

HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1984



AN EDITORIAL

THE EASTER MESSAGE

“COME AND SEE . . . THE CERTAINTY OF THE RESURRECTION.”

THE FOUNDATION of our Christian faith rests upon three historic events, all of which center in the person of Jesus Christ. These great pillars of faith are the virgin birth of our Lord, His vicarious death and universal atonement, and His resurrection from the dead. The resurrection of Christ validates both His miraculous birth and His atoning death. This is expressed in Paul's first Corinthian letter in chapter 15, verse 17, “If Christ has not been raised, your faith is futile; you are still in your sins” (NIV).

The timeless message of the angel to the faithful women who were first at His tomb on the memorable first Easter morning gives new strength and hope to our world. Matthew 28:5-7 records it thus, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just

as he said. Come and see the place where he lay. Then go quickly and tell his disciples: ‘He has risen from the dead. . . .’” (NIV).

How significant this message is for us today. “Come and see.” We are invited to the certainty of the Resurrection. In our materialistic, scientific, slide-rule world, these words have new meaning. The scientific attitude can find satisfaction in the openness of this invitation. Come and see an empty tomb. Come and see the huge stone closing the tomb rolled away. Come and examine the ancient Roman records. Come and investigate the scripture records. Come and hear the many witnesses to whom Jesus appeared following His resurrection. Best of all, hear the testimony of the millions who can say with certainty, “He lives within my heart.”

The Easter message also gives inspiration to the ancient hope of immortality that is universal in the human race. Paul expresses this hope in 1 Corinthians 15:22, “For as in Adam all die, so in Christ all will be made alive” (NIV). When our Lord

conquered death He opened the door of hope for all humanity to look beyond the tomb to a blessed reunion with our departed loved ones. Death is not a total separation but only a transient state through which the spirit of man passes to an eternal glory.

There is an urgency about the Easter message. It must be told. “Go quickly and tell” is the angelic proclamation. The women hurried from the tomb to relate the good news to a discouraged group of disciples. It soon became the joyful message of a victorious church. It must be told to every passing generation. Everyone must hear it. There is a great urgency in our day to spread this beautiful message to a frustrated, materialistic society and inspire hope in an unburdened tomorrow through our Lord Jesus Christ. □



by General Superintendent Charles H. Strickland

WHAT DID IT FEEL LIKE? This question is frequently put to a person who has passed through some special experience, whether pleasant or harrowing. Sometimes the answer is difficult to put into words. Inevitably, we try to describe a feeling or emotion by relating it to something within the experience of the questioner.

What did it feel like to be a disciple contemplating the shattered body of his Lord as it dangled from a Roman cross? Trying to enter into their emotional reaction, I dredged up a childhood memory of something that occurred in England during the darkest hours of World War II.

VICTOR EDWARDS is a Nazarene missionary serving in Asunción, Paraguay.

I lived with my Aunt Lil while my mother worked in a munitions factory making tracer bullets. The able-bodied men who were not working in protected trades, like the local shipyard, were in the armed services. My Uncle George and two cousins were in the R.A.F. Our next-door neighbour, Mr. Moor, had been called up, leaving behind an anxious wife and two young daughters, one of whom was mentally retarded.

Aunt Lil was a well-known and well-loved character in our neighbourhood. She was the confidante of the lovelorn and the comforter of the sad. Her schooling had been limited, but she had earned high degrees in the college of experience. She suffered from bunions, so her young nephew was her general run-about.

One morning I answered the door to find Mrs. Moor standing on the mat. She didn't speak; her lips were pursed and her eyes stared vacantly. Her trembling hand held a piece of paper. Aunt Lil soon came bustling up. She asked no questions but simply put her arm around the

woman and led her to an easy chair. A cup of tea was dispensed while Aunt Lil read in sombre tones the contents of an official telegram. "Regret to inform . . . husband missing, presumed dead." The cup slipped from the shaking fingers. A wail rose to become a scream. Aunt Lil held the woman's sobbing form, giving what consolation she could, yet weeping herself in the face of such utter hopelessness.

After the initial outburst, a stoic, silent facade was assumed and the struggle of life went on. A dream had been shattered, hope destroyed, and the future seemed bitter and futile.

Did not those followers of Jesus feel the same deep, desperate anguish?

Our neighbour was not the only one to receive the dreaded news. Allied losses were heavy. Days blurred into months. Life had to go on even as a forced existence.

What did it feel like?

A tattoo being beaten on the door threatened to bring it off its hinges. As I opened it, Mrs. Moor burst in. Her hair dishevelled, tears streaming down her face, she held yet another telegram. "Aunt Lil, Aunt Lil," she screamed, "he's alive; he's not dead; he's alive." Yes, Private Moor had been found in an army hospital having suffered a severe head wound and resulting loss of memory, but alive he was and making a good recovery.

Mrs. Moor's silence had ended. She told everybody. "Presumed dead but he's alive; my husband is alive!" The shadow had been transformed into a ray of brilliant light.

What a cleaning and a painting there was! Hoarded rations were lavished to make a banquet fit for a hero; the street was bedecked with garlands. "Our dad," they proclaimed, "is coming home."

The sequel to all this is dissolved in the miasma of childhood memories. As in all good stories, I hope the Moors "lived happily ever after."

Christ was crucified; He rose again; He is alive! One day our Hero will return to those who eagerly await Him. Arguments on the how and the when, I leave as futile speculation, but I think I know how it will feel. □



Getting the Feeling

by VICTOR EDWARDS



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor
MABEL ADAMSON, Editorial Assistant

Contributing Editors: V. H. LEWIS • DRVILLE W. JENKINS
CHARLES H. STRICKLAND • EUGENE L. STOWE
WILLIAM M. GREATHOUSE • JERALD D. JOHNSON
General Superintendents, Church of the Nazarene

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SOILED FEET

Having Brother Bill Greathouse's masterful article, "Why God Became Man," for breakfast along with my Cornflakes was even more inspiring since reading Dr. John Heller's article in the current *Reader's Digest* about the Shroud of Turin.

As a Christian and a biophysicist, Dr. Heller says he considered all religious relics nothing but flummery. The article details the three years of exhaustive scientific examination by a group of scientists resulting in a consensus that the shroud could be what the Roman church says it is. The most fascinating detail, to me,

was the discovery that the soles of the feet of whomever had been wrapped in the shroud had microscopic particles of dirt—earth—on them.

Brother Greathouse writes, "God stepped out of the frame of the Cosmos and in His Son has spoken to us." Somehow the idea that Jesus indeed walked in the soil of our world makes the gap between the natural and supernatural less portentous.

Whether or not the body of Jesus ever lay in the Shroud of Turin is of no real consequence except that controversy over it does bring for-

ward the historic fact of His crucifixion and the further indication that whoever was in that shroud did not stay there to decompose.

*Hal von Stein
Napa, California*

HEART WARMED

What a heartwarming article, "Love Would Not let it Die," in the December 1 issue!

Having preached in the Sebasco Estates Church on Sunday afternoon Sept. 1, 1935 (my text was Ephesians 5:25-27), I rejoice that this small church in Maine is still very

(Continued on page 20)

DYING GRACE

by RAYMOND LANE

“The time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing.”

(2 Timothy 4:6-8, NIV)

IS THERE such a thing as dying grace? Both current events and the Bible encourage a positive answer to this delicate question. The grace referred to is the sustaining power of God that enables the believer to persevere in the Christian life, even unto death.

Not long before Dr. G. B. Williamson finished his earthly journey, his wife observed him sitting very quietly as though in deep meditation. “What are you thinking; what is on your mind?” she questioned.

He responded, “I’m thinking that I believe God approves of the way I have lived my life.”

When I heard this, my mind flashed back nine years to a classroom at Nazarene Bible College in Colorado Springs where the students often endeavored to drag “red herrings” through the class sessions. We “scholars” figured that we had the rest of our lives to study the Book of Hebrews, but how often would we have the opportunity to have Dr. Williamson share a lifetime of rich experiences? We wanted to glean every kernel of insight and wisdom that we could while we were able.

It was in this setting that the question was raised, “Dr. Williamson, what is it like to have dying grace?” Now, at this point, he was not yet 75, was in good health, frequently played golf, rode his prized Tennessee Walker, preached at every opportunity, and was as combat-ready as any man could be.

RAYMOND LANE copastors the Church of the Nazarene in Kuna, Idaho, with his wife, Norma.

When he heard the query, he quickly straightened up in his chair and threw up his hands with palms toward the questioner, who seemed to assume that he knew about dying grace from personal experience. Fixing his eyes on the offender and summoning an air of authority, he intoned, “Now see here, I have not yet reached the place where I need dying grace!” His very attitude indicated that he expected to easily see 100. Then he mellowed, leaned forward, smiled, pointed his finger at the class, and said, “*But, I know this*, when I need it, I’ll have it!” He was right!

Just what is dying grace anyway? It isn’t mentioned specifically in the Bible, yet Paul implied it, and gave evidence of it, when he said, “The time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing” (2 Timothy 4:6-8, NIV). There were still churches to start and nurture and Paul would have liked to have done those things, yet his time had come and God had given him the grace to accept his earthly demise.

When Stephen was about to be stoned to death, he looked up and saw Jesus *standing* and waiting to receive him. All the pain that the body can experience dims at the prospect of being in the arms of our loving Lord.

All of us face death and need the assurance of God’s presence to usher us through this corridor. The final passageway may be short or long; quick or lingering; clean or messy; but God’s grace is always there. We can join Stephen in saying in great confidence, “Lord Jesus, receive my spirit!”

As Dr. Williamson entered the final hallway of this life, he was able to traverse it with the same power and grace by which he had lived. Even as he had always been a man of action by God’s power, he became a man of inaction by that same power. He was able to lie virtually still for three months. In this way, pain was reduced and life kept its quality to the end.

Yes, dying grace is a fact of life available to every Christian! □

He Was Slain Before the Foundation of the World

*When Christ was offered myrrh-laced wine,
He turned His head away.
But before the foundation of the world,
The Savior did not stay
From drinking to future fallen Man
A life-enabling health—
Laced not with myrrh, the shadow,
But the shadow’s substance—
Death.*

—WILLIAM DAVID GEBBY
Indianapolis, Indiana

The Gospel of the Empty Tomb

by RALPH A. MICKEL



SOMEONE IN DERISION has called Christianity “the religion of the empty tomb,” thinking to ridicule belief in the risen Christ. Yet this title is more accurate than the originator suspected. One may go to an ancient shrine in China where stands a monument that marks the burial place of Confucius, a dead religious leader followed by millions. In a little town in northern India, one can find the burial place of Buddha, a dead god worshiped by hundreds of thousands. Mohammed’s remains lie in a tomb in Arabia and Zoroaster’s in Persia. But the grave of Jesus is empty. The angel said, “He is not here; he has risen . . . Come and see the place where he lay. Then go quickly and tell . . . ‘He has risen from the dead’” (Matthew 28:6-7, NIV). So the message of Christianity is the Gospel of the Empty Tomb.

The word *gospel* means “good news.” We are to go and tell the good news that Jesus has risen from the dead, that the tomb in the garden is empty, that we worship the Living Christ. It is good news that the things that can hurt the soul are gone.

Our sins are gone because Jesus died to take them away. In repentance, we confessed them, and because of Calvary, they were washed away. Thus He delivered us from the guilt and power of sin.

The condemnation is gone. “He was delivered over to death for our sins and was raised to life for our justification” (Romans 4:25, NIV). This means that through the resurrection of Christ we are declared righteous before God and made righteous in our manner of living. “The Old Account” has been settled and we will not come into judgment to be condemned because of our sins.

Uncertainty as we face eternity is gone. Christ lives to be experienced by us. As Paul wrote, “Christ in you” is “the hope of glory” (Colossians 1:27). We know that the living Christ has come into our hearts. When we truly believe in Christ, we have assurance in our souls. The apostle states it this way: “He who believes in the Son of God has the witness in himself” (1 John 5:10, NKJV).

