	3,934	94	+ 1
Central Ohio	4,974	4,300	86	- 4
Northwest Oklahoma	4,122	3,422	83	+ 6
Kansas City	4,273	3,390	79	- 23
West Virginia	6,079	4,650	76	- 4
North Central Ohio	4,275	3,227	75.4	- 3.6
Northeastern Indiana	5,434	4,058	74.7	- 7.1
Michigan	4,942	3,688	74.6	+ 3.6
Eastern Michigan	4,334	3,222	74.3	+ 6.9
Alabama	4,230	3,131	74	+ 6.7
Akron	5,412	3,677	67.9	-14.4
Southwestern Ohio	5,411	3,659	67.6	- 4.4
Tennessee	4,628	2,977	64	+ 6
Colorado	5,132	2,911	56.7	- 8
Oregon Pacific	5,187	2,882	56	- 18
Los Angeles	5,351	2,886	54	+ 2
Southern California	7,947	3,809	48	- 3
GROUP II				
Northwest Indiana	3,047	4,080	134	- 1
Philadelphia	3,562	3,609	101.3	- 3.7
Iowa	3,185	3,203	100.6	- 4.4
Washington	3,422	3,422*	100	+ 2
Virginia	3,054	2,831	93	+10
Intermountain	3,787	3,483	92	- 1
Pittsburgh	3,971	3,612	91	+ 9
Northwest	3,764	3,409	90.6	+ 6.4
Northwestern Ohio	3,385	2,981	88	- 3.6
Missouri	3,619	3,062	85	+ 5
Northern California	3,086	2,595	84	- 1.5
Central Florida	3,164	2,635	83	- 8.4
Sacramento	3,284	2,651	80.7	- 7.8
Dallas	3,069	2,473	80.6	+13.6
Washington Pacific	3,889	3,084	79	- 6.3
Arizona	3,449	2,680	77.7	-13.6
West Texas	3,643	2,769	76	+ 6
Central California	3,107	2,333	75.1	+14.5
Chicago Central	3,543	2,651	74.8	- 2.2
Indianapolis	3,879	2,542	66	- 3.7
Georgia	3,615	2,284	63.2	+ 6
Kentucky	3,551	2,173	61.2	- 3
GROUP III				
Northwestern Illinois	2,881	3,739	130	+ 4
Northeast Oklahoma	2,112	2,117	100.2	- 3.8
Upstate New York	2,127	2,130	100.1	+ 3.1
Southwest Oklahoma	2,413	2,316	96	+ 4.6
South Carolina	2,722	2,575	94.6	+ 3.5
North Carolina	2,233	2,052	92	+ 3.5
North Arkansas	2,123	1,894	89	- 1
San Antonio	2,032	1,730	85	+16
New England	2,711	2,263	83.5	- 9.5
North Florida	2,035	1,683	82.7	+ 2.7
Southern Florida	2,582	2,057	80	- 3
East Tennessee	2,515	1,833	72.9	- 2.1
Joplin	2,823	2,082	73.8	- 4.2
New Mexico	2,195	1,543	70	+ 9
Houston	2,468	1,675	68	Same
Eastern Kentucky	2,819	1,633	58	Same
South Arkansas	2,369	1,311	55	- 8
GROUP IV				
Canada West	1,611	2,033	126	+10
Louisiana	1,655	1,882	114	- 9
Wisconsin	1,198	1,324	111	+ 3
Rocky Mountain	1,222	1,289	105	- 2
Southeast Oklahoma	1,879	1,960	104.6	+ 3.3
Nebraska	1,192	1,235	103.6	- 1.4
Minnesota	1,252	1,265	101	- 8
Mississippi	1,781	1,767	99	- 5.9
Canada Central	1,336	1,202	90	- 6
Maine	1,736	1,528	88	- 7
New York	1,809	1,418	78	+ 2
GROUP V				
Dakota	986	1,539	156	- 9
Alaska	460	533	116	-15
Canada Pacific	498	563	113	- 6
Hawaiian Pacific	360	334	93	- 1
Canada Atlantic	683	521	76	+ 2

*Late count correction.

HERALD SUBSCRIPTION CAMPAIGN WINNERS



Winning district superintendents in the 1978 *Herald* subscription drive are (l. to r.): George Scutt, Northwest Indiana; Floyd Pounds, Northwestern Illinois; James E. Hunton, Illinois; Phillip Riley, Dakota; Alexander Ardrey, Canada West.

The Five Winning Districts

Group	District	%	Superintendent	Campaign Manager
I	Illinois	135	Dr. James E. Hunton	Rev. Gary Scarlett
II	Northwest Indiana	134	Dr. George Scutt	Rev. Verl Ballmer
III	Northwestern Illinois	130	Rev. Floyd Pounds	Rev. Duane Kaufman
IV	Canada West	126	Rev. Alexander Ardrey	Rev. Norman Ens
V	Dakota	156	Rev. Phillip Riley	Rev. Woodie J. Stevens

The winners in the five district groupings (by size of membership) in the 1978 annual *Herald of Holiness* subscription campaigns were announced by Dr. W. E. McCumber at the opening dinner of the Nazarene Leaders' Conference in Kansas City on January 8. Two new districts were among the winners, and Northwest Indiana, winner in Group III a year ago, moved into first place in Group II. Northwestern Illinois and Canada West are the new districts in the winners' circle.

Superintendents of the five winning districts were given a leather edition of the *New International Version Bible*, specially thumb-indexed, in recogni-

tion of their achievement. The subscription campaign managers of these districts received a \$100 gift certificate from the Nazarene Publishing House.

Also recognized were the superintendents of 14 other districts that reached 100 percent or more of their goals. They also received recognition gifts.

This has been the first year in the past five that there has been an increase in the number of districts reaching their goal. Thirty districts during 1978 increased the percentage of their membership subscribing to the *Herald of Holiness*—an increase of six districts over 1977. Six of these districts had an increase of 10 percent or

more in their subscription percentage: San Antonio, 16%; Central California, 14.5%; Arizona, 13.6%; Dallas, 13.6%; Canada West, 10%; Virginia, 10%.

There are 11 districts who attained 90 percent or more of their goal: Mississippi, 99%; Southwest Oklahoma, 96%; South Carolina, 94.6%; Kansas, 94%; Virginia, 93%; Hawaii Pacific, 93%; Intermountain, 92%; North Carolina, 92%; Pittsburgh, 91%; Northwest, 90.6%; Canada Central, 90%. All of these districts have the potential to go over the top in 1979.

At the other end of the list, Southern California, which had an amazing 12 percent increase in 1977, relaxed about 3 percent in 1978 and dropped below the 50 percent mark. There are five other districts that have less than 60 percent. It would be great to see them all make substantial gains in 1979.

The subscription campaign months were listed on the back cover of the January 15 *Herald*. Thirty-two districts have their campaigns during February. Whatever month it comes in your church, let's boost the *Herald of Holiness*. It should be in every Nazarene home and it can be a real ministry in the homes of our prospects.

There has been some realignment of the membership brackets for the five groups, in order to make the number of districts in each more equal. In these changes, the 1978 winners in Groups II and III will both be in Group III next year, and the winners in Groups IV and V will be in Group V. We can foresee some lively competition in these groups this year, and Groups II and IV are wide open for new winners to be announced next January. Help your district be a winner! □



VALLEY SHEPHERD CHURCH SPONSORS SECOND ANNUAL MARRIAGE ENRICHMENT RETREAT


Pastor Ron Rodes of Meridian, Ida., reports 16 couples attended their second marriage enrichment retreat at McCall, Ida.

Several of the couples were new Christians. Many of them experienced a real healing in their relationships. Though the focus on these retreats is marriage, the result is often revival and renewal.

