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).

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.

by General Superintendent Orville W. Jenkins
Standing at the Place Where Two Ways Meet

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.
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 will 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, can be explained 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 was 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 patterns of life derived from this world's estimate of what is real.

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 call to 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 graduate school of theology, its 482 students, and 21 full-time faculty members.

Cover photo: by Crandall Vail

Bible Quotations in this issue:

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IS NOT A BENT STICK

by AL TRUESDALE

Nazarene Theological Seminary
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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)!
INITIALING COMMITMENTS

by MORRIS A. WEIGELT

Nazarene Theological Seminary
Kansas City, Mo.

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
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 inter 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).
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."  

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.'" 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. 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.


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.

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 in­
sight 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 Com­
forter, 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 memo­
rized in a lifetime. We could not speak to ourselves
“in psalms and hymns and spiritual songs” (Ephes­
sians 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.

by LYLE P. FLINNER
Bethany, Okla.

Dreaming is both vital and danger­
ous. It is vital because every major ac­
complishment 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 plan­
ning 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 medita­
tive, 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 ob­
ject.

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 work­
ing out in real life, in real Christian actions, the
things we have dreamed. This is certainly not to dis­
count 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 possibili­
ties, 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?
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).

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.

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 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.
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 ness,
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.

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**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 with find inspiration and answers to puzzling questions.

This 160-page book is possibly just what you have been looking for. Happy discovery!
WE MODERN ACTIVISTS, go-getters and go-getters, 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.
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? 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 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 by what they were accomplishing. 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).
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 the 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 mistaken 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.
he 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. Unbeknownst to them, and unknown to us, ailing numbers 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

One 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 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 use the presence and mystery of God." Following us 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.
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 Christian 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 right-doer 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.
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 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).
### 1978 Subscription Campaign Results

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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 winners 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 recognition 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.
more in their subscription percentage:
San Antonio, 16.7%; Central California,
14.5%; Arizona, 13.6%; Dallas, 13.6%;
Canada West, 10.7%; Virginia, 10.7%.

There are 11 districts who attained
90 percent or more of their goal:
Mississippi, 99.7%; Southwest Oklahoma,
96.7%; South Carolina, 94.6%; Kansas,
94.7%; Virginia, 93.7%; Hawaii Pacific,
93.7%; Intermountain, 92.7%; North
Carolina, 92.7%; Pittsburgh, 91.7%;
Northwest, 90.6%; Canada Central,
90.7%. All of these districts have the po-
tential 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 dis-
tricts 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 pros-
tspects.

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 competi-
tion in these groups this year, and
Groups II and IV are wide open for new
winners to be announced next Jan-
uary. Help your district be a winner!

A fiction by a veteran writer, of a
young preacher forced into a lay-
man's role. Solutions found to
related problems offer guidelines
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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 fel-
lowship.

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

See page 15 for description.

Please send _______ copies of
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HERALD OF HOLINESS


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.

**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 possess the experience of 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 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.

-WCN

**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-
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, Julli and Keli, left New York City for Paris, France, where they will establish work for the Church of the Nazarene in that country. 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.

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

Mollah, N.D.: Rev. and Mrs. Bob Mickey, evangelists, held a revival at the Mollah, 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 Sylva, pastor

Newark, Del.: 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.

—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 sanctuary. 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
Temple, Tex.: Trinity Church experienced growth during a recent revival with Evangelist Bob Harrison. Two people have been received into the church membership by experienced church growth during a recent revival with Evangelist Bob Harrison. Two people have been received into the church membership by 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. -B. Cox.

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! -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."

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

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.
**New!**

**THE LAST SACRIFICE**
Grace Hawthorne and Tom Fettke bring a dramatic musical of theological significance to Christianity, exalting Christ as the Final Sacrifice for man's sin. Written in musical styles from Hebrew folk to contemporary praise for adult choir, soloists, two narrators, and optional drama involving 10-12 adults. Performance time approximately 35 minutes.

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<td>MU-7177</td>
<td>Accompaniment Tape</td>
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Recent!

**ALL FOR JESUS**
Here Gladys H. Leach has created a unique presentation for choir, reader, and speaking group. Narrative is from the Scriptures, interwoven with six simplified and abbreviated selections from Stainer's famous oratorio *The Crucifixion*. Especially suited for the choir with limited rehearsal time. Performance time, approximately 15 minutes.

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**A LIVING HOPE**
A joyous mini-cantata arranged for SATB choir by Joe Linn. Scriptural narrative coupled with a selection of favorite hymns and gospel songs such as “Nothing but the Blood,” “My Faith Has Found a Resting Place,” “Crown Him with Many Crowns,” builds to a triumphant expression of praise. Easy vocal range and simple keyboard accompaniment with optional flute and violin. Twenty minutes presentation allows time for a message if desired.

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New!

**PROGRAM BUILDER NO. 15**
Compiled by Grace Ramquist. Save hours of searching for materials and planning a well rounded Easter program. Offers an excellent variety of music and graded program materials for kindergarten through young adult with no duplications of previous Builders.