So the fear of death is gone. Jesus abolished death and brought life and immortality to light through the gospel (2 Timothy 1:10). We also read that Jesus died to “free those who all their lives were held in slavery by their fear of death” (Hebrews 2:15, NIV). Death, hell, and the grave have been conquered. As a result we can say, “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me” (Psalm 23:4, NKJV).

Another enemy that can be removed because Jesus rose from the dead is the old sinful nature, called carnality. We are told that through Christ we can kill and put off the old man of sin with his members and put on the new man, which is after the likeness of Christ (Colossians 3:9-10). This can be true of us if we experience a spiritual resurrection in which we are now risen with Christ. Paul informs us in Romans 6 that this death and resurrection can be ours if we yield ourselves wholly to the Lord and reckon that we are dead to sin but alive unto God.

In addition, the good news of the empty tomb is that Jesus will be with us always, even unto the end (Matthew 28:20). Fred P. Morris wrote: “Jesus whispers I am with you / In the battle every day; / Standing by you in the conflict, / Going with you all the way.” Because He lives, we need never be alone. Jesus will walk with us over the plain, through the valley, up the steep hill, all the way to our heavenly home.

A missionary in Africa was startled to discover in his

RALPH A. MICKEL is an elder and evangelist in the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.

congregation, Kavaua, the chief warrior of a native tribe. The man was a notorious fighter, bloodthirsty and quarrelsome. The service ended and the audience dispersed. But that afternoon as the missionary sat in his study, Kavaua suddenly appeared.

"What have you come for?" the missionary asked.

"I want you to baptize me this afternoon. I have become a Christian."

"But I can't, Kavaua," was the reply. "You are totally unfit; your hands are full of blood; you delight in war."

"Will you listen to me," cried Kavaua. "This morning I heard you preach peace to me, a man of war, and I was angry. I wanted to go to my war house and call out my men to come and kill you. But as I drew near to where the ways divide, a voice sounded inside of me: 'Go to your house, Kavaua; go to your house.' So to my house I went and to rid myself of my hot feelings I lay down to sleep. I had scarcely closed my eyes when a voice called my name, 'Kavaua, Kavaua.' I leaped to my feet crying, 'Who's there?' But there was no reply. Again I tried to sleep, and again I heard my name, more loudly it seemed. I went outside my house to try to find the footprints of him who called me. But, missionary, there were no footprints! Greatly troubled, I again tried to sleep. This time I dreamed that a voice spoke to me, calling me by name. I knew in my dream that it was the voice of God, Jesus. And He said, 'Follow Me.' So here I am, come to follow your Prince of Peace. I shall war no more."

The message of the empty tomb is that Jesus is alive to manifest himself to each of us, not just a favored few. As a result, we can sing with A. H. Ackley, "You ask me how I know He lives; / He lives within my heart." □

Greater Love . . .

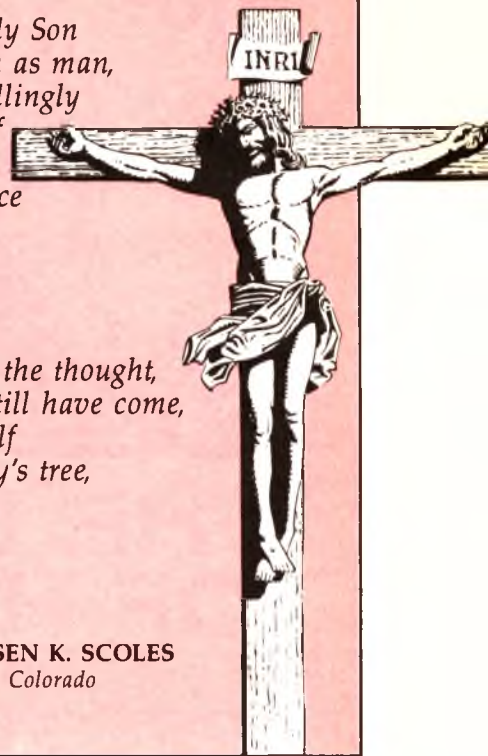
*God gave His only Son
To dwell on earth as man,
And He came willingly
And gave himself
To die,*

*One Holy Sacrifice
For all the sins
Of all the race
Of men.*

And yet—

*How awesome is the thought,
That He would still have come,
And given himself
To die on Calvary's tree,
For just the sins
Of one—
Even if that were
Me!*

—CLESSEN K. SCOLES
Pueblo, Colorado



SHARING THE TOWEL

by C. NEIL STRAIT

A FEW YEARS AGO, the church I was pastoring had planned what we called a "Day of Caring." We had encouraged our people to give some part of the day to helping and caring for others. We had accumulated various possibilities from our people—washing windows for the elderly, raking leaves, baby-sitting for a mother who needed some time out, among other things.

A desk was arranged in the office and a couple of volunteers orchestrated the needs when other volunteers came. It was a beautiful day of caring.

One scene etched itself on my memory. About mid-morning a man came into the office carrying a box in which he had the records for the job to which he had been elected. He placed them on the desk and said, "I'm throwing in the towel. I'm quitting." He had become disgruntled over some recent board action. His lone negative vote, among 18 positive, had been voiced, and he was disappointed that he could not sway the others. Three ladies and I saw him turn and walk out.

I knew that anything I said, at that time, would probably not help. The few words of encouragement I uttered before he left were ignored. I could not help but feel, however, that his timing was a bit off. Throwing in the towel on the "Day of Caring" is awkward, at best.

A few minutes after the man left the office, a young couple came through the door. They were recent converts. Both were smiling. "What can we do?" the lady asked.

Her question changed the atmosphere of the office. I knew the woman had the day off from work but was surprised to see her husband. When I inquired, he said he had taken the day off. He had been working long hours, needed a bit of change, and besides, wanted to be in on the "Day of Caring." You can imagine how thrilled all of us were.

The volunteers sorted through the cards, worked something out for this couple, and sent them on their way. They were saying, in essence, as they went, "We're going to share the towel!"

When the office was empty, except for the three ladies who had observed the two scenes, I said, "I'm glad the church goes forward on the shared towel, not the surrendered towel."

A few hours after the office scene, I stopped by to visit the member who threw in the towel. I shared my concern for him and his family, had prayer with him, and asked how I could help. His anxiety and disgust showed that it had not been a good day for him.

A couple days after the young couple had given some hours to our "Day of Caring" I saw them. I inquired about their experience with those whom they had served. The young wife said, "It was one of the happiest days of our lives." I saw tears on the face of the husband standing nearby. His tears confirmed his wife's statement.

As I got in my car and headed back to the church, I thanked the Lord that the church moves forward on the shared towel, not the surrendered towel. It always has, and always will. □

C. NEIL STRAIT is superintendent of the Michigan District and resides in Grand Rapids.

Holiness Heritage



SERMON

THE BEAUTY OF HIS WILL

by H. V. MILLER

O worship the Lord in the beauty of holiness... (Psalm 96:9).

BEAUTY is a word that carries some meaning to nearly everyone. Most people possess a measure of appreciation for beauty whether it be that of color, sound, or form. The majestic beauty of nature provokes a thrill in the traveler.

To sit in the presence of some great symphony orchestra and listen to the intermingling of melody and harmony inspires the deepest of human emotions. The soul is thrilled with the sheer beauty of sound.

The beauty to which David refers here is limited to character, for it is moral beauty; and only God and man, His creature, are moral beings. Some might claim that the beauty to which David refers is found in God alone; but this is quite clearly not the truth, for only like appreciates like.

Beauty implies symmetry or balance. This is true whether it be in poetry, music, painting, or sculpture. The personality and life, to be morally appealing, must possess moral qualities in proportion. Otherwise the life is warped and unlovely. Many people reveal some ad-

mirable qualities in their lives, only to neutralize those very good characteristics by the absence of others.

Thus, without holy character piety easily degenerates into sanctimoniousness; righteousness soon deteriorates into legalism; patience readily becomes mere stoicism; charity sinks to sickening sentimentality; emotions, uncontrolled by a holy heart, are swept into hysteria; boldness becomes reckless presumption; enthusiasm degenerates into fanaticism; and discretion, into cowardice. The beauty of holiness means that one's being must be so utterly controlled by the Holy Spirit that symmetrical and balanced character will result.

But beauty involves more than balance. It means completeness as well.

The story often has been told of the music student who wanted to tantalize the master during the midnight hours. He stole from his bedroom to the organ and played a familiar score almost through, leaving the last chord unplayed. Slipping back to his own room, he waited. It was not long before he heard mutterings and movement

from the room of his teacher. Soon the master appeared in slippers and robe as he fumbled his way to the organ and played the last haunting chord and then returned to his bed.

Moral beauty also implies completeness. The life will manifest a fullness, a totality of living. There will be a generosity of Christian completeness that will mark the individual who knows the experiential reality of worshiping God in the beauty of holiness.

Rhythm is perhaps a more obscure characteristic of beauty, but it is always present where beauty exists.

All the created world moves with rhythm. The very stars in the sky above, the sun in its orbit, the moon, the planets—all alike move with a predestined rhythm. Our very physical beings were made to move with rhythm. The beating of the heart, the intoning of the voice, the movement of the body, all alike betray the rhythmical genius of the God of creation.

And so when the human personality is freed from the discordance and abnormality of sin, the whole being finds for the first time a personal synchronization with the very rhythm of the universe. Every twinkling star, every moving planet, every beating heart has suddenly come into a personal unison. The person who has learned the secret of worshiping God in the beauty of holiness finds his inner being swelling with exultation as he feels the song of the Eternal in all about him. It is the beauty of holiness.

But beauty also demands harmony. This part must be rightly related with that, each with the other, so that the relationship of every part blends into a harmonious whole. The beauty of holiness implies genuine, deep harmony of relationship between the human personality and God. It is a relationship begun when His Spirit witnesses with our spirit. It is a relationship that comes to a fuller issue when the prayer of Jesus is answered in our lives: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . I in them, and thou in me, that they may be made perfect in one . . ." (John 17:21, 23). It is a relationship that continues with increasing intimacy over the years, whereby the beauty of holi-

ness as revealed in the fellowship between human and divine personality becomes increasingly rich and satisfying.

The beauty of holiness, after all, is the highest form of beauty knowable to man. This is so because it is a beauty related to the highest form of life—man, the crowning glory of God's creation. It has its source and

perfection in the eternal God of holiness.

Here is God's supreme challenge to His creature, His will for us, that we should come into such actual experiential relationship with himself that we can in reality worship Him in the beauty of holiness. Here is a beauty, not of inanimate quality, not a beauty granted His creatures

arbitrarily, but a beauty that man, creature of will and intelligence, can possess and which will identify him with his God, bringing glory and praise to the One who made him. □

Editor's note: Howard V. Miller served the church as a pastor, college dean, and district superintendent until his election to the general superintendency in 1940. He died in 1948. This message was excerpted from his book, *His Will for Us*.



by BETTY BAKER

Reason for Living

MY LIFE has many dimensions. I'm a woman, a daughter, a mother, a church

board member, a Sunday School secretary and treasurer, a payroll clerk, and a computer operator. But, this past year, through no wish of my own, some new dimensions have been added. I now have to be both mother and father to my two teenaged children, head of the house, and breadwinner. This is absolutely the last thing I ever wanted to happen in my life and for a while I thought, and even wished, that my life was over. I stood with our church choir a few months ago and tried to sing, "Lord, give me something worth living for," and I couldn't even get through the first verse. I really believed my reason for living was gone.

But it was through the experiences of the last year that I learned just how real God is. I had called myself a Christian for eight years, but I found out there is a world of difference between believing in God and really knowing Him. He has been so good to me! He has blessed me with two wonderful children who have stood shoulder to shoulder with me throughout this whole ordeal; with a family whose love and support cannot be measured; and with a church whose love, fellowship, and guidance has meant so much to my children and me.