J. Paul and Marilyn Turner, who facilitated both retreats, met with the original set of alumni couples for fellowship.

Valley Shepherd joins a growing number of churches who have ongoing Marriage Enrichment Growth groups that have organized after a retreat. □

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EVANGELISTS' SLATES

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

RENEWING the SPIRIT of REVIVAL

ABKE, GARY, CAROLYN, WENDY, & CHRIS: Mulvane, KS. Feb. 6-11; Herrington, KS. Feb. 13-18; Reserved, Feb. 20-25; Bartlesville, OK (Cent.), Feb. 27-Mar 4

ANDREWS, GEORGE D.: Henderson, TX. Feb. 6-11; Carlsbad, NM (Church St.), Feb. 13-18; Altus, OK. Feb. 20-25; Des Moines, IA (Highland), Feb. 27-Mar 4

BAKER, RICHARD C.: Madison, WV. Feb. 7-18

BALLARD, DON: Reserved, Jan. 30-Feb. 4; Chattanooga, TN (Eastlake), Feb. 6-11; Union, MS. Feb. 13-18; Reserved, Feb. 20-25

BEARDEN, LES: Charleston, WV (Valley Grove), Feb. 6-11; Venice, FL. Feb. 20-25

BELL, JAMES R. & JEAN: El Dorado, AR (First), Feb. 7-11; Guymon, OK (First), Feb. 14-18; Reserved, Feb. 19-25; Perry, OK. Feb. 27-Mar 4

BERTOLES, MUSICAL: Okeechobee, FL. Feb. 20-25

BISHOP-EVENSEN GOSPEL TEAM: Illinois District (Concert Tour), Feb. 1-14; Joliet, IL (Hol. Conv.), Feb. 15-18; Chicago, IL (Hol. Conv.), Feb. 21-25

BOHI, JAMES: Houston, TX. Feb. 6-11; Boca Raton, FL (South Florida Crus.), Feb. 20-25; Taft, CA. Feb. 28-Mar 4

BOND, GARY & BETH: Ottawa, IL (South), Feb. 6-11; Bloomington, IL (First), Feb. 13-18; Gary, IN (Glen Park), Feb. 20-25; Warren, MI (Warren Woods), Feb. 28-Mar 4

BONE, LAWRENCE H.: New Zealand Tour, Jan. 29-Feb. 25

BROOKS, GERALD & JUNE: Carmi, IL. Feb. 27-Mar 4

BROOKS, STANLEY E.: Altona, NY. Feb. 13-18

BURKHAMMER SINGING FAMILY: Freedom, PA. Feb. 2-4

CAMPBELL, BILL: Junction City, KS (First), Feb. 6-11; Fort Dodge, IA (First), Feb. 13-18; Reserved, Feb. 20-25; Britt, IA (Zion), Feb. 27-Mar 4

CAUDILL, STEVE & SUE: Kansas City, KS (Victory Hills), Feb. 4; Portage, IN (Dunes Zone Crus.), Feb. 6-11; Fostoria, OH (First), Feb. 13-18; Binghamton, NY (Triple City Crus.), Feb. 20-25; Rochester, NY (Trinity), Feb. 27-Mar 4

CAYTON, JOHN: Claremont, NH (First), Feb. 6-11; Bethel Park, PA (So. Hills), Feb. 13-18; Barrett, WV. Feb. 20-25; Morgantown, WV (First), Feb. 27-Mar 4

CLARK, GENE: Brazil, IN (Community Miss.), Feb. 13-18; Paris, IL (First), Feb. 20-25; Creston, IA. Feb. 27-Mar 11

CLINE, JERRY: Malden, MO (First), Feb. 6-11; New Castle, IN (So. Side), Feb. 13-18; Scottsburg, IN (First), Feb. 20-25

COLLINS, LUTHER: Castle Rock, WA. Feb. 6-11; Anacortes, WA. Feb. 13-18; Raymond, WA. Feb. 20-25

CRABTREE, JAMES: Apache Junction, AZ. Feb. 6-11; Oakdale, CA. Feb. 13-18; Castro Valley, CA. Feb. 20-25

CROFFORD, DON: Auburn, NY (First), Feb. 4; Baldwinville, NY (Wes.), Feb. 25

CULBERTSON, BERNARD: Middleton, ID (First), Feb. 6-11

DARNELL, H. E.: Colorado Springs, CO, Feb. 1-11; Topeka, KS. Feb. 15-25; St. Louis, MO. Feb. 26-Mar 4

DELL, JIMMY: Van Buren, AR. Feb. 7-11; Taylorville, IL (First), Feb. 14-18; Owosso, MI (First), Feb. 22-25; Grove City, OH (Darbydale), Feb. 28-Mar 4

DIXON, GEORGE & CHARLOTTE: Gospel Music Concerts, Feb. 6-18; Tucson, AZ (Indian), Feb. 20-25; Sells, AZ (Indian), Feb. 27-Mar 4

DUNMIRE, RALPH & JOANN: Point Pleasant, WV (First), Feb. 20-25

ELLINGSON, LEE: Moore, OK. Feb. 6-11; Cincinnati, OH (Asbury Tab.), Feb. 22-25; Goshen, AR. Feb. 27-Mar 4

FILES, GLORIA; & ADAMS, DOROTHY: Largo, FL (Free Meth - Child Crus.), Feb. 6-11

FISHER, C. WILLIAM: Merced, CA (First), Feb. 6-11; Phoenix, AZ (Billmore), Feb. 13-18; Tucson, AZ (First), Feb. 20-25; Bakersfield, CA (First), Feb. 27-Mar 4

FRASER, DAVE: Ada, OK (First), Feb. 16-18; Pratt, KS. Feb. 27-Mar 4

FRODGE, HAROLD: Grinnell, IA. Feb. 20-25

GABBOW, C. D.: Des Moines, IA. Feb. 20-25

GATES, KENNETH W.: Missions Trip to Haiti, Feb. 10-Mar 8

GAWTHORP, WAYLAND: North Vernon, IN. Feb. 6-11; Indianapolis, IN (Speedway), Feb. 13-18; Berry, AL (Boley), Feb. 20-25; Athens, AL. Feb. 27-Mar 4

GLAZE, HAROLD: Searcy, AR (Picken's Chapel), Feb. 27-Mar 4

GREEN, JAMES & ROSE: Rutland, OH (Meigs Area Indoor Camp), Feb. 5-11; Springfield, MO (Hol. Conv.), Feb. 14-18; Bloomington, IN (Indoor Camp), Feb. 20-25; South Charleston, WV (Grace), Feb. 27-Mar 4

GRINDLEY, GERALD & JANICE: Melbourne, FL (Eau Gallie), Feb. 2-4; Savannah, GA (Central), Feb. 6-11; Concerts in Florida, Feb. 14-25

HAINES, GARY: Oklahoma City, OK (Lakeview Park), Feb. 4-7; Xenia, OH (Dayton Laymen's Banquet), Feb. 9; Columbus, OH. Feb. 13-18; Abilene, TX (First), Feb. 20-25

HALL, CARL: Tipp City, OH. Feb. 6-11; Orlando, FL (First), Feb. 13-18; Smyrna, GA. Feb. 20-25; Trifton, GA (First), Feb. 27-Mar 4

HANCOCK, BOYD: Joliet, IL (Hol. Conv.), Feb. 14-18; Lincoln, NE (First), Feb. 27-Mar 4

HATHAWAY, KENNETH: Bethany, OK (Wms. Mem.), Jan. 30-Feb. 4; Bonner Springs, KS. Feb. 13-18; Sulphur Springs, TX. Feb. 20-25

HILDIE, D. W.: London, Ont. Feb. 6-11; New Market, Ont., Feb. 13-18; Hamilton Mountain, Ont., Feb. 20-25; Shelburne, Ont., Feb. 27-Mar 4

HOECKLE, WESLEY: McGehee, AR. Feb. 4-11; Crockett, TX. Feb. 14-25

HOLLEY, CLEVELAND D.: Auburn, IL. Feb. 6-11; Urbana, IL (Faith), Feb. 14-25; Lansing, MI (Hope), Feb. 27-Mar 4

JACKSON, CHUCK & MARY: Sumter, SC (First), Feb. 6-11; Fort Mill, SC (First), Feb. 13-18; Spokane, WA (Indoor Camp), Feb. 20-25; Bradenton, FL (Southwood), Feb. 27-Mar 4

JACKSON, PAUL & TRISH: Concerts in Oklahoma & Texas, Feb. 6-9; Tishomingo, OK (First), Feb. 10-11; Concerts, Feb. 13-15; Hope, AR (First), Feb. 16-18

JANTZ, CALVIN & MARJORIE: Ada, OK (Arlington), Feb. 6-11; Waco, TX (First), Feb. 13-18; Columbus, GA (First), Feb. 20-25; Belle, WV. Feb. 27-Mar 4

JOHNSON, RON: Spokane, WA (Concerts), Feb. 4; Intermountain Dist. (Concerts), Feb. 7-18; Washington Pacific Dist. (Concerts), Feb. 25-28

LANIER, JOHN H.: New Stratsville, OH (Bapt.), Feb. 26-Mar 4

LASSELL, RAY & JAN: Indianapolis, IN (East Side), Feb. 6-11; Evansville, IN (Victory Chapel), Feb. 13-18; Richmond, IN (First), Feb. 27-Mar 4

LAXSON, WALLY & GINGER: Muncie, IN (Zone Camp), Feb. 6-11; Lanett, AL (Indoor Camp), Feb. 13-18; St. Louis, MO. Feb. 23-25; Evansville, IN (Indoor Camp), Feb. 27-Mar 4

LEE, C. ROSS: Hollywood, FL. Feb. 6-11; Richmond, IN (St. Paul), Feb. 27-Mar 4

LEMASTER, BEN: Antioch, CA (First), Feb. 6-11; Sparks, NV (First), Feb. 13-18; Carmichael, CA (Madison Ave.), Feb. 20-25

LESTER, FRED R.: Cedar Springs, MI (Jordan College), Feb. 20-25

LIDDELL, P. L.: Rutland, OH (Meigs Area Hol. Indoor Camp), Feb. 6-11; Westerville, OH. Feb. 13-18; Hudson, IN. Feb. 20-25; Bradley, IL (First), Feb. 27-Mar 4