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**Palm Sunday**

**BLESS IS HE**
This service of songs and drama by Vena Wright is designed to involve all kindergarten through junior high classes of the Sunday school. An activity children will enjoy and the audience will find interesting and meaningful. Performance time, approximately 20 minutes.

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**Ascension**

**HE AROSE TRIUMPHANT**

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**Pentecost**

**DOVE DESCENDING**
Musical service by Bryan Jeffrey Leech and Tom Fettke reviews Christ’s life and anticipates the blessing of Pentecost. For adult SATB choir with narration and optional congregational participation. Includes a spot for pastor’s message. A meaningful presentation for Pentecost Sunday, June 6. Performance time, approximately 20 minutes.

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**Price subject to change without notice.**
Spokane, Wash., Crestline Church: As soloist and preacher, Evangelist Bernard Calbertson effectively ministered under the anointing of the Holy Spirit. Attendance was good and the congregation was responsive. There were seekers at 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 a total of 100 pastors and lay persons enrolled in the three sets of clinics on personal evangelism training with many hearing the gospel proclaimed in their homes. “He is used effectively as a warm, inspirational message on the power of the Cross to move hearts toward God.”

—James L. Hechtkoehn, 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. Gibbon of the Department of Evangelism back for a second set of clinics on personal evangelism and disciplership.

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 MISSIONARIES

NORMAN HOWERTON, Argentina, furlough address: c/o Curtis Howerton, 1901 Lindenwood Circle, Glathe, KS 66061

CHANGE OF ADDRESS

—B. DAVYHOF, Africa (retired): P.O. Box 121, 2312 8th Ave., University Park, PA 15825

—G. DONALD KOFF, R.S.A., South, field address: P.O. Box 30, Transvaal 2831, Republic of South Africa

—IVAN LATHROP, Middle East, furlough address: 272 Hamilton, Centralia, WA 98531

—JERRY WILSON, Panama, furlough address: c/o Rev. Dick Sainsbury, 314 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 Areyne, Canada West district superintendent

It is a privilege to recommend REV. HOWARD W. HILL, Joyland Trailer Park, 2261 Gull 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 revitalize the local church. —J. V. Marsch, Central Florida district superintendent

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FEBRUARY 1, 1979 29
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, 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; four 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 22 years, and pastored in Indiana, South Carolina, Idaho, Arizona, and California. Funeral services were conducted by Revs. David A. Slamp, Terry Paolino, Tom Evans, and Chaplain Marvin Kelman. Surviving are his wife, Pauline Ardis; two daughters, Carol James and Cheryln Stover; two sons, Stephen D. and Bernard L., four great-grandchildren. Three great-grandsons, five brothers, and one sister.

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 Cenches by Rev. Ralph West. Louisiana district superintendent. Surviving are her husband, Rev. James H. Peters; one daughter, Mrs. Cheryl Castle, Ind.; 3 daughters, Mrs. Melvin Mann; 12 grandchildren; 3 great-grandchildren; and 1 sister.

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 (ICCCJ) 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 ICCCJ 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 BARRLED 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.
vived by her daughter, Meridel Hamaluik, one son, Ron, her father, and one brother.

HARRY SIMMONS, 51, died Dec. 1 in Nashville. Ten 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, Zela Hathaway and Berniee Echols, and five grandchildren.

BIRTHS

to DAVID AND ROSA AGHESEN, Cherrvylle, Kan., a girl, Marci Dawn, Dec. 20

to PATRICK AND JOAN (BENIGHT) 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, 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) MAGGIO, Crowley Lake, Calif., a girl, Tabitha Lynn, Dec. 7

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

to REV. WAYNE AND SYBILL (SPRAY) SATTIC, Granite City, III., 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

DIRECTORIES

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

**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 Kautzman 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 Des Moines Eastside, was appointed as pastor and he drove to Leon from Des Moines each Sunday.

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 Nkhangano, 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.

**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 $390,000 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 Herman, 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. **“Horizon’s helpful literature answered our questions”**

In today’s world, finding reliable answers to the confusing maze of financial, legal, investment and estate planning questions seems almost insurmountable. Where to turn? Many Nazarenes and their friends have found they can look to HORIZONS.

The HORIZONS program, launched in 1972 as a service of the Church of the Nazarene, offers clear, up-to-date informative literature on many aspects of estate planning, writing a Christian will, types of trusts, annuities, investments and more.

This helpful literature combined with the trustworthy counsel of HORIZONS trained representatives enables you to confidently invest in your Church ... while investing in your future.

Discover the joy of supporting God’s Kingdom, while you reap generous returns, tax benefits and the deep satisfaction of being a laborer together with God.
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 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!
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. A. V. (Bud) Scutt of the New York District.

Award No. 3, for the largest gain in Sunday school attendance, was given to Rev. Bert Daniels of the Southwest Oklahoma 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 Southern California 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 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
WORSHIP IN SONG  The Nazarene Hymnal

For people who sing from their heart. Of the 514 hymns and songs in this hymnal, some 57 are distinctively Nazarene, found only in this hymnal.

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