And my dear friends—how can I ever forget those friends who slipped me \$10.00, \$20.00, or \$100 just at the time when my purse was the emptiest! Or the friend who worked hour after hour on my car or my furnace without a bit of pay. Or the friend who walked round and round a field on a scorching hot day leading a pony because he saw a little girl who was hurting so badly over losing her dad. Or the friend who walked the floor with me, cried with me, prayed with me, and called me morning, noon, and night and never for one minute let me believe I was going through this alone. Or the friend who slipped me a little card at one of my lowest points that really says it all—"How much do

you love me?" I asked Jesus. And Jesus said, "This much," and then He spread His arms and died for me."

If Jesus died for me, my life certainly must be worth living. And "Because He Lives," I can face tomorrow and all the tomorrows after that. □

EASTER STORY

*Jesus put aside His crown
To serve the needs of man.
He willingly laid His life down
According to God's plan.
He took upon himself the sin
Of the whole human race,
And in His deepest suffering
The Father hid His face.
"My God, my God," the Savior cried,
"Why hast Thou forsaken me?"
In utter loneliness He died
To win our victory.*

*They placed Him in a borrowed tomb
And sealed it with a stone.
Amid the darkness and the gloom
His friends felt all alone.
These were the hours of grief and tears,
Of hopelessness and pain,
Until they heard the glorious news,
"Rejoice! He lives again!"
Redemption paid, God raised His Son,
God rolled the stone away.
Death lost its sting, the work was done!
Glad Resurrection Day!*

—ROSALIE McELROY
Mifflinburg, Pennsylvania

BETTY BAKER resides in East Liverpool, Ohio, where she is a member of the Calcutta Church of the Nazarene.

The Spirit of Holiness

by JOHN F. HAY



Camerique

ACCORDING TO PAUL, Jesus Christ is “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Romans 1:4). For Paul, there were two outstanding proofs that Jesus was the Son of God: the spirit of holiness that characterized His life and the historic fact of His resurrection from the dead.

Jesus was identified as the Son of God by the spirit of holiness that shone through all that He did. This same spirit must dwell in us if we are to be identified as the children of God.

An examination of the life of Christ reveals some of the main characteristics of the spirit of holiness in Him. It is not enough to identify them or to admire them. He is to become our model. Our lives are to reflect this same spirit.

Sinlessness was a foremost quality of Jesus’ life, which expressed the spirit of holiness. 2 Corinthians 5:21 states, “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” Hebrews 4:15 testifies that He “was in all points tempted like as we are, yet without sin.”

Our lives must be free from willful acts of sin if we are to live in the spirit of holiness. There is room for error or mistakes in the life of holiness, but no room for sins. The apostle Paul makes this vividly clear in Romans 6:1-2: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”

JOHN F. HAY is superintendent of the Indianapolis District, Church of the Nazarene, and resides in Camby, Indiana.

Another characteristic of the spirit of holiness in Christ was submission. Jesus himself made two great statements concerning this fact. He said, “I came . . . not to do mine own will, but the will of him that sent me” (John 6:38). Also He stated, “I do always those things that please him” (John 8:29).

The spirit of holiness definitely includes submission to God. This contradicts the philosophy of “do your own thing.” Scripture demands, “Submit yourselves therefore to God” (James 4:7).

We are also to submit to one another. Ephesians 5:21 speaks of “submitting yourselves one to another in the fear of God.” Persons exemplifying the spirit of holiness give in to others and do not demand their own way all the time. This spirit is to work in the home, the church, and everywhere else.

Obedience to God is a third aspect of the spirit of holiness. Jesus said, “As the Father gave me commandment, even so I do” (John 14:31). There was no trace of rebellion against the Father in the life of Christ.

To manifest the spirit of holiness, we must have this same readiness to obey God. We are to obey His revealed will in the Bible and His direct will through the leadership of the Holy Spirit.

God never contradicts himself: He will never command or lead in a way that is out of harmony with His written Word. To claim otherwise is to be deceived.

Jesus’ life was also marked by meekness and humility, which are important manifestations of the spirit of holiness. He said, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matthew 11:29). He

was approachable; He was understanding. He was touched by the hunger and hurts of people. There was no strut or swagger in Him. He was patient and mild in manner. Children loved Him and wanted to be near Him.

This quality of life must characterize us if we are to emulate Christ in the spirit of holiness.

Forgiveness is another part of the spirit of holiness. Christ taught men to forgive and was himself forgiving. As He hung on the Cross, He prayed for the forgiveness of His enemies.

Jesus taught His disciples that forgiveness is to be limitless. Seventy times seven in one day is not too often to forgive one who offends you. Here is an aspect of holiness that needs emphasis. Unresolved differences are cancers of the spirit. They eat away at one's spiritual vitality. Only the offended can effect a cure by forgiving from the heart.

The right use of power belongs to the spirit of holiness. From the time Satan tempted Him to perform the spectacular by casting himself down from the pinnacle of the Temple, to the time of His ascension, Jesus never misused His power.

What one can do and should do must be performed in the spirit of holiness and in light of the example of Christ.

Servanthood is another aspect of the spirit of holiness demonstrated by Christ. He said of himself, "The Son of man came not to be ministered unto, but to minister" (Matthew 20:28). Paul said of Him, "But made himself of no reputation, and took upon him the form of a servant" (Philippians 2:7).

While others were seeking special positions, He sought and taught servanthood. How the church desperately needs this quality of life today! The true spirit of holiness is tarnished when servanthood is missing in our life.

Christ was an overcomer. Just as He overcame temptation, the world, family pressures, the pressure of compromise, Pharisaism, and evil, so can we. "Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:37). The spirit of holiness looks for a way over rather than a way out.

Another element of the spirit of holiness in Christ is compassion. Matthew 9:36 records, "But when he saw the multitudes, he was moved with compassion." That summarized His life. It was a life filled with love for mankind. Nothing ever diminished this driving force of Christ.

He was never judgmental, always sympathetic and understanding. His only stinging remarks were addressed to those who professed so much and displayed so little of this spirit of love.

The spirit of holiness is nullified by lack of love. We need to linger in the love chapter of the Bible, 1 Corinthians 13, and let our lives mirror it.

Living in the spirit of holiness, Christ did not please everyone. But the Father said, "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). Only the spirit of holiness pleases Him. If Christ was identified as the Son of God by the spirit of holiness, then we can only be identified as the children of God by the spirit of holiness in our lives. □



Dave Lawlor

The Easter Rose

*I saw anew
the essence of beauty
in the velvet petals of a crimson rose;
I pondered anew
the persistence of purpose
in the fragile life span this flower shows.*

*If God ordained such beauty
and gave me eyes to see,
can I doubt His design
revealed on Calvary?*

*I wept anew
the gentle dawning of insight
as my Creator's plan I was seeing;
I tasted anew
the fullness of communion
as His presence flooded my being.*

*If Jesus is the way to Life
then Evil's had its day;
Christ bore the awful load of sin
to take my guilt away!*

*I feel anew
the joy of living,
which only the trusting heart knows;
I hear anew
the whisper of springtime
in the Lord's loving lesson of the rose.*

—ELAINE HARDT
Phoenix, Arizona

Shall We Know Them Later?

by GORDON CHILVERS



Dave Anderson

WHAT IS THE ASPECT of resurrection that puzzles people most?" I put this question to several experienced pastors.

Their answers could be summed up in this one question: "Shall I recognize my loved ones in heaven?" Some people wondered whether we should in any way resemble what we were on earth. Others asked if we should all be alike.

All of us have mourned the death of loved ones. Christians rejoice that their good-byes are not final. We are confident that we shall meet our loved ones again. It would certainly be a loss if we could not recognize them or they us in heaven.

Our resurrection bodies will be like Jesus Christ's resurrection body (1 Corinthians 15:20, 22). This gives us a clue to the similarity of our present and resurrection bodies as we examine the record of Jesus Christ's visits to His disciples after His resurrection.

Jesus' appearance before His death and after His resurrection were so similar that His disciples could identify Him when He appeared to them. While they were shocked by His sudden appearance, they recognized Him because His countenance was the same.

His voice, too, was similar to what it had been earlier. In the garden Jesus met a sorrowing woman and said, "Mary." She knew at once that the Person who

GORDON CHILVERS is a free-lance writer from Norwich, England.

spoke was not the gardener, as she had earlier supposed, but the risen Jesus she thought she had lost.

Some of Jesus' actions identified Him as the One who had died earlier. To the two disciples on the road to Emmaus, Jesus appeared to be an ordinary man. When they had finished their journey they invited Him into their home. Up to that moment they had not recognized Him. Yet when He broke bread they knew at once that He was Jesus, their Lord and Master.

His general form was similar to what it had been earlier. Though the disciples, who had been fishing, were puzzled when He prepared breakfast for them, they knew He was their Lord (John 21:12).

The wounds Jesus received on Calvary were there in His resurrection body. He drew His disciples' attention to them so that they could identify Him. These wounds also convinced Thomas that Jesus had risen again from the dead.

While resurrection bodies will be vastly superior to our present bodies, they will have a real identity. Our individual personalities will be a permanent feature of our resurrection life. Those bodies will be sufficiently similar to our old bodies to assure continuity of our being.

"This continuity," says J. A. Schep, "extends to the individual person: as each kind of seed develops into the kind of plant God chose for it, so the individual body will be raised in such a way that its individuality is preserved." So you will continue to be you, and I shall continue to be I.

The facts of Jesus' resurrection body give us the assurance that having resurrection bodies will not prevent our recognizing each other.

We can recognize each other now and our ability will increase after our resurrection. In eternity we shall know even as we are known now. The tremendous accession of knowledge we shall then enjoy will enable us not only to recognize one another, but also to know each other perfectly.

G. Campbell Morgan says he was once standing at his father's side when a woman came up to him and asked, "Do you expect to know your loved ones in heaven?" With characteristic bluntness, his father replied, "I certainly don't expect to be a greater fool than I am now."

Two incidents related in the Gospels confirm our belief that we shall recognize one another after the resurrection. Jesus spoke once of the rich man and Lazarus. Both of them died. After that the fullest recognition was possible. The rich man knew it was Lazarus and that he was in the company of another person whom he identified as Abraham. True, the rich man was not saved. Yet surely, if lost men can identify others after death, God's children will be able to do so!

Jesus once ascended a mountain to pray. He took with Him Peter, James, and John. While there, He was transfigured. Moses and Elijah appeared to them and spoke to Jesus. As soon as the disciples were fully awake they recognized their two visitors. Peter told Jesus he wanted to make three tabernacles, "One for thee, and one for Moses, and one for Elias" (Matthew 17:4). Moses had been dead for about 1,500 years; Elijah had been caught up to heaven about 700 years later. Neither the death of the one nor the translation of the

other prevented the disciples from recognizing them after long intervals.

Jesus hinted at Christians' recognition of other Christians in His parable of the unjust steward. This man had used his position and power to buy for himself friendship when he needed it later. Jesus took this man's action as a clue to how Christians should use their money now. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). He urged. Such a welcome would depend on recognizing the person who had been generous to us while we were here on earth.

The apostle Paul expected to recognize other Christians, especially those he had led to the Lord. He speaks of the Corinthian believers as his joy "in the day of the Lord Jesus" (2 Corinthians 1:14). He speaks of the Thessalonian believers as being his "hope," "joy," and "crown of rejoicing" "in the presence of our Lord Jesus Christ at his coming" (1 Thessalonians 2:19). Unless after the resurrection he could identify these converts, they would hold no special interest for him.

The new conditions in which we shall live in the New Jerusalem also suggest our mutual recognition. This city will be our home forever. There we shall have eternal joy. We shall need to recognize other Christians, especially our loved ones, who live there, or home would be a strange place. Certainly we should expect children of the same Father to be able to recognize each other.

Since God is so generous and kind, He is sure to provide what we need in eternity as well as now. Our earnest longing to meet and recognize our resurrected loved ones will surely be fulfilled by our Father. □

HE IS RISEN

*Gracious news at empty tomb,
Christ the Lord no more is there;
For He rose death's conqueror.
Let men know it everywhere.
Words of comfort to the race,
Brought to earth by angels fair;
Giving joy to hearts that mourned,
Lifting up from deep despair.
Giver of eternal life,
First fruits from among the dead;
He has robbed death of its prey,
From the grave removed its dread.
Surety of life to come,
And of mansions in the sky;
Guarantee of His return
For His loved ones by and by.*

—BYRON H. MAYBURY
Duarte, California

A Music Memo

by OVELLA SATRE SHAFER

AT OUR HUTCHINSON, Kans., Bethany Church one Sunday morning we were singing meaningfully Number 268 from our Nazarene hymnal:

Holy Spirit, be my Guide.