LOMAN, LANE & JANET: Nashville, TN (Bethel), Feb. 6-11; Jacksonville, FL (First), Feb. 13-18; Iowa Park, TX (First), Feb. 28-Mar 4

LONG, WILMER A.: Ebensburg, PA. Feb. 25

LUSH, RON: Ridgcrest, CA. Feb. 7-11; Montrose, CA. Feb. 14-18; Spring Valley, CA. Feb. 21-25

MACK, WILLIAM M.: Morley, MI (Brookway Wes.), Feb. 4-11

MANLEY, STEPHEN: Lakeview, OH (Indian Lake), Feb. 6-11; Portage, IN (Grace), Feb. 13-18; Janesville, WI (Randolph Park), Feb. 20-25; Otsville, MI (Richfield), Feb. 27-Mar 4

MANN, L. THURL & MARY KATHRYN: Paragould, AR (First), Feb. 6-11; Searcy, AR (First), Feb. 13-18; Lubbock, TX (Monterey), Feb. 20-25; Norman, OK (First), Feb. 27-Mar 4

MATTER, DAN: Tucson, AZ (First), Feb. 2-4; Buckeye, AZ (Free Meth.), Feb. 7-11; Phoenix, AZ (Free Meth.), Feb. 18-25

MCKINNEY, ROY T.: Moultrie, GA (First), Feb. 20-25

MEEK, WESLEY: Virmta, OK. Feb. 20-25

MEYER, BOB & BARBARA: Santa Cruz, CA. Jan. 28-Feb. 1;

Atascadero, CA. Feb. 4-8; Casa Grande, AZ. Feb. 25-Mar 1

MILLHUFF, CHARLES: Olathe, KS (College), Feb. 4 (p.m.); Fresno, CA (Grace), Feb. 7-11; Reserved, Feb. 14-18; Nacogdoches, TX (First), Feb. 20-25; Ravenna, OH (First), Feb. 28-Mar 4

MONTGOMERY, CLYDE: Bahama Islands, Feb. 1-12

MOYER, BRANCE E.: Brookfield, MO (First), Feb. 27-Mar 4

MULLEN DEVERNE: Vancouver, B.C. Feb. 2-4; Burnaby, B.C. (Dist. Tour), Feb. 5-11; Abbotsford, B.C., Feb. 13-18; Victoria, B.C. Feb. 20-25; Sheburne, Ont., Feb. 27-Mar 4

MYERS, HAROLD: Fort Pierce, FL. Feb. 6-11; Reserved, Feb. 13-18; Clinton, IL. Feb. 20-25; Pittsfield, IL. Feb. 27-Mar 4

NEFF, LARRY & PAT: Pensacola, FL (First), Feb. 5-11; Hixson, TN (Grace), Feb. 13-18; Venice, FL. Feb. 20-25; Piqua, OH. Feb. 27-Mar 4

NEUSCHWANGER, ALBERT: Savannah, GA (Central), Feb. 6-11; Lake City, FL (First), Feb. 13-18; Brandon, FL (First), Feb. 20-25; Conroe, TX. Feb. 27-Mar 4

OVERTON, WILLIAM D.: Fort Lauderdale, FL (Carol City), Feb. 20-25

OYLER, CALVIN B.: Marengo, IA. Feb. 6-11; West Monroe, LA. Feb. 19-25

PASSMORE EVANGELISTIC PARTY: Waldron, AR (First), Feb. 6-11; Momence, IL. Feb. 13-18; Gibsonburg, OH. Feb. 20-25

PERDUE, NELSON: Mansfield, OH (Grace), Feb. 6-11; Loudenville, OH. Feb. 13-18; Point Pleasant, WV. Feb. 20-25; Bellefontaine, OH. Feb. 26-Mar 4

PFEIFER, DON: Logan, OH. Feb. 6-11; Colonial Hgts., VA (First), Feb. 21-25

PORTER, JOHN & PATSY: Donaldsville, GA. Feb. 6-11; Leoma, TN (Pleasant Point), Feb. 13-18; Rockwood, TN (First), Feb. 27-Mar 4

PRESSON, DWIGHT E.: Chula Vista, CA. Jan. 28-Feb. 4; Fullerton, CA. Feb. 6-11; Fredericktown, MO. Feb. 27-Mar 4

QUALLS, PAUL M.: North Florida Dist. (Evangelism Tour), Feb. 5-11; Cleveland, OH (Crus.), Feb. 14-18; Louisville, KY (Crus.), Feb. 26-Mar 4

REYNOLDS, PHIL: Victoria, TX (First), Feb. 6-11; Morrilton, AR. Feb. 20-26; Neosho, MO. Feb. 27-Mar 4

ROAT, TOM: Oregon, IL. Feb. 13-18

ROBERTS, WADE W.: Roseville, MI. Feb. 13-18; Holly, MI. Feb. 20-25; Unionville, MI (Colling), Feb. 27-Mar 4

ROBINSON, TED L.: Dubuque, IA. Feb. 6-11; Lafayette, CO. Feb. 13-18; Tucson, AZ. Feb. 27-Mar 4

ROTHWELL, MEL-THOMAS: Dallas, TX (Woodland Park), Feb. 18-25

SHARP, CHARLES & FAMILY: East Peoria, IL (First), Feb. 20-25; Centralia, IL. Feb. 27-Mar 4

SIPES EVANGELISTIC TEAM: Caldwell, KS (Free Meth.), Feb. 4, 11 & 18; Phillipsburg, KS. Feb. 20-25

SLACK, DOUGLAS F.: Carthage, IN. Feb. 2-4; Pleasant Point, TN. Feb. 20-25

SMITH, DUANE: McCloud, OK (Twin Lakes), Feb. 6-11; Stuart, OK (Friendship), Feb. 13-18; Pioneer, OH. Feb. 27-Mar 4

SMITH, OTTIS & MARGUERITE: St. Cloud, FL. Feb. 6-11; Harrisonville, PA (Pleasant Ridge), Feb. 14-18; Hancock, MD. Feb. 20-25; Coraopolis, PA. Feb. 27-Mar 4

SPRAGUE EVANGELISTIC FAMILY: Fayetteville, AR. Feb. 13-18; Little Rock, AR (Sylvan Hills), Feb. 19-25; Princeton, WV. Feb. 27-Mar 4

STEELE, KEN & JUDY: Valdosta, GA (New Bethel Bapt.), Feb. 13; Savannah, GA (Bloomington), Feb. 23-25

STEGALL, DAVID: Mexico, MO. Jan. 30-Feb. 4

STEVENSON, GEORGE: Pensacola, FL (First), Feb. 6-11; Vienna, VA. Feb. 27-Mar 4

STONE FAMILY EVANGELISTIC TEAM: Corona Fountain, CO. Feb. 27-Mar 4

SWANSON, BOB: Adrian, MI (First), Feb. 6-11; Bloomfield, IA. Feb. 13-18; Reserved, Feb. 27-Mar 5

TAYLOR, EMMETT E.: Eufaula, OK. Feb. 20-25; Salina, KS. Feb. 27-Mar 4

THORNTON, RON & BONNIE: Marseilles, IL. Feb. 6-11; Hastings, MI. Feb. 20-25

TRIPP, HOWARD: Lebanon, TN (West View), Feb. 6-11; Hueytown, AL. Feb. 13-18; San Antonio, TX (East Terrill Hills), Feb. 27-Mar 4

TUCKER, BILL & JEANETTE: Wellsburg, WV. Feb. 6-11; New Haven, IN. Feb. 20-25; Clifton, IL (First Wes.), Feb. 28-Mar 11

VARIAN, BILL: Nashville, TN (Whispering Hills), Feb. 6-11; Fostoria, OH (First), Feb. 13-18; Flint, MI (First), Feb. 20-25; Youngstown, OH (First), Feb. 27-Mar 4

WELCH, DARLENE: Valdosta, GA (First), Feb. 2-4; Finley, OH. Feb. 10-11

WEST, C. EDWIN: Flagstaff, AZ. Feb. 14-17

WHEELER, CHUCK: Lyndonville, VT. Jan. 30-Feb. 4; East Charleston, VT. Feb. 6-11; Woodsville, NH. Feb. 13-18; Colorado Springs, CO (Central), Feb. 27-Mar 4

WILLIAMS, LAWRENCE: Higgins, TX, Feb 19-25
 WISEHART, LENNY: Terre Haute, IN (Zone Indoor Camp),
 Feb 5-11; Yakima, WA (Deeper Life Crus.), Feb 13-18
 Kent, WA (Zone Indoor Camp), Feb 20-25; Claremore,
 OK, Feb 27-Mar 4
 WOODWARD, S. OREN: Wimauma, FL (Community), Feb 6-11;
 Melbourne, FL (First), Feb 13-18; Daytona, FL (First),
 Feb 20-25; Lehigh Acres, FL, Feb 27-Mar 4
 WYLIE, CHARLES: Wichita Falls, TX (University Park), Feb
 13-18; Denton, TX (First), Feb 20-25; Mangum, OK
 (First), Feb 27-Mar 4
 WYRICK, DENNIS E.: Sarasota, FL (Swift Rd.), Feb 6-11;
 Sciotoville, OH, Feb 27-Mar 4

As a token of appreciation, the members and friends of the Arkadelphia, Ark., church recently presented **Rev. and Mrs. Dee Henderson** with a money tree. The time was set in observation of their 50th wedding anniversary. They have formerly pastored in Indiana and Florida. □

Fundamental Role of the District Superintendent." Three papers were read: "Creating the Climate for Pastoring Pastors," by Robert Sheppard; "Professional Assistance for the District Superintendent," Paul Mangum/Harold Daniels; and "Design for Longer Pastoral Tenure," By W. T. Dougharty.

Tuesday evening, Dr. Alex Deasley, professor of New Testament at Nazarene Theological Seminary, was the preacher at a worship service. He spoke from 2 Timothy 2:16-26. His message followed holiness testimonies by Mrs. Ruth Hightower, Rev. Bill Burch, and Rev. Gary Henecke.

Wednesday morning, Rev. Tom Nees read a paper on "Maintaining Our Mission to the Poor."

The theme for the 1980-1985 quinquennium was shared with the leaders so that there would be time to make plans for its implementation.

Dr. George Coulter, general superintendent, concluded the sessions Wednesday morning, January 10, with a call for spiritual renewal in the church, beginning with her leaders. □

—NCN

NAZARENE LEADERSHIP CONFERENCE

Two hundred forty district superintendents, general superintendents, college presidents, executive directors of the Departments of the General Board of the Church of the Nazarene, and their spouses, met in the Radisson Muehlebach Hotel, Kansas City, Mo., January 8-10, for their annual Leaders' Conference. The addresses and discussions centered on the theme "Maintaining Our Mission."

General Superintendent Dr. Charles Strickland, chairman of the Board of General Superintendents, gave the keynote address at the opening dinner meeting, Monday, January 8. He reminded the group that the distinctive mission of the Church of the Nazarene is to proclaim the message of scriptural holiness in the simplicity and Pentecostal power of the primitive New Testament Church.

On Tuesday, January 9, Dr. Timothy Smith, professor of history at Johns Hopkins University, pointed out that choice, not chance, determines the direction of denominations. Addressing the question "Can Nazarenes Learn from History?" he found in the history of holiness groups five areas of potential compromise. He warned against preachers who do not possess the experience of Christian perfection but merely pursue it; the atrophy of the class meeting; doctrinal divergence which lessens the emphasis on the "second work of grace"; unconsecrated enjoyment of wealth; and the decline of doctrinal support for holiness in colleges and seminaries. He suggested that the secret of both purity and power lies very near each leader. As they let the Holy Spirit keep them dedicated to Christlikeness they will bring new health and new life to the community of persons among whom they exercise the gift of leadership.

He was followed by Rev. Phil Riley, speaking on "The District Superintendent's Role in Maintaining Our Mission"; Dr. Curtis Smith, on "The President's Role in Maintaining Our Mission"; and Dr. Jerald Johnson, on "The Executive's Role in Maintaining Our Mission."

The general theme of the afternoon session was "Implementing the

WOMEN LEADERS CONFER TOO

Wives of general and district superintendents, college presidents, and general church executives had their own meetings at the Leadership Conference held January 9-10.

Directed by Irene Coulter and Esther Lewis, the ladies' program followed the general theme of the conference, "Maintaining Our Mission," with the strongest emphasis on the holiness experience and its place in the ministry of the church and its leaders.

Miriam Hall, executive director of Children's Ministries, and Marion Rich, chairman of WILCON, shared devotional periods. Their warm personal messages and the fresh testimonies to the experience by selected ladies brought moments of joy and blessing in these shared accounts of the grace of entire sanctification.

A special luncheon feature was enjoyed at the Crown Center, hosted by M. A. "Bud" Lunn and the Nazarene Publishing House. Jane Park, a charming home decorator and refreshing Christian, gave a "how to" demonstration on making our homes more attractive with innovative accessories, and concluded by speaking on the beauty of inner accessories of the soul.

Marion Rich gave a special report on the first WILCON (Wives' Leadership Conference) held at Trevecca Nazarene College. She used the en-

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thusiastic testimonials of superintendents' wives who had been present to highlight the impact WILCON had made on pastors' wives from the Southeast Zone.

Papers were read by Carolyn Scott, Southern California, and Dorothy Cantrell, Northern California, on "The Role of the Wife of a District Superintendent in Maintaining our Mission" and "Helping Pastors' Wives to Grow Spiritually."

Dr. Mildred Wynkoop, author of *The Theology of Love*, spoke each day on understanding the doctrine and living the life. She is recognized as a renowned scholar in the Wesleyan holiness movement. Her messages were heartwarming and thoughtful, presenting the truth of sanctifying grace so clearly and forcefully that every woman present was greatly inspired and motivated.

The blessings received encouraged the women to return home and place fresh emphasis on personal holy living and on holiness revivals in every church. □

Kathryn Johnson

GREENES AND WALLACE TO NICARAGUA

The Department of World Mission has released Rev. and Mrs. Kyle Greene and Miss Mary Wallace to return to Nicaragua at their own discretion, if and when they feel the political situation warrants their going back.

Dr. George Coulter, general superintendent in jurisdiction, has requested Rev. Louis Ragains, veteran missionary with 23 years of experience in Nicaragua, to return there and conduct the district assembly in February, 1979.

Rev. Ragains is currently on furlough and will take up a new assignment in Colombia at the end of his furlough year. □

THE WALTER CROWS GO TO FRANCE

On January 1, 1979, Walter and Linda Crow, veteran missionaries from Haiti, and their daughters, Juli and Keli, left New York City for Paris, France, where they will establish work for the Church of the Nazarene. A third daughter, Lori, is in college at Bethany, Okla.

Initially, the Crows will be involved in finding a suitable place to live in a community which is promising for the establishment of the first Nazarene ministries.

By spring, they plan to visit other European districts and discuss common strategies and interests with those already at work in these areas. □

NEWS OF EVANGELISM

Augusta, Ga., First Church: Our church was privileged to have *Prof. Ron Lush* in a "Lay Participation Crusade" November 8-12, 1978. People were encouraged to get involved and "find a ministry." We have started an orchestra consisting of eight young people. Additionally, we discovered new singing talent, such as three quartets, a trio, and some duets which performed during the last two nights of the revival. □

—Hilton H. Gillespie, pastor

Jacksonville, Fla.: Central Church recently experienced a week of blessed renewal. Ten prayer groups meeting weekly for five weeks preceded this outpouring. *Dr. J. V. Morsch*, evangelist, and *Paul Qualls*, song evangelist,

labored faithfully and effectively. Attendance was excellent. □

—Ken Hostetter, pastor

Mohall, N.D.: *Rev. and Mrs. Bob Mickey*, evangelists, held a revival at the Mohall, N.D., church in November with good results. Their ministry reached every age with preaching, singing, chalk drawings and puppets. Longtime members of the church report that this was the best attended revival ever.

—C. Lee Gamblin, pastor

Lakeview, Ohio, Indian Lake Northside Church: The ministry of the *Passmore Evangelistic Party* was used effectively to bring a genuine revival to the Indian Lake Northside Church at Lakeview, Ohio. Around 40 persons sought for spiritual help at the altar. Mrs. Passmore's musical talents were used of God to attract the people, and the biblical messages of Rev. Passmore were instrumental in bringing seekers to the altar. □

—Howard Sylvia, pastor

Newark, Del.: Souls were saved, believers sanctified and the spirit of revival has broken upon First Church. The excellent preaching, singing and playing by *Evangelist and Mrs. Calvin Jantz* was a great blessing to the church. □

—Ed Levin, pastor

Nashville, Ind.: First Church had an excellent revival with *Rev. and Mrs. James Crabtree*. Fifty people prayed and fasted 30 days before the revival. On Sunday night, as Rev. Crabtree spoke, the Holy Spirit settled down, and permeated the atmosphere. The altar and first two rows of pews were lined with people seeking God. One group would pray through victoriously and then another! Some were saved, some were sanctified, and others were reclaimed. □

—Don Ratliff, pastor


Ridgway, Pa.: The church recently had a revival with the *Passmore Evangelistic Party*. The Holy Spirit swept down upon the services. New people attended, and many found spiritual help. Some rededicated their lives to God, and others were sanctified. Revival fires are burning brightly. □

—Paul A. Cameron, pastor

Harrisburg, Pa.: Bethany Church had a revival with *Evangelists Rev. and Mrs. Claude Jones*. It was the best revival in years! We had first-time conversions, people being sanctified, and many having the joy of their salvation restored. Old attitudes have been changed. There is a new spirit of unity and optimism in the church. □