Holy Spirit, my door's open wide.

Make me to know Thy will divine;

Holy Spirit, be Thou mine!

The Holy Spirit pervaded our ranks! On some a holy hush fell. Others raised their hands. Tears fell as God's blessed Spirit permeated the place!

My mind went back to the author, Mildred Cope, and the story she gave me of this hymn's inception. She was fervently playing the piano during an altar call at a revival meeting. Suddenly she felt impressed to play and sing this hymn of her own composing: "Holy Spirit, Be My Guide." Jim Bohi, an internationally known soloist and recording artist, was present. He was much interested in this heart-touching number, and asked permission for its publication. This came later.

Author and pianist Mildred Cope was born February 2, 1924, in Indianapolis. As an infant she was brought to the West Side Church of the Nazarene. Mildred was saved as a child. She joined the church at age 11. She was married in 1942 to a man also active in the same church.

The Copes have three children, a daughter and two sons, and they enjoy their grandchildren very much.

Mrs. Cope is a longtime student of voice and piano. She studied for some time under a German woman. This inspired hymn came as a result of seeking a spiritual renewal. Since her childhood conversion she had been up and down in her Christian living. She needed a stabilizing experience. Then she was sanctified wholly!

We include here her own words of testimony: "This experience of heart holiness was so wonderful that I felt the need to write a hymn with emphasis on the Holy Spirit. I saw in a publication an announcement of a song-writing contest. I submitted three songs for consideration. 'Holy Spirit, Be My Guide' placed in the 'top ten' group. I hope to be able to write something else for Christ's glory and honor. This hymn has been published in English and in more than 10 books, also in Spanish sheet music. It graces our Nazarene hymnal, *Worship in Song*. It has been recorded by Jim Bohi, Paul McNutt, Robert Hale and Dean Wilder, and Gary Moore, and probably by others who seem to appreciate its melody and depth of meaning. To God be the glory!" □

Holy Spirit, Be My Guide
Mildred Cope

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OVELLA SATRE SHAFER is the wife of a Nazarene elder and a free-lance writer. She resides in Buhler, Kansas.

AIDS:

THE SPIRITUAL FALLOUT

by HAROLD IVAN SMITH

BY THIS TIME you are aware that AIDS is not a candy diet reducing plan. It's an epidemic that is killing people: homosexuals, drug users, and Haitians. Over 600 have died so far and at least a thousand more are dying.

One of those who died was named Roger. He didn't fit any of the stereotypes; a number of mothers had met him and immediately thought he would make a good match for their daughters. To his employers he was conscientious, punctual, efficient, steadily climbing in his company. He had a good future; everyone agreed on that. They were wrong. He's dead at 26.

Before he slipped into a final coma, he asked for a minister; one was immediately contacted. He didn't come. Roger couldn't wait; he died. Perhaps the minister was too busy; perhaps he was afraid that he might "catch" AIDS. But the tragic truth is that a single went into eternity asking for help; and I had to answer a medical social worker's question, "Why didn't the minister show up?"

For over a year I have been researching AIDS. It's never been esoteric research; too many have died who had names and faces and souls and questions. I've held my words too often while friends and colleagues have said, "Serves 'em right!" or attributed AIDS to "God's wrath."

In fact, the first articles I wrote were turned down by major periodicals because they thought AIDS was some passing disease. Another suggested that I couldn't prove my contention that certain evangelical groups were complicating the search for a cure.

So, Roger died while we were building sermons and articles and conclusions based on Romans 1 and scattered quotations from *Time*, *Newsweek*, and the CBS Evening News.

But it goes a step further. Roger has a mother and a father who didn't know that he was gay. Their grief is a

double portion. And I'm not sure it helps them to know that he was trying to find a way out, a way home. It was Luke 15:11-19 repeated, except no verse 20, "So he got up and went to his father" (NIV).

The hysteria and rhetoric of some Christians against AIDS is producing a daily round of applause in hell. Because to some victims, so hungry for release, so desperate for the Good News of the Gospel, so panicked by the epidemic, so close to decision—the ranting and raving confirms skepticism.

Let's be honest; sometimes it feels good to hate. Wasn't that the basis of Jonah's problem in preaching to Nineveh? He wanted God to level Nineveh. Or is *hate* too strong a word? Perhaps, I should say it feels comfortable to cling to stereotypes and generalizations.

It's been too easy to proof-text Romans 1:27, "Men committed indecent acts with other men, and received in themselves the due penalty for their perversion" (NIV). Don't bother looking it up in a commentary, it's AIDS for certain. But the danger in any proof-texting is missing the total message. We somehow think that at the end of verse 31, Paul stood, stretched, and said, "That's it for chapter one. Tomorrow, I'll start on chapter two."

Rather, Paul, without so much as a breath, sailed from Romans 1:31 into Romans 2:1, "You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself" (NIV).

"Now, just a minute, Paul . . ."

Simply, God doesn't have categories of sin: some 1 star, some 2 star, others 10 star. However, some sins have drastic, deadly consequences.

In time, our sophisticated medical technology will produce an answer to the riddle of AIDS. However, the rhetoric of some of our brothers and sisters will echo forever through the souls of lost men, some of whom were so close to coming to Christ and yet turned away.

I interviewed Dr. William Tye, an Episcopal priest involved with counseling the physicians, nurses, and

Wallowitch

HAROLD IVAN SMITH is a Nazarene layman, free-lance writer and frequent speaker at seminars and conventions. He resides in Kansas City, Missouri.

social workers who are dealing with AIDS victims. Tye suggests that illness can be a doorway to God. Dr. Tye says to patients, "Even in this, you can experience His love. This can be an opportunity for conversion, for true healing." AIDS may be the means through which some come to Christ. But if they should survive, will there be a place for them in our churches? There was in the Early Church because Paul wrote, "that is what some of you *were*" (2 Corinthians 6:11, NIV).

It's too easy to roll our eyes or click our teeth when we hear of San Francisco's travail with AIDS. Yet, a verse from Job sounds prophetic, "The groans of the dying arise from the city, and the souls of the wounded cry out for help" (24:12, NIV).

Perhaps as long as it's "those kind of people" who are dying, we can be smug. But the medical statisticians are insisting that thousands more will die before an answer is discovered, individuals for whom Jesus died.

As you read this article, some are dying. Perhaps another Roger, another prodigal, another evangelical exile. Are we so busy singing praise choruses that we have forgotten the haunting melody of an old gospel song, "Throw Out the Lifeline"

Somebody's brother [or son or nephew]!
Oh, who then will dare
To throw out the lifeline,
his peril to share?

Wasn't it Jesus who said, "Inasmuch as ye have done it unto one of the *least* of these . . ."? □



ONE STEP AT A TIME

*Faith is a bridge—unfinished—
Whereon God bids us tread;
When we come to the end of the finished part,
He builds the step ahead.*

*Sometimes He asks us to take one step
Out over the end—into air,
Trusting and finding when our foot descends
A firm place to stand is there.*

*If we wait for God to finish the bridge,
Before crossing to the rich life ahead,
We'll stand where we are and faith will die;
For God builds the bridge as we tread.*

—ALICE M. STOBER
Spokane, Washington

Book Brief

FOOTPRINTS Following Jesus for Junior Highers



BRUCE OLDHAM
editor



There is a set of footprints on the sands of time
like no other footprints you will ever see . . .
They left their impression forever on the lives of
those who follow them.

—Bruce Oldham

Footprints, another book for junior highers, differs from *My Father, My Friend* in both style and depth. Last issue, the book was inspirational reading, emphasizing that a consistent Christian life is possible for teenagers and simple for the willing young heart to understand and follow. This month's is meat and pota-

toes, delving into heavier study of ever-expanding truth, possibly for the upper junior high grades.

The 14 chapters have been prepared by 12 well-versed youth writers. They dig deeply into contemporary Christian living, examining self-esteem, peer pressure, honesty, respect, rights, entertainment, and good times. Getting along with parents and making right decisions are important chapters, and the book includes chapters on salvation and separation.

Eighteen black and white photos of junior highers (plus the authors' pictures) add interest, as does the authors' style variety.

Each chapter concludes with "Discussion Starters," and the questions take careful thought requiring more than quick, shallow replies. Older Junior Highers will be challenged by the study (and woe to the youth leader unprepared!).

I always figure a book worth buying is worth using in more ways than one. A clever person could embellish the topics and prepare excellent devotionals (or sermons, for a seminarian), in some instances with ready-made outlines, with solid information and some good illustrations. It's a dandy resource book for any pastor or concerned parent to have on the shelf, as well. □

—Evelyn Stenbock
Beacon Hill Press of Kansas City
127 pages. To order, see page 23.



H. Armstrong Roberts

ARE YOU FOLLOWING CHRIST?

by DALLAS D. MUCCI

IT SEEMED like a shibboleth: “One can believe without following, but one can hardly follow without believing!” Then Jan Sobriono, the Salvadorian Jesuit, posed the question in his book *Christology at the Crossroads*, “Are you following Jesus or believing in Christ?”

In my mind I reconstructed the scene of Jesus’ encounter with Matthew at the tax office. The scriptures seem to hide much, I believe by design. The incidental business over, Jesus simply called, “Matthew—come and follow me!” And Matthew followed!

Plunge into the Gospels and you will find that Jesus has much less to say about belief than we do in the Church. Listen again, as the fishermen heard, “Follow me and I will make you fishers of men” . . . as the rich young ruler heard, “Go sell what you have and give it to the poor and come follow me!” At least 80 times in the Gospels Jesus calls someone to follow Him. Surely, this is a more dominant motif than “only believe!”

“Do you believe in Christ?” That isn’t a hard question to answer. But when someone asks, “Are you following Jesus?” it can change everything. For it will bring Jesus out of religious history and place us in the tax collector’s chair. It will also call into question any professions not supported by our life-style.

C. S. Lewis said, “We must believe like Him!” When we do it, everything changes. Some changes can get expensive! For if we believe like Him until we follow, our wealth, our attitudes, our values, our very life undergoes dramatic change. Matthew’s answer brought him to Calvary’s maelstrom and ultimately to a martyr’s death—not to a place of financial power in a world empire!

DALLAS D. MUCCI is superintendent of the New York District and resides in Yorktown Heights, New York.

Jesus lived in a fractured world without philosophizing. He lived without all the answers to the mysteries of life. He told everyone He did not know the time of His return. Equally arresting is His willingness to let the hard mysteries—life, death, suffering, evil and good—stand without fully detailed rational answers!

What He did in all of these mysteries was respond! He healed without a discourse on the reason for sickness. He wept over suffering and scoffed at His disciples when they claimed the sin of the man’s parents had brought the man’s blindness. He ministered to the poor and told us they would always be with us.

But, above it all, He lived in utter dependence on God. He was free of any dependence on the powers of His day. Jesus told them, “I’ve come to do the will of my Father who sent me.” Could that be something we need to hear in 1 Thessalonians 4:3: “This is the will of God, even your sanctification”? I don’t want to narrow sanctification, but it does mean first of all, “Set apart for the Master’s use.”

If we are following, then why do we clutch so hard our IRAs, our pension plans, our stock interest, and seem less concerned about following the life-style Jesus has shown?

Toyohiko Kagawa, born to wealth in Japan, renounced his treasure and buried himself in the slums of his native land. He developed cataracts in both eyes, his lungs became tubercular, and his frame developed a stoop. Near the end of his life he came to Princeton Theological Seminary to deliver a lecture. When he had finished, one junior turned to a newly arrived freshman and remarked, “He didn’t say much, did he?” A lady moved between them and simply said, “A man who carries a cross doesn’t have to say anything.”

Are you following Christ or believing? Sanctification must mean following Christ, if we truly believe that in death to the world one becomes alive to God.