—Willis F. Wilcox, pastor

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Temple, Tex.: Trinity Church experienced church growth during a recent revival with *Evangelist Bob Harrison*. Two people have been received into the church membership by profession of faith, and we are working on some new families now. This is the best revival that we have had in many years. □

—Joseph L. Predaina, pastor

Colfax, Wash.: *Evangelists Bob and Ida Mae Mickey*, were used by the Holy Spirit to bring spiritual refreshment to all of our people. Brother Mickey's presentation of old Bible truths in song and Mrs. Mickey's chalk drawings combined with the spoken word, was an answer to the church's prayer for revival. Every service saw souls at the altar, both young and old alike. □

—Bud Russell, pastor

Woodsville, N.H.: *Evangelist Charles Wheeler* was with us for two weeks. The first week was designed for outreach, and we saw 7 people come to Christ in five nights, while others were sanctified. The second week 8 more found Jesus. All 15 people are being folded into the body here. Chuck Wheeler invested himself in what the local church was doing, and thus reached the needs of many here. □

—R. A. Devendorf, pastor

Fort Dodge, Ia.: First Church experienced genuine revival with the *Passmore Evangelistic Party* September 19-24. A week of prayer preceded the revival, and God answered prayer. Sunday night was historic; many had never witnessed such a service in their lives. The Holy Spirit owned it from the beginning to the end. Some young people who left the service returned under conviction, came to the altar, and were gloriously saved. □

—Paul D. Beaver, pastor

Perry, Okla.: The church had a revival with *Evangelist Laurence Williams* and the *Briscoe Family* as the singers. During the two weeks before the revival, a group of people from the church called on every house in Perry and gave a special invitation. During the week of the revival Rev. Williams spoke to two schools. Revival is continuing with altar services every time we meet. Out of the revival advertising from house to house, five unchurched families were found. Two of those families are now attending our church. □

—Cecil L. Gray, pastor

Great Bend, Kans.: The combination of *Song Evangelists Jonathan and Ilona Welch* and the preaching of *Evangelist C. D. Holley* was outstanding in this meeting. They worked so

well together, and cooperated with pastoral leadership in building God's kingdom through these days. The church needed revival and it came! □

—T. A. Burton, pastor

Brazil, Ind.: The Lord used *Evangelist Gary Haines* in such a marvelous way. His music and preaching ability, combined with his tender spirit, gave a channel through which the Holy Spirit brought light and direction to our people. We began praying a month ahead of the revival, from 6 to 7 a.m. Monday through Saturday in preparation for the services. This prayer program was so successful we are continuing to pray each week for our regular services. □

—Melburn Sorensen, pastor

KANSAS CITY METROPOLITAN CHURCH OF THE NAZARENE HOSTS PERSONAL EVANGELISM AND DISCIPLING CLINIC

The Department of Evangelism conducted a Nazarenes in Action Personal Evangelism and Discipling Clinic at the Metropolitan Church of the Nazarene, Kansas City, Kans., in October, 1978. Nine weeks later, pastor Harry Rich reported exciting results from the follow-up ministry. Eight persons have made commitments to Christ, two came to the public altar, and five are progressing through the *Basic Bible Studies*. Several other pastors and their laypersons on the district also took the training. Among them was Rev. Maxie Harris of St. Joseph Northside who reported that the Lord had helped him to start the training in his church. In eight gospel presentations seven persons made commitments to the Lord. Five of these are attending the church. Rev. Harris said, "The new Christians are revitalizing our church." □

CHURCH EXPERIENCES RENEWAL THROUGH "DYNAMICS OF SPIRITUAL GROWTH"

Bob and Barbara Meyer, Nazarene laymen from St. Marys, Ohio, recently conducted a "Dynamics of Spiritual Growth" seminar in the Valparaiso, Ind., First Church. They also shared in a Friday and Saturday Church Leaders Retreat with 31 of the church's workers before the Sunday-Thursday "Deeper Life Crusade." Pastor Richard H. Leffel reports that the entire church was strengthened by the teaching ministry and insights on practical holiness shared by the Meyers. Their deep personal commitment was clearly reflected in their teaching. □

Southaven, Miss.: We were privileged to have a new evangelist, *Rev. Don Ballard*, who was well received by our people. All attendance records were broken and a good group of people found help at the altar. □

—Talmadge H. Lane, pastor

Rantoul, Ill.: First Church enjoyed the *Sprague Evangelistic Family* October 3-8. They touched all age-groups in our church. Many came to know the Lord for the first time. Mothers came to find the Christ that their children had found. Wives came to find new love for the Lord. Husbands came to show their leadership as head of the home. Many were reclaimed, teens were touched, and senior citizens felt the old-time revival fire. □

—Ronald L. Phelps, pastor

Vidor, Tex.: The church had a wonderful revival with *Evangelist Curtis B. Cox*. God's Holy Spirit came and gave wonderful results. One young man was delivered from drugs and gave a beautiful testimony. The church had prayed for two years. Many other young people were saved and sanctified. □

—Marvin Denton, pastor



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Spokane, Wash., Crestline Church: As soloist and preacher, *Evangelist Bernard Culbertson* effectively ministered under the anointing of the Holy Spirit. Attendance was good and the congregation was responsive. There were seekers at the altar in each service, with victories gained in salvation and sanctification. "He preached where I live" was the evaluation given in the testimonies following the services. □

—G. Donald Craken, *pastor*

Hampton, Va.: The church recently had a revival with *Evangelist George Stevenson* and *Song Evangelists Gerald and Janice Grindley*. There were seekers in every service. Thursday night was a highlight when the Spirit came on the service during a special number by the Grindleys, and the altar was filled. Sunday morning was Family Day. It was thrilling to see family after family kneeling together with some family members getting saved for the first time. □

—James L. Heckathorn, *pastor*

Collinsville, Ill.: *Evangelist William Varian* was used effectively as God's "revivalist" September 19-24 at First Church. People responded well to his ministry, with over 100 seekers coming to the altar. □

—William Chenault, *pastor*

BRITISH ISLES DISTRICTS REPEAT EVANGELISM CLINICS

Following the first set of clinics held in conjunction with the 1976 British Isles and European PALCON, District Superintendents Rev. Thomas Schofield and Rev. David Tarrant invited Dr. and Mrs. Gibson of the Department of Evangelism back for a second set of clinics on personal evangelism and discipleship.

The clinic for British Isles South was held at Salford. British Isles North sponsored two clinics: The first was held in Glasgow, Scotland; while the second was in Belfast, Ireland. There were a total of 100 pastors and lay persons enrolled in the three clinics, which included "on-the-job" training with many hearing the gospel proclaimed in their homes.

Dr. Gibson reported it was rewarding to see results of the previous clinics as he visited Llay, Wales, with Pastor David Thirkell. As a result of their training, several came to know Christ and have become a vital part of the church. Llay has been an "Evangelistic Honor Roll" church and received last year the "Growing Church Achievement" award by the Department of Home Missions. □

SAN ANTONIO DISTRICT HOLDS DISCIPLING CLINIC

In November the San Antonio district sponsored a personal evangelism and discipling clinic. Host church was Austin South, pastored by Randall Wyles.

District Superintendent Harold Graves requested Wyles to furnish prospects for the clinic. Nine of these prospects found Christ as Savior during the clinic, and confessed Him at the altar of Austin South Church the following Sunday. Most of these have since gone through a discipling class and have joined the church.

South Church people are still making personal evangelism calls weekly. They have won seven persons to the Lord recently. By the close of the fiscal year, 19 people had united with the church by profession of faith. □



MOVING MINISTERS

- A WARD ALBRIGHT to supply, Spring Hill, Fla.
- WINN ALLISON from Liberty, Mo., to Madison (Wis.) First
- JAY BAYNUM from Seattle (Wash.) Aurora to Kankakee (Ill.) College
- JAMES BLEDSAW from Kenosha, Wis., to Chicago (Ill.) Northside
- SAMUEL BROWN from Charleston, W. Va., to Clearwater (Fla.) First
- WILBUR CASSICK from evangelism to Tampa (Fla.) DeSoto Park
- LARRY C. CLARK from Moorhead, Minn., to Wausau, Wis.
- LON HADWIN from Columbus (Ga.) Macon Road to Clearwater (Fla.) Central
- MILTON HOOSE from Hastings, Mich., to Reed City, Mich.
- CHARLES E. JONES from Nacogdoches, Tex., to Colorado Springs (Colo.) Eastborough
- JAMES LUCIUS from Oxford, Miss., to Calvert, Ala.
- G. RAY McDONALD from evangelism to Durant, Miss.
- VIOLA M. MORTON from Canadian, Tex., to associate, Amarillo (Tex.) San Jacinto
- ALVIN J. OWENS from Tipton County (Tenn.) to student, Trevecca Nazarene College, Nashville, Tenn.
- STEVE OWENS from associate, Plymouth, Mich., to Greensboro (N.C.) White Rock
- VERDEAN OWENS from Springfield (Ohio) First to Elkhart (Ind.) First
- WILLIS SCOTT from Australia to Seminole (Fla.) First
- KEITH SILVERNAIL from Lenoir, Tenn., to Lake Wales, Fla.
- TERRY W. STIVERS from associate, Vandalia, Ohio, to Zelenople, Pa.
- LARRY STOVER from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Danville (Ill.) First
- ELWOOD VANDIVER to Tampa (Fla.) Grace
- DICK W. WALDEN from Fort Valley, Ga., to Burlington, Ia.
- THOMAS LARRY WILLIAMS from Orangeburg (S.C.) Southwest Terrace to Nashville (Tenn.) Calvary
- DENNIS K. YINGLING from Youngstown (Ohio) Wickliffe to associate, Canton (Ohio) First

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- IVAN LATHROP, Middle East, furlough address: 221 Harrison, Centralia, WA 98531
- JERRY WILSON, Panama, furlough address: c/o Rev. Dick Salisbury, 214 Adams Park Dr., Zillah, WA 98953
- JOHN WISE, Swaziland, furlough address: 1400 W. 13th St., Sp. 159, Upland, CA 91786

RECOMMENDATIONS

This is to commend REV. HUGH GORMAN to our people as he enters the field as a full-time evangelist. Brother Gorman has been a successful pastor over the last 20 years, with a deep concern to win souls to Christ and the church. He may be contacted at P.O. Box 624, Melfort, Saskatchewan, Canada S0E 1A0; telephone (306) 752-2488.—*Alexander Ardrey, Canada West district superintendent.*

It is a privilege to recommend REV. HOWARD W. HILL, Joyland Trailer Park, 2261 Gulf to Bay, Lot 319, Clearwater, FL 33515, for revivals, camps, and crusade meetings. As a gifted preacher with many successful years in the pastorate, Evangelist Hill will inspire and revive the local church.—*J. V. Morsch, Central Florida district superintendent.*

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VITAL STATISTICS

DEATHS

HELEN HARPER ANDERSON, 82, died Dec. 16 in Atascadero, Calif. Funeral services were conducted by Rev. Roy Fay. She and her late husband pastored in the Church of the Nazarene for 40 years. She is survived by two daughters, Lois Anderson and Bette Smea, two grandchildren, three great-grandsons, five brothers, and one sister.

FRANK LEONARD DEGNER, 87, died Oct. 2 in Oshkosh, Wis. Funeral services were conducted by Rev. Robert L. Short. He is survived by his wife, Esther; 4 children, Arden, Corvin, Mrs. Irel Miller, and Waldon; 11 grandchildren; 2 half brothers; and 2 half sisters.

CHAPLAIN EARL A. KEENER, 65, died Oct. 18 in El Paso, Tex. He was an active duty chaplain in the Army for 13 years, a reserve chaplain for 22 years, and pastored in Indiana, South Carolina, Idaho, Arizona, and California. Funeral services were conducted by Revs. David A. Slamp, Terry Padilla, Tom Evans, and Chaplain Marvin Kelman. Surviving are his wife, Pauline Ardis; two daughters, Carol James and Cheryn Stover; two sons, Stephen D. and Bernard L.; four grandchildren; his father; and a brother.

GENEVIEVE LAYER, 88, died Nov. 23 in Grand Rapids, Mich. Rev. Russell Spray conducted the funeral services. Survivors include her daughter, Helen; a foster son, Paul; and two sisters.

H. WOODY MEGGS, 79, died Nov. 19 in New Castle, Ind. Funeral services were conducted by Rev. Richard Christopher. He is survived by his wife, Jewell Cannon; 3 daughters, Mrs. Ruth Melvin, Mrs. Frances Scott, and Mrs. Margaret Mann; 12 grandchildren; 3 great-grandchildren; and 1 sister.

KATHRYN N. PETERS, 60, died Dec. 11 in Florien, La. Funeral services were conducted in Cenchoa by Rev. Ralph West, Louisiana district superintendent. Surviving are her husband, Rev. James H. Peters; one daughter, Mrs. Cheryl Postlewait; one granddaughter; her mother; two sisters; and one brother.

MRS. MARY V. RIDDLE, 83, died Nov. 17 in Fort Wayne, Ind. Funeral services were conducted by Revs. Lowell Yeatts, E. J. Strong, and Jesse Martin. Survivors include a daughter, Mrs. Jesse (Betty) Martin; two grandchildren; and four great-grandchildren.

MURIEL SEALE died Nov. 21 in Edmonton, Alberta, Canada. Funeral services were conducted by Rev. Bernard M. Archer. She is sur-

NEWS OF RELIGION

COUNCIL URGES RECONSIDERATION OF OBERAMMERGAU PASSION PLAY SCRIPT. The International Councils of Christians and Jews (ICCJ) has urged the village council for the 1980 Oberammergau Passion Play to reconsider its decision to use a script that has been criticized as being anti-Semitic.

In a letter to members of the Oberammergau village council, the ICCJ executive committee at its meeting here "noted with regret" that the village has "again voted to ignore the increasingly impressive body of opinion calling for the substitution of the alternative (Rosner) text."

The famed Passion Play at Oberammergau has been performed by villagers every 10 years for some 300 years, and has drawn tourists from around the world. The tradition began when villagers were spared from a plague in 1633 and in gratitude vowed to honor God by performing a play about Jesus' life every 10 years.

In recent years, the traditional 1860 script written by Father Alois Daisenberger—which blames the crucifixion of Jesus on the Jews—has come under strong attack from many Catholics and Protestants as well as Jews.

Critics have recommended the use of a modernized version of a 1750 script by Father Ferdinand Rosner, which depicts the crucifixion of Jesus as provoked by the forces of evil led by Lucifer. Oberammergau officials appeared at first willing to use the Rosner text in 1980, but have since voted to retain the controversial Daisenberger version which has been used for the last century. The next Passion Play will be performed in 1980. □

ATTITUDES TOWARD CHRIST REVEALED IN MAJOR SURVEY. Eight out of 10 people in England consider themselves Christian, yet only between a third and a half believe Jesus Christ was the Son of God, according to the findings of a massive survey published in London. And while three-quarters of the population prays, thousands of people say they have learned more about Jesus Christ from television than from church.

The findings are from what is probably the largest opinion poll ever conducted on British attitudes toward Jesus Christ, involving interviews with more than 6,300 members of the public from all social levels, professional backgrounds, age-groups, and religious beliefs.

It was conducted for the Church of Jesus Christ of Latter-Day Saints (Mormon) by Richard Eyre, an American marketing and political consultant.

A large majority—81 percent—consider themselves Christian, yet only 55 percent believe Christ is alive today. Nearly 7 out of 10 believe Christ performed miracles.

The poll found that most people—61 percent—believe Christ's teachings are as relevant today as they were 2,000 years ago, but about the same number think that belief in Christ generally is on the decline.

One of the most striking findings emerged from a look at the sources from which people have gained their greatest understanding of Christ. Given three choices—the Bible, their church, or the epic TV film, "Jesus of Nazareth"—more people who saw it opted for the film than the Bible or their church. □

BIBLE SMUGGLING INTO USSR IS BARRED BY FINLAND. Finland's new customs laws now state that "all carriage and dispatching of the Bible and other religious printed matter" from Finland to the Soviet Union will be treated as "smuggling."

Transport of Bibles and other religious matter from Finland to the USSR has caused much friction between the two countries. □

"Showers of Blessing" PROGRAM SCHEDULE

February 4
"Follow Jesus!"
by W. E. McCumber

February 11
"The Lord of the Sabbath"
by W. E. McCumber

February 18
"Jesus Calls and Sends"
by W. E. McCumber

vived by her daughter, Meridel Hamaluik; one son, Ron; her father; and one brother.

HARRY SIMMONS, 51, died Dec. 1 in Nashville, Tenn. Funeral services were conducted by Revs. Paul M. Berger and A. George Pitzer. Interment was in Avon Park, Fla. He is survived by his wife, Joyce, two daughters; and one son.

OPAL B. STECKER, 69, died Nov. 29 in Fort Collins, Colo. Funeral services were conducted by Rev. Marvin Lubenow. Interment was in Stillwater, Okla., with services conducted by Rev. Lamar Smith. She is survived by two daughters, Zola Hathaway and Berniece Echols; and five grandchildren.