The Peril of Lugging

by MORRIS CHALFANT



A GOOD EDITOR once said, "The true secret of editing is to know what to put into the wastebasket." Forgetting may be called the soul's wastebasket, the place for losing depressing memories, mean ambitions, low ideals, unworthy objectives, and devitalizing forces. No progress is possible to a mind clogged by the weight of past errors, and no spiritual success attends the person harboring defeated purposes. Let the dead past bury its dead while the future becomes a challenge.

There is a virtue in some forgetfulness. The past has its lessons, but it can bind such lessons upon us that we lose heart. No less a man than Paul, with a memorable life behind him, rejoiced in his closing days to forget the "things which are behind" (Philippians 3:13). The context indicates he was speaking of both past failures and past achievements.

Forget yesterday. Now here is one of the hardest exercises known to man—to forget that which has gone before. The tendency is to lug—that's a good word, it means to carry something heavy—to lug into today and into tomorrow all the mistakes and failures and frustrations and hates of yesterday. But eventually you can't stand up under the load. You aren't strong enough. So learn to forget yesterday.

Did you make some mistakes yesterday? Of course you did. So

did I, plenty of them. Extract from each mistake of yesterday whatever know-how it contains and forget the rest. The Arabs have a saying, which I can't quote exactly, to the effect that you should blow the chaff away and keep the good grain. This could apply to yesterday.

Forget your successes! Dwelling on your triumphs will tend to overconfidence. Paul was not speaking idly. He was forgetting some of the greatest victories the Church knows. As a missionary, Paul had witnessed thrilling successes. He had seen tremendous answers to prayer in miracles of healing. In spite of the glory of the past, Paul said, Forget it! No one dares rest on his laurels.

Forget your failures! Oh, how the specter of yesterday's failures will erode peace, power, and faith, leaving us weak and despondent.

It was bedtime for a five-year-old. "Mommy, tell me a story," he begged.

"All right," answered the mother, "I'll tell you a Bible story. Which one shall it be?"

"Tell me about Daniel and the lions' den!"

"Oh no! Not Daniel and the lions' den, Son. That's too exciting a story for bedtime. You'll dream about the lions and have a nightmare."

"No I won't, Mommy. I'll dream about Daniel and leave the lions out!"

And this is what Paul was suggesting: "Forget the past," especially those parts of the past that tend to intimidate you!

The sins of the past must be forgotten. As we confess our sins, God forgives and blots them out. The Bible promises: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). We must acknowledge and abandon our sins, but we should not revive their memory. Psalm 103:12 says that "as far as the east is from the west, so far hath he removed our transgressions from us." What a relief is found in Micah 7:19 for us: "Thou wilt cast all their sins into the depths of the sea."

Paul stained his life with transgressions. Violently opposing the spread of the Christian faith, he stood as a guilty partner in the martyrdom of Stephen and held the cloaks of those who stoned him to death. Would the memory of that experience haunt Paul for years to come? No, he found pardon in Christ and let that sin skeleton stay buried.

We should not be unduly disturbed about our previous lives of doubt and unbelief. God says, "Their sins and iniquities will I remember no more" (Hebrews 10:17). God forgets them! Sin forgiven should be sin forgotten.

A successful Christian life depends on taking the right attitude toward the past, present, and future. We must forget the past with its failures and/or accomplishments; we must not just live for the present, but improve it; we must reach toward the future. Paul's "mark" was the goal he strove to reach, as a runner in a race laboring for the prize.

What is this valuable prize? "A crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:8).

The passion of Paul's life was that he "might attain unto the resurrection of the dead" (Philippians 3:11). He had a glimpse of heaven (2 Corinthians 12:4) and was determined, by God's grace, to get there, and with as many others as he could influence.

Paul advises: Keep pressing onward and upward toward the goal of our heavenly calling. The highest goal of all is to become like Christ. Such a goal lures us onward, until the day of our departure! □

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

the editor's STANDPOINT

FRANKLIN'S EPITAPH

In his early 20s, Benjamin Franklin composed his own epitaph. How firmly he believed the sentiments expressed is debatable. Biographer Ronald Clark calls it a "mock epitaph."

The Body of
B. Franklin, Printer
(Like the Cover of an old book
Its Contents torn out
And Stript of its Lettering & Gilding)
Lies here, Food for Worms.
But the Work shall not be lost;
For it will, (as he believed) appear once more.
In a new and more elegant Edition
Revised and corrected
By the Author.

Leaving to scholars the dispute about the strength of Franklin's faith, the epitaph quaintly sums up much of the Christian hope of the resurrection of the body. The ultimate fate of the body is not to serve the appetite of worms but to become a fitting vehicle of action for the perfected spirit.

This means that the body that is raised will be both similar to and dissimilar from the body that is buried. Personal identity will remain—it will be the same book in a new binding. But the Creator-Savior of the body intends more than a simple rebinding job. The new edition will be "revised and corrected."

The holiest people on earth are infirm, not only in body but also in knowledge, judgment, memory, and all other faculties that affect behavior. We have, as one church leader put it, clay in our feet and wood in our heads. This leads to decisions and actions that, however purely intended, may be stupid and damaging in their consequences.

The errors will be corrected. Our foolish marginal notes will be erased. The resurrected body, painless and deathless forever, will provide the questing, serving, adoring spirit a magnificent means of expression, all to the glory of God.

The older I get, the more excited I am about the final edition! □

TO SPEAK WITH BOLDNESS

Peter and John were thrown into prison for preaching Christ. After "further threats," they were released, with orders to preach no more.

Out of jail, they met with friends and prayed, "Now, Lord, consider their threats and enable your servants to speak your word with great boldness" (Acts 4:29, NIV).

They might have prayed, "Consider their threats and help us into our running shoes."

Sometimes running away is wise and holy. Joseph fled from Potiphar's wife. Running to keep from sinning is good exercise. Running to keep from suffering for your faith is not. With their lives at risk, the apostles did not pray for escape, but for enablement.

They might have prayed, "Consider their threats and help us to be discreetly silent."

When your life is threatened for preaching, it would be tempting to treat the adage, "Silence is golden," as Scripture. And sometimes silence is the wisest response to a situation. Pilate marveled at the silence of

Christ before His accusers, a silence louder than speech. Silence to escape suffering for your faith is cowardice, not discretion, however.

Something more important than life itself was at stake, something worth the risk of pain and death. The Word of God must be proclaimed, for it was "the word of life," "the word of salvation." Sin-fettered, hell-bound humanity's only hope was the Word of God.

When Christians are committed to their mission at any cost, their prayers prevail. These men were filled anew with the Spirit and delivered God's message with boldness.

In the face of the world's lost and broken condition, the church needs to boldly proclaim Christ today. This is no time for timid response or craven silence. The hour calls for reckless courage, and the Holy Spirit supplies it to those who commit, trust, and ask.

Distance is not good when witness is needed. Silence is not wise when the Word is all that saves. A Spirit-filled church, speaking in the face of threat, is God's chosen instrument for reaching the lost. □

People find enough coldness and hardness in the world. If they find it also in the church, they are pushed into cynicism and despair. How urgent is our responsibility to function as the Lord's welcome wagon!

A REAL SAINT

H. J. Eason was not widely known for two reasons: He lived quietly and he spent his whole ministry on one district. In Georgia, he was Mr. Nazarene to many people, known and loved for his Christian spirit and constant faith. When he died in June 1983 at the age of 93, a huge vacant space appeared in the forest—one of God's giant trees had fallen.

Brother Eason was a musician, educator, and pastor. His roots were deep in holiness soil, first in Methodism, then in the Holiness Church of Christ—one of the groups that merged to form the Church of the Nazarene. Throughout his long career, he emphasized the doctrine and experience of entire sanctification. Best of all, he demonstrated in attitude and action the message he preached. His endearing contribution was this—he made holiness credible.

From boyhood farm to city pulpit, the road was never long in miles, but it had a full share of surprising turns and occasional perils. He experienced rejection by worldly churchmen. He was "starved out" of one pas-

torate. He and his wife lived by faith on a shoestring, fed "by the ravens," as he put it. Through it all he never wavered, never retreated.

His monuments are the people who found Christ and entered Kingdom service under his challenging ministry. Among them is Doyle Smith, now superintendent of our East Tennessee District. Smith had this to say about Brother Eason:

To God be the glory for the dedicated, sanctified life and ministry of H. J. Eason. He was, in every sense of the word, a real saint of God—holy in his life, warm in his heart, kind in his spirit, biblical in his preaching, a loyal Nazarene, and a true shepherd of his flock. His clear-cut teaching and preaching of the doctrine of holiness was exemplified beautifully in his everyday life on every level and in every situation.

To that assessment, all of us who knew him can say a hearty amen. He was a living argument for the best that we preach. He will be right at home in heaven. □

AN ACCEPTING CHURCH

One Sunday morning I was present when a pastor read the following letter:

Thank you for the turkey and stocking for Joy. It was a nice surprise. I'm learning more and more what the church and church family means. The Lord knew where to send me when I started searching for Him. Had I been rejected by a church, I probably would have rejected the Lord. I praise Him for taking care of us. Thank you for helping me to find Him.

The letter was from a young mother who had recently become a Christian. Her life had been filled with pain and sadness. In her quest for God's help, she attended services in our church in that town. There she found love, warmth, acceptance, encouragement, and Jesus Christ! At Christmastime the church had expressed its love in a practical way, and this letter was her thank-you note to them.

I was intrigued by her statement, "Had I been rejected by a church, I probably would have rejected the Lord."

People find enough coldness and hardness in the world. If they find it also in the church, they are pushed into cynicism and despair. How urgent is our responsibility to function as the Lord's welcome wagon!

The sad truth is that some people have rejected the Lord because they were rejected by the church. In the '60s I talked with young people who were treated coldly by churches. The church folks disliked the way these young people dressed and wore their hair. Others have been repulsed by churches because of their color or class.

An unloving church misrepresents Christ. He welcomed the most despised people of His day, harlots among the women, crooked tax collectors among the men. In His company they became ashamed of sin, and through His forgiveness they found new life. He never raised questions of merit; He responded to hunger and need. Unless our hearts are just as open, those we reject may reject Him whose name we bear. □

much alive to proclaim holiness in its area. "For who hath despised the day of small things?" (Zechariah 4:10).

I was present at the district assembly when J. E. Shankel was elected to succeed Joshua Wagner as Maine's district superintendent.

When God directs and man cooperates, great deeds are accomplished, with permanent results that glorify God.

John Wallace Ames
Decatur, Illinois

INESCAPABLE INFLUENCES

Since July 15, 1944, I have been associated with the Church of the Nazarene and its doctrine. I was "encouraged" to attend church whenever the doors were open. My father is a devout Christian and Nazarene. I have never heard him say one curse word, smoke a cigarette, or take a drink of alcoholic beverage—he is the "state of the art" as an example of Christian living.

It was his and mother's faith that asked God for and encouraged me to seek healing for an incurable disease while in my teens. About a year

after the healing service at Glenn Park Church of the Nazarene in Fort Worth, Tex., God's healing power was manifested in me. Not long after, I turned my back on God and the things Mom and Dad had taught me. However, I never escaped the influence of the Holy Spirit.

I have been on active duty in the Navy for almost 18 years; attached to the Marine Corps as a field corpsman in Viet Nam in 1965-66, and have been near death on more than one occasion.

Revs. Leon Wyss and Ivan Kounter were two of my pastors while growing up. These two men and their families stand out in my mind as having had "significant others" influences on my life. They nurtured the seed that Mom and Dad planted. There were others too many to count and whose names evade me but whose influence has never left me.

What am I trying to say? Scripture admonishes parents to "bring up a child in the way he should go and when he is old he will not depart from it." I contend that one not only will not but cannot depart from it. No matter how far I wandered and no

matter what I did to ignore the spiritual precepts I was taught, I have not been able to "depart" from it.

The *Herald of Holiness* has had tremendous impact on my life. Since being in the Navy, I have had at least one copy coming to me each month and for the last six years one has come to my home and one has come to my command. Each time I read the articles there is a stirring in my heart.