BIRTHS

to **DAVID AND ROSA ACHESON**, Cherryvale, Kans., a girl, Marci Dawn, Dec. 20

to **PATRICK AND JOAN (BENNIGHT) BLACK**, Fremont, Calif., a girl, Jennifer Elaine, Oct. 23

to **WES AND SHIRLEY COBURN**, Windsor, Nova Scotia, Canada, a girl, Stephanie Elaine, Nov. 9

to **HOWARD AND DELORES (HARRIS) GREENE**, Bethany, Okla., a boy, Anthony Thomas, Nov. 28

to **REV. GEORGE AND LINDA (KENDALL) GRIBBEN III**, New Lebanon, Ohio, a girl, Tiffany Sheree, Oct. 3

to **S. ROY G., JR. AND JOAN (LEVITT) HALL**, Maple Ridge, B.C., Canada, a girl, Meredith Sharon, Dec. 7

to **GEORGE AND MARGARET HURST**, Republic of South Africa South, a girl, Christina Marie, Dec. 20

to **BILL AND JANIS (FINKBEINER) MAGGIORA**, Crowley Lake, Calif., a girl, Tabitha Lynn, Dec. 7

to **DON AND BARBARA MESSER**, Malawi, Southern Africa, a girl, Kathleen Denise, Dec. 20

to **REV. WAYNE AND SYBIL (SPRAY) MUSATICS**, Granite City, Ill., a girl, Paula Christina, Dec. 18

to **MARK AND KATHY (LUCAS) PATREDIS**, Birmingham, Ala., a girl, Kresia Nicole, Dec. 16

to **J. GRANT AND PRISCILLA (ANTHONY) SWANK**, Tallmadge, Ohio, a girl, Heidi Joy, Nov. 25

MARRIAGES

CHARLOTTE PIERCE and **PAUL M. SIMMONS** at Ashland, Ky., Oct. 7

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

In our local newspaper a minister made the statement that it was selfish and sinful for married couples not to have children. He used Genesis 1:28 to support this statement. Could you give me your opinion?

Normally marriage should lead to a family. A couple who decides not to have children should be sure that their decision is the Lord's will, not merely their wish. Any decision is sinful if it is made in contradiction to, or in defiance of, God's will.

Whether Genesis 1:28 applies to every married couple is not for me to judge. God is certainly free to decree otherwise in exceptional cases.

Decisions to remain childless are often selfish. Sometimes the decision *seems* altruistic; the couple does not want to add to an already overpopulated world, or they do not want children to grow up in such a rotten world. Think what we would have missed, however, if Susannah Wesley had felt that way. Or the mother of Jonas Salk. Or the mother of Paul Barnes. □

Where does it speak of hell's creation in the Bible?

The nearest thing to a reference to "hell's creation" is found in Matthew 25:41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" This awful place is set in contrast to "the kingdom prepared for" the righteous "from the foundation of the world" (v. 34).

Exactly *when* hell, as the place of future punishment, was prepared I cannot say. In all the resources, old and new, which I consulted I found no better statement than this one from Adam Clarke: "The devil and his angels sinned *before* the creation of the world, and the place of tor-

ment was *then* prepared for *them*: it was never designed for *human souls*; but as the wicked are *partakers* with the devil and his angels in their *iniquities*, in their rebellion against God, so it is right that they should be *sharers* with them in their *punishment.*" □

I wish we Nazarenes would do more about John 3:5: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We know that baptism is an outward sign that the work has been done in our lives, but Jesus is saying very plainly that unless we have it (water baptism) we cannot enter the kingdom of heaven. Jesus is speaking about "a man," and therefore "born of water" cannot refer to natural birth.

P.S. What do you think?

I think that every person born of the Spirit ought to undergo water baptism. It is a plain matter of obedience to the Great Commission that converts to Christ be baptized, and a plain matter of record that the apostles made this their practice. At the same time, some very intelligent and devout Christian scholars, fully aware of the words "a man" in the passage, do believe that "born of water" refers to physical birth and "of the Spirit" refers to spiritual birth. While I do not agree with them, this could mean only that I am wrong.

I do agree with C. J. Wright, in his book *Jesus the Revelation of God*, that "he does not mean that the physical act of immersion in water is indispensable to spiritual quickening," and that those who understand the passage in this way "isolate it from the whole context of the mind of Jesus as expressed in this Gospel."

What I am trying to say is, I think a person can be born of the Spirit who has not been baptized, but I also think that a person who has been born of the Spirit ought to be baptized. And I think that, where the act of baptism coincides with faith in the promise of the gospel, rebirth and baptism could occur at the same time. □

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THE CHURCH SCENE

Serious consideration had been given to closing the **Leon, Ia.,** Church of the Nazarene. However, the decision was made to make one more effort to revive the church.

Rev. David Wilson, local preacher of Des Moines Eastside, was appointed as pastor and he drove to Leon from Des Moines each Sunday.

District Superintendent Forrest E. Whitlatch reports that soon there was evidence of new life and interest.

On Easter Sunday, 1978, the district superintendent preached to 67 people who were crowded in the Leon church, while about 15 children were in the basement for children's church. □

The **Melrose, Mass.,** church celebrated its 50th anniversary on Saturday, October 28, with a banquet, and on Sunday, October 29, with special services.

Four former pastors, Revs. Richard E. Howard, William A. Taylor, Russell Metcalfe, and William L. Poteet, shared in the celebration, as did Rev. Ralph Ferrioli, who was saved in the Melrose church, and former associate pastors Revs. Don Kauffman and Herbert White. Two other former pastors, Revs. Grant Cross and Dean Hardy, visited the church earlier in the fall.

Other special guests included the Honorable James E. Milano, mayor of Melrose; Rev. Warren Radtke, president of the Melrose Clergy Association; and Rev. Harold Parry, pastor of the Malden, Mass., church.

The church was organized on August 19, 1978, with 26 charter members, as a result of a series of tent

meetings initiated by Rev. Hawley Jackson, pastor of the Malden church. At present the congregation lists a membership of 140.

As a part of its anniversary year, the church gave \$4,000 to help build churches in Nhlanguano, Swaziland, and Rumford, R.I.

Members of the Anniversary Committee who planned the celebration included Thelma Ward, chairman; Owen And Gertrude Alley, Thornton and Jean Clark, Roy and Alva Jeffrey, and Mildred Whitehorn. □

The **Eagle River, Wis.,** church recently held a mortgage-burning service celebrating the retirement of their building indebtedness. Rev. R. J. Clack, district superintendent, conducted the special service. Rev. Stanley Lewis, former pastor for 27 years, also participated and preached in the evening service. Rev. Charles Brooks is the present pastor. □

CHURCH PLANTING TAKES HEALTHY TURN UPWARD

Forty-four new Churches of the Nazarene were organized during 1978, an increase of 62.9 percent over the 27 new churches organized the preceding year.

Dr. Raymond W. Hurn, executive director of the Department of Home Missions, says that 10 of these new churches are among ethnic minority groups.

In addition, Dr. Hurn reports that there are currently 164 missions holding services on 59 districts. Of these, 84 are among ethnic minority groups.

The dramatic upturn in new church organizations is all the more remarkable in that it occurred during a year when the emphasis was on "getting ready to grow" rather than on growth itself. □



The **Monte Vista Church of the Nazarene, of Phoenix, Ariz.,** recently dedicated a \$350,000 Family Center. It contains a regulation-size gymnasium, a fully equipped kitchen, a fellowship area with fireplace, and five large classrooms. It is an appropriate supplement to the existing buildings, providing adequate facilities to serve a growing community. Rev. Bill Burch was the special speaker for the weekend of activities. Also participating in the dedication was Rev. Crawford Vanderpool, district superintendent. The church staff includes Rev. Lee Steele, pastor; Bill Williams, youth and music; and Dee Harris, children's director.



Recently the Haitian Church of the Nazarene began having services in New York City. A sign was needed to identify the church. Pictured is Rev. Peter Heilemann (r.), pastor of the Brentwood Church, presenting the sign donated by his church to Rev. Luc Pierre, who is pastoring the Haitian Church.

GENERAL NWMS COUNCIL CONDUCTS HEADQUARTERS CHAPEL SERVICE

The Nazarene World Missionary Society's General Council began its annual meeting with a joint chapel service with headquarters personnel January 4.

Members of the council were introduced by Dr. Jerald Johnson, executive director of the Department of World Mission. Mrs. Thomas Hermon, representative of the South Central Zone, led the singing. Mrs. Roy Carnahan, of the Eastern Zone, brought a special solo.

Rev. Mrs. Ricareda Valenzuela, of International Zone II, gave her testimony as a devotional message. A fruit of Nazarene missions, she paid tribute to the impact of the church's mission on her spiritual development. Now the wife of a district superintendent in the Philippine Islands, and herself a pastor on his district, she told of her son's decision to study for the ministry, citing it as an indication of the church's ongoing ministry. She said, "I'm glad to be part of a growing Protestant church in the Philippine Islands." □

—NCN

AN OLD-FASHIONED HOLINESS MEETING

Tuesday night, January 9, in the Radisson Muehlebach Hotel's Grand Ball Room, Nazarene leaders conducted what was billed as "an old-fashioned holiness meeting."

The setting was a far cry from the store buildings, brush arbors, glory

barns, or tents that one might have in mind who had been around the holiness movement for a half century. But the songs were the same; the testimonies which described the struggles of "dying out to self and sin" and entering into the "land of promise," made one feel he was in a timeless moment and could hear "the millions that sing around the throne" (part of a verse which General Superintendent Charles Strickland the previous night had cited from a song they sang in the

tent at Pilot Point, Tex., in October, 1908).

The crowd warmed to the feelings expressed by the testimonies and spontaneously broke into singing. "The Comforter Has Come." And they took an offering for a brother whose unexpected illness in a distant country had made heavy financial demands on his family. That was like "the old days."

General Superintendent V. H. Lewis, who presided, presented Dr.

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Alex Deasley, an eminent New Testament scholar and professor at Nazarene Theological Seminary. However, as Dr. Lewis phrased it, he was for the evening "a preacher of the Word of God." Deasley read 2 Timothy 2:16-26. He told his congregation that there are two kinds of Christians, usable and unusable. The difference, he found, is defined by the presence of remaining sin. No Christian is usable as long as he has sin remaining in his life. The scripture passage declares,

said the preacher, that sin can be removed. This cleansing is referred to by the apostle Paul as a unique promise for Christians. It is a second work of grace. The cleansed man, he concluded, is sanctified wholly, fit for the Master's use, and prepared for every good work.

Though the abilities and gifts differ in Christians, the sanctifying experience prepares the Christian to do whatever God wills for him to do.

Deasley quoted the motto,

"What I give, He takes;
 "What He takes, He cleanses;
 "What He cleanses, He fills;
 "What He fills, He uses."

Following the sermon, upon the invitation of the chairman, the entire congregation united in silent prayer, each seeking for himself the assurance of the "fullness of the blessing" of Christian holiness.

Such was a modern "old-fashioned holiness meeting." □

—NCN

by

LARRY McGRANAHAN
 Louisville, Ky.

PERSISTENCE PAYS

THE NAZARENE pastor was out making his calls, trying to meet the members of his new congregation. Jim Baker, pastor of our First Church in Louisville, Ky., knocked on a door. A young housewife answered. She introduced herself as Ethel and told him that he was at the wrong door. Not to miss an opportunity, Jim Baker spoke to her about Jesus and sensed in her a real desire for the things of God. After making friends with her, he departed. Realizing that Ethel lived too far from his church for him to work with her, when he returned to his office, he called me. I pastor the Louisville Okolona Church in that section where Ethel lives.

I was also a new pastor in Louisville, and I was delighted to receive the name of the prospect. In just a few days I went by to visit Ethel. I was received courteously, and she informed me that she realized she ought to attend church somewhere, but she made no commitment to visit the Nazarene church. Weeks and months went by.

From time to time I would visit again with Ethel—yet she never once attended our church. After a year of repeated visits, I began to feel that my efforts might be in vain.

In the summer of 1977, on a Saturday evening, I was finishing my calling for that day. I had visited all day and night was fast approaching. The Holy Spirit seemed to whisper, "Go and visit Ethel." When I knocked on the door, I discovered that no one was home. Placing an information sheet concerning the church inside the screen door, I returned to the parsonage. It seemed as if the devil was telling me how foolish I was to go out in the rain to call on someone who had never attended our church even after a year of visitation.

It was Sunday night and the service had just begun. The congregation was singing when Ethel slipped into one of the back pews at the Okolona Church. She seemed to enjoy the service. The next week I visited her again; she expressed real enthusiasm and interest in the church.

Two weeks went by. Ethel had not returned to the church. I returned to her home and learned that she had visited two other churches, but she admitted that she preferred the Church of the Nazarene. She assured me that she would be back. Ethel kept her word and began attending the Okolona Church of the Nazarene.

In November of 1977, the Okolona Church was beginning its fall revival. One person the pastor especially wanted to see converted in the meeting was Ethel. On Thursday evening the evangelist preached a stirring message. Ethel was present but failed to yield to the Holy Spirit. On Friday morning while the evangelist and pastor were eating, the parsonage phone rang. A sobbing voice, which I recognized as Ethel's, confessed that she had just surrendered her heart to Jesus Christ. Ethel's commitment was not casual; it was a total surrender! Immediately she stopped smoking. She did this before she even learned that Nazarenes did not believe in smoking!

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

It was only a few weeks after her conversion that I had the privilege of baptizing Ethel. On March 19, 1978, Ethel became a member of the Louisville Okolona Church of the Nazarene.

It took many things to win Ethel to Jesus and to the church. It took a Nazarene pastor who was out knocking on doors. It took a spirit of cooperation between two pastors. But most of all it took persistence—a determination not to give up. Because of that persistence, a new name is written in the Book of Life and a new name is written on the membership book of the Okolona Church of the Nazarene! □



From left to right, standing: Rev. Bert Daniels; Rev. James Blankenship; Rev. M. V. (Bud) Scutt; Rev. Robert Scott. Seated: Dr. and Mrs. Charles Strickland.

GENERAL SUPERINTENDENTS' AWARDS GIVEN

The Board of General Superintendents at the opening session of the Leadership Conference January 8, in the Radisson Muehlebach Hotel, Kansas City, presented five awards to districts that had made significant gains during the assembly year 1977-78.

The first award, for the largest number of new Nazarenes, went to Rev. Robert Scott, district superintendent of the Southern California District.

The second award, for the largest percentage of gains of new Nazarenes, went to Rev. M. V. (Bud) Scutt of the New York District.

Award No. 3, for the largest gain in Sunday school attendance, also was given to Rev. Scutt, district superintendent of the New York District.

Award No. 4, for the highest percentage in Sunday school attendance gain, likewise went to the New York District.

The fifth award was for the most churches organized, and here there was a tie. Awards were given to Rev. James Blankenship, district superintendent of the Northwestern Ohio District, and to Rev. Bert Daniels of the Southwest Oklahoma District.

This is the first year of these awards. Their presentation is expected to become an annual event.

Statistics for the year 1977-78 show that these districts as a whole showed a slight percentage gain over the previous year. □

—NCN

COLD WEATHER FOR ANNUAL MEETINGS

Bitterly cold weather and a foot of new snow on the ground put the meeting of the General Board and the related commissions and committees into a characteristic mood. Kansas City Nazarenes call it "General Board weather," as the mid-January meetings frequently face the same kind of

weather conditions year by year. The General Board will consider a proposal in its meeting January 15-17, that the date of its annual meeting be changed to mid-February. This suggestion is coupled with a move to make the meeting of the Board a planning session along with the hearing of reports.

District and general leaders met January 8-10 in the Radisson Muehlebach Hotel. A dinner meeting January 8 opened the conclave.

Tuesday, January 9, the Council of Education met, also at the Radisson Muehlebach.

The General Youth International Council met January 9-13 at the Trans World Airlines Breech Academy in Mission, Kans.

The Nazarene World Missionary Society's General Council conducted its annual sessions January 4-6; all members were present. The council heard among the reports the cheering news that 1978 has seen a record offering raised for World Mission Radio, the total being \$194,758. The Council voted to set \$200,000 as the goal for 1979.

Substantial gains were reported in every major program of the council. They voted to make 1979 a year of special prayer, fasting, and self-denial. □

—NCN

GENERAL BOARD DEPARTMENTS GROUP FOR PLANNING

Along the pattern established by the General Assembly in 1976 in the provision for the Division of Christian Life, which coordinates the program of the Departments of Adult Ministries, Youth Ministries, and Children's Ministries, the other departments of the General Board will meet together April 5-6, 1979, in a voluntary grouping of two divisions for coordinated planning. These divisions will be entitled the Division of World Evangelization and the Division of Church Ministries. Each division will be

chaired by a general superintendent, and following the original meeting in April, will meet regularly the first week of each month.

The Division of World Evangelization will include the Departments of World Mission, Home Missions, Communications, and Evangelism.

The Division of Church Ministries will bring together the Departments of Education and the Ministry, Stewardship, Pensions and Benevolence, and Publication. □

—NCN

ACHESON RETURNS TO THE GENERAL BOARD

By a mail vote, the General Board elected Rev. R. B. Acheson to fill the unexpired term of Rev. Bill Draper as pastor representative of the Central Zone. By assuming the presidency of Point Loma College, Rev. Bill Draper became ineligible to serve on the General Board, since education is represented by Dr. Mark Moore, elder, and Dr. Willis Snowbarger, layman.

Rev. R. B. Acheson is pastor of the Indianapolis Westside Church, and a former district superintendent of the Pittsburgh District. He served on the General Board for the quadrennium 1972-76.

He will be a member of the Departments of World Mission, and Education and the Ministry. □

—NCN

PORTER NEW PRESIDENT AT COSTA RICAN SEMINARY

Rev. Howard Conrad has resigned as president of Central American Nazarene Seminary in San Jose, Costa Rica, effective February 1.

General Superintendent George Coulter, has appointed Rev. Jerry Porter, who presently is serving his first term as a missionary in the Dominican Republic, to be the new president of the seminary, effective the same date.

Rev. Conrad has headed the seminary in Costa Rica since its inception in August of 1968. Prior to his launching the seminary, he served for seven years as a missionary in Peru, and three years in Cuba.

After February 1, he will teach some courses in the extension program of the Nazarene Theological Seminary in Mexico and then move to Atlanta, Ga., where he will continue advanced studies toward his doctorate in theology at Emory University. □

—NCN



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