My desire is to obtain a more profound relationship with Christ and quit living a "perimeter" life. I also want to encourage those parents who may have children who are unsaved. Don't give up loving and praying for them. Also see that they are provided the *Herald of Holiness*. In my case, I read the *Herald* that comes to my work and then leave it in magazine racks for others to read—and they do read it. In Christian life, some plant the seed, others nurture and see it grow, but we all enjoy the harvest. The *Herald of Holiness* accomplishes all three objectives of reaching the unsaved and uncommitted. Keep up the good work.

Chesley Ray Lewis
Athens, Georgia

SAVED AT 82

by DUNN C. COCHRAN

THE DAY BEGAN like any other. I went to the office to take care of some needed desk work. I was trusting to hear of someone who might wish to know more about God and His Word.

On this day, March 17, 1983 (if my memory serves me well), my phone rang shortly after I had arrived in the study. A lady on the other end said, "You don't know me. My name is Roxie Walker. Would you visit someone you don't know who is ill in the hospital?"

I assured her that I would be glad to minister in any way I could.

She said, "My husband is very ill in Doctor's Hospital, and he isn't a Christian, and he may die without God."

Mrs. Walker gave me the room number, and I drove immediately to the hospital. Room 145 was a semi-private, and I paused at the doorway, not knowing

DUNN C. COCHRAN pastors the Sarasota, Florida, Swift Road Church of the Nazarene.

which patient I was to visit. Roxie had requested me to not let her husband know she had called me. She was sure he would be very upset.

As I stood in the doorway the man in the first bed said aloud, "Come on in, preacher." He had never seen me before in his life, and neither had I seen him before. Mr. Paul Walker now remarks to everyone he chats with about knowing I was a preacher that first day we met. The Walkers had moved to our city from Miami, some time before this occasion.

My first visit with Mr. Walker was difficult, for he was in much pain. I remember one remark of his: "Preacher, I am a hard case. I have driven too many nails in my coffin."

I made many visits to the hospital and to their home after his release. Our church has had a number of services in their home. The Walkers have attended services at the church several times, and on January 26, 1984, Mr. Walker was saved. To see the victory on his face is a great joy.

Paul Walker is 82 years of age. Sometimes it takes days, weeks, months, and even years to reach a person for Christ. But we can be assured God will not fail. I praise Him that men like Mr. Walker can enter the kingdom late in life. □

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

IN THE NEWS

B. Tia, Mr. and Mrs. Nelson Olaviaga, Mrs. Bienvenida Vda. Olaviaga, Mr. and Mrs. Pepe Gonzales, Mr. and Mrs. Silvestre Perucho, and Mr. and Mrs. Nene Pareñas. □

STUDENT MISSION CORPS TO TRAIN AT CAMP TACONIC

The training of the Nazarene Student Mission Corps of 150 collegians will be held at Camp Taconic on the New York District, June 10-19. Following this session, those who will be working in American cities will spend another week training in New York City.

A sending service will be held at Brooklyn Miller Memorial Church on Sunday evening, June 24. □

—NN

MISSIONARY BEGINS CHEMOTHERAPY

Former NWMS Executive Director Wanda Knox has begun chemotherapy at Trinity Lutheran Hospital in Kansas City. Mrs. Knox underwent surgery for cancer in early January. Illness forced her to return to Kansas City for surgery from her most recent missionary assignment in Trinidad.

During her convalescence she is residing at her home in Olathe, Kans. □

—NN

PEOPLE AND PLACES



Rev. Roy E. Rogers, son of Mr. and Mrs. H. S. Rogers of Alabaster, Ala., has been selected as one of the *Outstanding Young Men of America* for 1983.

Rev. Rogers, a 1971 graduate of Trevecca Nazarene College at Nashville, has a B.S. degree in business administration and psychology. In 1981 he was awarded the master's degree in church management from Olivet Nazarene College at Kankakee, Ill., and is currently pursuing the doctor of ministries degree at Northern Baptist Theological Seminary.

While pastoring Georgetown, Ohio, First Church, Rev. Rogers was appointed to the Brown County Board of Mental Health by Governor James Rhodes.

Rev. Rogers is presently senior pastor of the Gary, Ind., South Lake Church (formerly Gary Glen Park), and is involved in a \$1.5 million relocation project. He currently serves as district director of adult ministries and as a member of the Northwest Indiana District Board of Orders and Relations. □



Marsha (Marty) Carpenter Anderson has been selected for *Outstanding Young Women of America* for 1983, and also one of the Notable Women of Texas. Marty

is currently vice-president of American Association of University Women—Garland, Tex., Branch, an educational diagnostician for Garland Independent School District, a special education consultant for Nazarene Children's Ministries, and a charter member in Association of Nazarenes in Social Work. Marty has received her bachelor of arts degree from Baylor University and master of education degree from East Texas State University.

Marty and her husband, Larry, and their parents, Paul L. and Nettie Lee Carpenter and Cloyce H. and Helen Anderson, are members of Dallas Central Church. □

VICTIMS RESPOND TO HUNGER AND DISASTER FUNDS

Dr. Donald Owens, director of the Asia Region, received a letter in response to Hunger and Disaster Funds that were given to help victims of a typhoon in Carmona, Republic of the Philippines.

Superintendent Andres Valenzuela, of the Philippines Luzon, Metro-Manila District, and Pastor C. Haban, of the Carmona church, purchased blankets and food and gave some cash to the families affected.

The letter said, in part: "We thank the Lord for someone who has a Christian heart who is concerned for the benefits of others. We know that you loved us as unto the Lord. We are sure the Lord will always remember your labor of love extended toward us."

The letter was signed: Mr. and Mrs. Amado Fortuna, Mr. and Mrs. Ernesto

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1983 DISTRICT *HERALD* SUBSCRIPTION CAMPAIGN WINNERS HONORED



Rev. John Hancock
Illinois



Rev. Gene Fuller
West Texas



Rev. D. Moody Gunter
South Carolina



Rev. Wendell O. Paris
Southeast Oklahoma



Rev. F. Thomas Bailey
Dakota

Five district superintendents and their campaign managers were honored for outstanding 1983 *Herald of Holiness* campaigns at the annual meeting of the General Board held in February at the International Headquarters in Kansas City. Each team, representing one of the five district groupings, had reached the highest percent over its district goal.

W. E. McCumber, *Herald* editor, announced the five winning superintendents and campaign managers. Those whose districts attained 100 percent of their subscription goal were also recognized. The district superintendents and campaign managers were not present for the occasion, but the awards were mailed to the five winning teams. Each of the five superintendents received a Bradley gold-tone pen and pencil set, and each campaign manager received a \$100 gift certificate from Nazarene Publishing House.

Editor W. E. McCumber and NPH manager and *Herald* publisher, M. A. (Bud) Lunn, congratulate all winners and thank every church that worked and cooperated so wholeheartedly to make the 1983 subscription drive a success.

Group winners are:

Group I (8,500 members or more)

Highest percent: Illinois District

Jim Blue, *campaign manager*

John Hancock, *superintendent*

Group II (6,500-8,499 members)

Highest percent: West Texas District

Gary Scarlett, *campaign manager*

Gene Fuller, *superintendent*

Group III (5,000-6,499 members)

Highest percent: South Carolina District

Mrs. Leota Downing, *campaign manager*

D. Moody Gunter, *superintendent*

Group IV (3,500-4,999 members)

Highest percent: Southeast Oklahoma District

E. E. Taylor, *campaign manager*

Wendell O. Paris, *superintendent*

Group V (3,499 members or less)

Highest percent: Dakota District

Larry T. Abbott, *campaign manager*

F. Thomas Bailey, *superintendent*

Others attaining 100 percent or more: Washington, Northwestern Illinois, Maine, Alaska, Nebraska, Louisiana, Canada Pacific, and Wisconsin.

Superintendents of districts attaining 100 percent

or more of the goals will be presented certificates at their district assembly by the presiding general superintendent. They are:



Roy E. Carnahan
Washington



Floyd H. Pounds
Northwestern Illinois



J. E. Shankel
Maine



Robert W. Sheppard
Alaska



James Diehl
Nebraska



Ralph E. West
Louisiana



Charles Muxworthy
Canada Pacific



J. Ted Holstein
Wisconsin

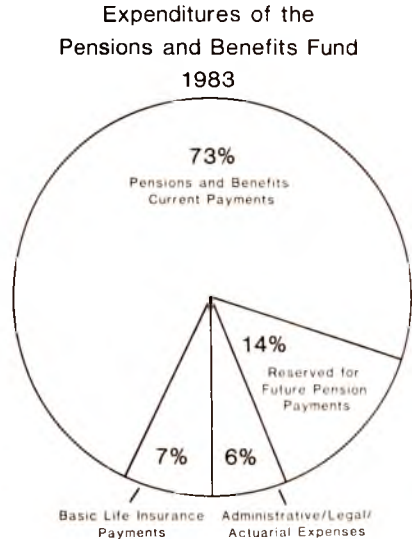
The 1984 *Herald* campaign, which began in February, is spreading across the church. The theme is "Lighting Your Way—the *Herald of Holiness*." It is based on the scripture, "O send out thy light and thy truth: let them lead me" (Psalm 43:3). The lighthouse

is a symbol of sending light and truth abroad to dispel sin and darkness. Subscribing to and sending the *Herald of Holiness* offers light and guidance for divine truth. □

PENSIONS OFFICE IS COMMITTED TO "HONORING THE TRUST"

Currently, there are over 11,000 Nazarene ministers in the United States and Canada in addition to spouses, children, widows, and church-employed laymen. Pensions and Benefits Services is committed to serving local churches as it continues "honoring the trust" of those who have served in the past, who are now serving, and who will be serving in the future.

The following chart illustrates how those dollars that your local church so faithfully paid to the Pensions and Benefits Fund were spent in 1983.



The Board of Pensions of the Church of the Nazarene is keenly aware that retired ministers and widows of ministers have placed their faith in the future of the Church and in a God who would provide for their retirement needs. In a very real sense, the church today is their future and the means of God's provision for them. In addition to the Board of Pensions, each local church and district must make a commitment to "honoring the trust" that has been placed in us. □

CORRECTION

On page 16 of the February 1 issue, William David Gebby was incorrectly identified as the director of music at our Indianapolis Eastside Church. His father, William Estus Gebby, has this position. William David is a master's degree student at Marion College and a member of Indianapolis Eastside.

LEADERSHIP SEMINAR AT NTS

Leadership, Administration, and Volunteerism was the theme of the three-week January Doctor of Ministry Seminar at Nazarene Theological



Participants in the D.Min. Seminar, Nazarene Theological Seminary, are pictured (l. to r.): David Peters, Don King, David Downs, Mary Lou Riggle, Jay Hunton, Mario Zani, Joe C. Brown, Sam Wood, Padu Meshramkar, Paul M. Bassett, Dennis Johnson, Dan Gales, Wesley Tracy.

Seminary. The intensive six-day-per-week seminar was attended by 11 doctoral students. The seminar was coordinated by Drs. Paul M. Bassett and Wesley Tracy under the direction of Dean Chester Galloway.

Some of the topics addressed in lectures, discussion, films, and writing assignments included:


- Biblical and Theological Models of Leadership
- Historical Development of Nazarene Leadership and Management Structures
- Leadership versus Mere Management
- Transformational Leadership versus Transactional Leadership
- Motivating, Retaining, and Evaluating Volunteer Workers

Special guest speakers and their topics included Neil B. Wiseman, aspects of pastoral leadership; E. Dee Freeborn, moral development; and Ann Jacobsen, volunteerism.

The next Doctor of Ministry Seminar at Nazarene Theological Seminary is scheduled for June 1984. The subject matter is "Communicating the Gospel." □



The highlight of the 75th anniversary celebration of the Alabama District was the completion of the *Seventy-fifth Anniversary* book. The book contains more than 300 pictures, maps, and drawings of the churches, people, camps, and events of the past 75 years for the Church of the Nazarene in Alabama. There is also a history of the founding of each church featured and a condensed history of the district. Rev. Roy Shuck (r.), chairman of the 75th Anniversary Celebration Committee, is shown presenting the 128-page book to the new district superintendents, Dr. Don Jernigan (l.) of the Alabama South District, and Rev. B. J. Garber (center) of the Alabama North District, following the division of the Alabama District.



Book Briefs

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EVANGELIST'S SLATES

- ADAMS, MICHAEL:** New Carlisle, OH (Bethel Community), Apr. 3-8; Troy, OH, Apr. 10-15; New Carlisle, OH, Apr. 17-22; Van Wert, OH, Apr. 24-29
- ARCHER, DREX:** Pueblo, CO, Apr. 1 a.m.; Canon City, CO, Apr. 30—May 6
- ARMSTRONG, CHARLES:** Mt. Erie, IL (United Meth. West), Apr. 10-15
- ARMSTRONGS, LEON, LINDA & FAMILY:** Manchester, GA, Apr. 3-8; Columbus, GA (1st), Apr. 10-15; Atlanta, GA (Brookhaven), Apr. 17-22; Durham, NC (1st), Apr. 24-29
- **BAGGETT, DALLAS:** South Charleston, WV (Davis Creek), Apr. 8-15; Ashland, KY (Holiness Tabernacle), Apr. 18-22
- BAKER, JOHN:** St. Bernice, IN, Apr. 3-8; Crothersville, IN, Apr. 10-15; Clayton, IN, Apr. 17-22; Chandler, IN, Apr. 24-29
- BAKER, RICHARD:** Pottstown, PA (1st), Apr. 3-8; Norristown, PA, Apr. 10-15; Walton, WV, Apr. 17-22; McConnellsville, OH, Apr. 24-29
- **BALLARD, DON:** Lexington, KY (Lafayette), Apr. 4-8; Hamilton, OH (1st), Apr. 24-29
- BEARDEN, LES:** Hampton, VA (1st), Apr. 3-8; Jeffersonville, IN, Apr. 10-15; Hamilton, OH (Eaton Rd.), Apr. 17-22; Ravenswood, WV (1st), Apr. 24-29
- BEELER, LOWELL:** Portland, IN (Evang. Meth.), Apr. 1-8; Mendon, OH (Evang. Meth.), Apr. 12-15; Defiance, OH (Evang. Meth.), Apr. 17-22
- BENDER EVANGELISTIC PARTY:** Fayetteville, TN, Mar. 27—Apr. 1; Cambridge City, IN (1st), Apr. 3-8
- BLYTEK, ELLIS:** Orange Park, FL, Apr. 8-15; Willard, OH, Apr. 19-29
- BOCK, DON:** Groveport, OH (CCCU), Apr. 3-8; Marion, OH (1st Wes.), Apr. 10-15; Centerville, OH (1st), Apr. 24-29
- BOONE, FORD:** DeRidder, LA (1st), Apr. 18-22
- BOSHELL, T. JAMES:** Nashville, TN (Hermitage), Apr. 1-4; Clarksburg, WV (1st), Apr. 10-15; Morgantown, WV (1st), Apr. 24-29
- BROOKS, GERALD & JUNE:** Beckley, WV, Apr. 24-29
- BROWN, FRED:** South Point, OH, Apr. 10-15; Sciotoville, OH (Hanging Rock), Apr. 17-22; Caro, MI (Ellington), Apr. 24-29
- BROWN, ROGER:** St. Charles, IL (Fox Valley 1st), Apr. 4-8; Somerset, PA (1st), Apr. 10-15; Lowell, MA (1st), Apr. 17-22; Lexington, KY (1st), Apr. 24-29
- BROWN, TIM:** Esther, MO, Apr. 10-15; Traveling for NPH, Apr. 23-30
- BROWNE, CHARLES:** Dawson, MN, Apr. 24-29
- BUDD, JAY:** Darbyville, OH, Apr. 3-8; Cory, PA, Apr. 10-15; Meadville, PA (United Brethren), Apr. 17-22; Reserved, Apr. 23—June 10
- BURKE, OWEN:** LaFayette, IN (Attica), Apr. 10-15; St. Louis, MO (Southwest), Apr. 24-29
- BURKHALTER, PAT:** Muskogee, OK (Trinity), Apr. 3-8; Claremore, OK (1st), Apr. 10-15; Perryton, TX (1st), Apr. 17-22; Winnfield, LA (1st), Apr. 24-29
- **CARRICO, J. DONALD:** Newcomerstown, OH, Apr. 1
- CARROLL, LARRY & ROBERTA:** Portland, MI, Apr. 6-8
- CASTEEL, HOWARD:** Edwardsville, IL (Glenview), Apr. 3-8; Kincaid, IL, Apr. 10-15; Wardell, MO, Apr. 17-22; Montgomery City, MO, Apr. 24-29
- CAYTON, JOHN:** Andover, OH, Apr. 3-8; York, PA (1st), Apr. 10-15; Geneva, OH (1st), Apr. 17-22; Somerset, PA, Apr. 24-29
- CHAPMAN, W. EMERSON:** Wichita, KS (Calvary Wes.), Apr. 8-15
- CHASE, FRANK:** Seaford, DE, Apr. 4-8; Bloomington, IN (Holiness), Apr. 11-22; Shelbyville, IN (1st), Apr. 24-29
- CHRISTNER, JACK:** Bruceton Mills, WV (Little Sandy), Apr. 3-8; Erie, PA, Apr. 10-15; Pittsburgh, PA (Monroeville), Apr. 17-22; Oil City, PA, Apr. 25-29
- CLAY, M. E.:** Charleston, WV (Northside), Apr. 3-8; Hurricane, WV, Apr. 10-15; Moundsville, WV, Apr. 24-29
- COBB TRIO, BILL:** Port Arthur, TX (1st), Apr. 3-8; Alvin, TX, Apr. 10-15; Ponca City, OK (St. Lukes), Apr. 20-22; Shelbyville, IN (1st), Apr. 24-29
- COY, JAMES & MARTHA:** Warsaw, IN, Apr. 3-8; Saginaw, MI (Central), Apr. 10-15; Muskegon, MI (Eastwood), Apr. 17-22; Kokomo, IN (Bon Air), Apr. 24-29
- CRABTREE, J. C.:** Amherst, OH, Apr. 3-8; Shelbyville, IL (1st), Apr. 10-15; Cushing, OK, Apr. 17-22; Osborne, KS, Apr. 24-29
- CRANDALL, VERNON & BARBARA:** Jacksonville, AR (1st), Apr. 4-8; Paragould, AR (1st), Apr. 24-29
- CRANE, BILLY D.:** Lemont Furnace, PA (Cove Run Free Meth.), Apr. 3-8; Mt. Pleasant, PA (Bridgeport Free Meth.), Apr. 10-15; Lexington, OH, Apr. 17-22; Bellevue, OH, Apr. 24-29
- CUNDIFF, G. R. "SCOTT":** Jasper, TX (Wesley Chapel), Mar. 28—Apr. 1; Atoka, OK, Apr. 3-8; Medford, OK (1st), Apr. 10-15
- DARNELL, H. E.:** De Funiak Springs, FL (Christian Life Center), Apr. 5-15; Beavertown, PA, Apr. 19-29
- DAWS, LEONARD:** Harrison, OH, Apr. 10-15; Greenfield, OH, Apr. 17-22
- DEBOLT, TED & DOROTHY:** Kurtz, IN, Apr. 1; Southwest Indiana Dist. Lay Retreat, Apr. 7-8; New Harmony, IN (Chapel), Apr. 10-15
- DELL, JIMMY:** Ridge Farm, IL, Apr. 7-11; Decatur, IL (Moundford Free Meth.), 12-15; Edmond, OK (Waterloo), Apr. 29—May 2
- DENNIS, DARRELL, BETTY, BETH & DWIGHT:** Louisville, KY (Farmdale), Apr. 3-8; Louisville, KY (Southside), Apr. 10-15; El Paso, IL, Apr. 17-22
- DENNISON, MARVIN:** Carrollton, MO, Apr. 4-8; Syracuse, KS (Wes.), Apr. 10-15; Wray, CO, Apr. 17-22
- DISHON, MELVIN:** Charleston, MO (1st), Apr. 3-8; Mountain Home, AR, Apr. 9-15; Amelia, OH, Apr. 18-22; Greensboro, IN, Apr. 24-29
- DIXON, GEORGE & CHARLOTTE:** Revivals on North American Indian District, Month of April
- DODDS, JOHN:** New Hampshire, OH, Apr. 3-8; Walbridge, OH, Apr. 10-15; Risingsun, OH, Apr. 17-22; Reserved, Apr. 24-29
- DODGE, KENNETH:** Lowville, NY, Apr. 3-8; San Leandro, CA (1st), Apr. 10-15; Holy Land Tour, Apr. 24—May 6
- DOROUGH, JIM & CAROL:** Stafford, KS, Apr. 3-8; Nocona, TX, Apr. 10-15; Irving, TX (1st), Apr. 17-22; Prague, OK, Apr. 24-29
- DUNNIRE, RALPH & JOANN:** Ottawa, IL (1st), Apr. 3-8; New Albany, IN (Zone Camp Meeting), Apr. 10-15
- DUNN, DON:** Chillicothe, OH (1st), Apr. 3-8
- EASTMAN, RICK:** Bloomsburg, PA (1st), Apr. 3-8; Woodbridge, VA, Apr. 11-15; Reserved, Apr. 17-22; Oklahoma City, OK (Shields), Apr. 24-29
- EBY, PAUL & MARTHA ANN:** Seymour, IN (1st), Apr. 3-8; Bowling Green, KY (1st), Apr. 24-29
- **ECKLEY, LYLE:** San Benito, TX (1st), Apr. 3-8; Abernathy, TX, Apr. 10-15; Denver City, TX, Apr. 17-22
- ERICKSON, A. WILLIAM:** Millington, TN, Apr. 4-8; Decatur, IL (1st), Apr. 10-15; Greenville, SC (1st), Apr. 17-22; Elkins, WV (1st), Apr. 24-29
- ESSELBURN, BUD—THE KING'S MESSENGERS:** Hooksett, NH, Apr. 3-8; Lincoln, ME, Apr. 10-15; Calais, ME (Wes.), Apr. 17-22; Blacks Harbor, New Brunswick, Apr. 24-29
- EVERMAN, RUSSELL:** Richmond, KY (Berea), Apr. 4-8; Roseville, OH, Apr. 10-15; Richmond, KY (Bybee Meth.), Apr. 17-21; Irvine, KY, Apr. 27-29
- FILES, GLORIA & DOROTHY ADAMS:** Zephyrhills, FL, Apr. 3-8
- FISHER, C. WILLIAM:** Franklin, OH, Apr. 3-8; West Chester, OH (Pisgah Community), Apr. 10-15
- FLORENCE, EARNEST:** Bedford, IN (Davis Memorial), Apr. 3-8; Hillsboro, OH (CCCU), Apr. 9-15
- FORTNER, ROBERT:** Charleston, IL, Apr. 3-8; Louisville, KY (Calvary), Apr. 10-15; Birnamwood, WI (Mattoon), Apr. 17-22; Herrin, IL (1st United Meth.), Apr. 29—May 6
- **FOSTER, HALLIE & MARTHA:** Decatur, IL (Oak Grove), Apr. 8-15
- FRANK, RICHARD:** Reserved, Apr. 3-8
- FRODGE, HAROLD:** Mexico, MO, Apr. 3-8; Maryville, MO, Apr. 10-15; Jacksonville, IL, Apr. 17-22; Fulton, OH, Apr. 24-29
- **GADBOW, C. D.:** Newton, IA, Apr. 1; Mt. Pleasant, IA, Apr. 10-15; Spencer, IA, Apr. 24-29
- GARDNER, JOHN:** Flint, MI (South), Apr. 10-15; Detroit, MI (Bethel), Apr. 24-29
- GAWTHORP, WAYLAND:** Clay City, IN (Union Chapel), Apr. 3-8; Corbin, KY, Apr. 10-15; Danville, IN, Apr. 17-22; Mt. Vernon, IL (1st), Apr. 24-29
- GINTER, TIM:** Orient, OH (Southwest Community), Apr. 10-15; Bucyrus, OH (Crestline), Apr. 17-22; Mentor, OH, Apr. 24-29
- GORMAN, HUGH:** Sherwood, Prince Edward Island, Apr. 3-8; Windsor, Nova Scotia, Apr. 10-15; St. Catharines, Ontario, Apr. 24-29
- GRAY, BOB & BECKY:** Oklahoma City, OK (May Ave.), Apr. 3-8; Topeka, KS (1st), Apr. 10-15; Cushing, OK, Apr. 17-22; Ottumwa, IA (1st), Apr. 24-29
- **GRAY, C. PAUL:** Torrington, WY, Apr. 3-8; Wister, OK, Apr. 24-29
- GRAY, DAVE & BECKY:** Mishawaka, IN (Southside), Apr. 3-8; Leavittsburg, OH (1st), Apr. 10-15; Amelia, OH (1st), Apr. 18-22; Southwest Indiana Dist. Camp, Apr. 24-29
- GREEN, JAMES & ROSEMARY:** St. Charles, MO (Harvester), Apr. 3-8; West Lake, OH, Apr. 15-22
- GRINDLEY, GERALD & JANICE:** Lansing, MI (Trinity Wes.), Mar. 27—Apr. 1; Nashville, TN (Donelson), Apr. 3-8; Cincinnati, OH (Blue Ash), Apr. 10-15; Durand, MI (Free Meth.), Apr. 18-22; Painesville, OH, Apr. 24-29
- GROVES, C. WILLIAM:** Dayton, OH (Northridge), Apr. 3-8; Hudson, IN (Ashley-Hudson), Apr. 10-15; Columbus, OH (Obetz), Apr. 24-29
- HAINES, GARY:** Ft. Collins, CO, Apr. 6-8; Cedar Rapids, IA (Oakland), Apr. 14-18; Waterloo, IA, Apr. 19-22; Hereford, TX, Apr. 28—May 2
- HAMILTON, JACK & WILMA:** Pickering, OH, Mar. 28—Apr. 1
- **HANCE, RAY:** Piedmont, OK, Apr. 3-8; Shattuck, OK, Apr. 17-22
- HANSON, BRIAN & CHERYL:** Billings, MT (1st), Apr. 1 p.m.; Williston, ND, Apr. 3-8; Reserved, Apr. 10-15; Mandan, ND, Apr. 17-24; Kingman, KS, Apr. 24-29
- HAYNES, CHARLES & MYRT:** Rossville, GA (1st), Apr. 3-8; O'Fallon, MO (1st), Apr. 10-15; Jasper, IN (1st), Apr. 17-22; Chickamauga, GA (1st), Apr. 24-29
- **HEASLEY, JIMMY & FERN:** Stroud, OK (1st), Apr. 17-22; Reserved, Apr. 24-29
- HELMS, MIKE & GLORIA:** Ridgeville, IN, Apr. 3-8; Dayton, OH (1st), Apr. 10-15; Auburn, IN, Apr. 25-29
- **HENDERSON, LATTIE:** Newcomerstown, OH (Comm.), Apr. 9-15; Denver, NC (Evang. Meth.), Apr. 30—May 6
- HIGGINS, CHARLES:** Nampa, ID (North), Apr. 1-5; Kelso, WA (1st), Apr. 8-15; Grand Coulee, WA (1st), Apr. 17-22; Napa, CA (1st), Apr. 29—May 3
- HOWARD, RICHARD:** Nashville, TN (Donelson), Apr. 4-9; St. Louis, MO (Webster Groves), Apr. 10-15; Reserved, Apr. 17-29
- HUBARTT, LEONARD:** Masontown, WV, Apr. 3-8; Cridersville, OH, Apr. 10-15
- **IDE, CHARLES:** Orlando, FL (New Life), Mar. 27—Apr. 1
- JACKSON, CHUCK & MARY:** Sidney, OH (1st), Apr. 4-8; Cincinnati, OH (Blue Ash), Apr. 10-15; Riverdale, GA (Timberlake), Apr. 17-22; Bedford, IN, Apr. 24-29
- JACKSON, PAUL & TRISH:** Boise, ID (1st), Apr. 4; Boulder, CO (1st), Apr. 11; Reserved, Apr. 16-23; Pittsburg, KS (1st), Apr. 24-29
- JAMES, R. ODIS:** West Plains, MO (1st), Apr. 2-8; St. Louis, MO (Baldwin), Apr. 10-15
- JANTZ, CALVIN & MARJORIE:** Reserved, Month of April
- JAYNES, RICHARD:** Athens, WV, Apr. 3-8; Rutland, OH, Apr. 11-22; Canton, OH, Apr. 24—May 6
- **JOHNSON, EDWARD:** Osseo, MN, Apr. 11-15
- JOHNSON, RON:** Concerts in Hoquiam and Olympia, WA, Apr. 1; Concerts in British Columbia, Apr. 4-8; Concerts in Montana, Apr. 11-18; Concerts in Washington and Oregon, Apr. 22-29
- JONES, TERRY:** West Lebanon, IN (Wabash Zone Camp), Apr. 4-8; Houston, TX (North Belt Evangelistic), Apr. 11-15; Searcy, AR (Pickens Chapel), Apr. 18-22; Hensley, AR (Little Rock Springlake), Apr. 25-29
- JUSTICE, MEL AND DONNA:** Macedonia, OH, Apr. 3-8; Cortland, OH, Apr. 10-15; Grafton, OH (Midview), Apr. 17-22; Sandusky, OH (1st), Apr. 24-29
- **KNIGHT, JOHN L.:** Loveland, CO, Apr. 3-8; Springfield, MO (1st), Apr. 10-15; Mansfield, MO (1st), Apr. 17-22; Carthage, MO (1st), Apr. 24-29
- LAING, GERALD:** Raleigh, NC (1st), Apr. 3-8
- LAWSON, WAYNE:** Pendleton, OR, Apr. 8-13; Holly, CO, Apr. 17-22; Las Animas, CO, Apr. 24-29
- LAXSON, WALLY & GINGER:** Virginia Beach, VA, Apr. 11-15; Georgetown, OH, Apr. 18-22; Pontiac, MI, Apr. 25-29; Reserved, Apr. 30—May 6
- LECKRONE, LARRY:** Johnstown, OH, Apr. 10-15; North Canton, OH (Price Park), Apr. 17-22; Saline, MI (Miracle), Apr. 24-29
- LECRONE, JON & BETH:** Concerts in Kansas & Illinois, Apr. 3-8; Decatur, IL (Fairies Parkway), Apr. 10-15; Springfield, IL (1st), Apr. 18-22; Lacon, IL (1st), Apr. 24-29
- LEIDY, ARNOLD:** Silver City, NM, Apr. 1-5; Kokomo, IN (Forest Lawn), Apr. 10-15; Ft. Wayne, IN, Apr. 17-22; N. Huntington, PA (Circleville), Apr. 24-29
- LEONARD, J. C.:** Oklahoma City, OK (May Ave.), Apr. 3-8; Council Bluffs, IA (Community), Apr. 10-15; Muscatine, IA (1st), Apr. 17-22; Ottumwa, IA (1st), Apr. 24-29
- LESTER, FRED R.:** Milan, MI (Free Meth.), Apr. 10-15
- LIDDELL, P. L.:** St. Charles, MO (Harvester), Apr. 3-8; Westlake, OH (Parkside), Apr. 15-22; Sturgis, MI (1st), Apr. 24-29
- LOETSCHER, O'NEAL & LINDA:** Plainville, KS, Mar. 20—Apr. 1; Flint, MI (East), Apr. 3-8; Reading, MI, Apr. 10-15
- LORENSEN, LINDA:** Lebanon, OH, Apr. 7
- LYBARGER, EVERETT:** Pea Ridge, AR, Apr. 3-8; Tuttle, ND (1st), Apr. 10-15; Fessenden, ND, Apr. 17-22; Littleton, CO, Apr. 24-29
- MANER, ROBERT:** Lewisburg, TN, Apr. 4-15; Savannah, GA (Bloomingtondale), Apr. 17-22; Nashville, TN (Blakemore), Apr. 24-29
- MANLEY, STEPHEN:** Irvine, KY, Apr. 3-8; Reserved, Apr. 10-15; Brazil, IN (1st), Apr. 17-22
- MARTIN, KATHRYN & JACKLIN WELCH SHOCKLEY:** E. Tenn. Dist. Preachers Retreat, Apr. 3-4; Bethany, OK (1st), Apr. 5-6; Independence, KS, Apr. 7-8; Carrollton, TX (United Meth.), Apr. 12; Lubbock, TX (1st), Apr. 15 a.m.; Hereford, TX, Apr. 15 p.m.; Memphis, TN (Lewis Center), Apr. 25
- MARTIN, LEON:** Tucuman, NM, Apr. 3-8; Greenville, TX (Peniel), Apr. 17-22; Mt. Enterprise, TX, Apr. 24-29
- MATTER, DAN & ANN:** Warren, IN, Apr. 3-8; Argos, IN (Wes.), Apr. 22-25; Ft. Wayne, IN (Child Evang. Rally), Apr. 29
- MAX, HOMER:** Ellisville, IL, Apr. 10-15; Washington, IA, Apr. 24-29
- MCCUISTION, MARK & PATRICIA:** Pontiac, MI (1st), Mar. 27—Apr. 1; Cincinnati, OH (Montana Ave.), Apr. 3-8; Taylorville, IL (1st), Apr. 10-15; Wabash, IN, Apr. 17-22; Doltion, IL, Apr. 24-29
- McFERRIN, RICHARD A.:** Farmers City, IN, Apr. 3-8; Dunkirk, IN (Olive Branch), Apr. 10-15; N. Manchester, IN, Apr. 25-29
- McKAY, WILLIAM D.:** Filion, MI, Apr. 24-29
- **McKINNEY, ROY:** Charlotte, NC (Thomasboro), Apr. 10-15; Racine, OH, Apr. 17-22; Whitesburg, KY, Apr. 24-29
- McQUEEN, Q. W.:** Loveland, OH (1st), Apr. 4-8
- MELVIN, DOLORES:** Dallas, TX (Lake June Rd.), Apr. 29—May 6
- MEREDITH, DWIGHT & NORMA JEAN:** Delphos, KS (Hall Wes.), Apr. 24-29
- MEYER, BOB & BARBARA—DYNAMICS OF SPIRITUAL GROWTH:** Oregon, OH (1st), Apr. 1-5; Reserved, Apr. 8-30
- MILLER, PAULINE:** Hamden, OH, Apr. 17-22
- MOORE, NORMAN:** Los Angeles, CA (Mission), Apr. 2; Cimarron, KS, Apr. 11-15; Waco, TX (South Manor), Apr. 27

MORRIS, CLYDE: Tuscola, IL, Apr. 3-8; Bellaire, OH (Wes.), Apr. 10-15
MORRIS, ROBERT: Sumpter, SC (Calvary), Apr. 10-15; Atlantic Beach, FL (Beaches), Apr. 17-22; Shelbyville, TN (Hilltop), Apr. 24-29
MOSS, UDELL: Smithton, PA, Apr. 3-8; Royersford, PA, Apr. 10-15; Harpswell, ME, Apr. 17-22; Williston, VT (Burlington-Williston), Apr. 24-29
MOYER, BRANCE: Fairview, OK (1st), Apr. 3-8; Gatesville, TX, Apr. 17-22
MULLEN, DEVERNE: Hamilton, Ontario (1st), Apr. 3-8; Pefferlaw, Ontario (Egypt), Apr. 24-29
MURPHY, MARK: Selma, IN (Harris Chapel), Mar. 27—Apr. 1; Northeastern Indiana Lay Retreat, Apr. 6-8; Muncie, IN (Southside), Apr. 8 p.m.; Mason, MI (1st), Apr. 10-15; Little Rock, AR (1st), Apr. 17-22
MYERS, DAVID J.: Little Rock, AR (Westwood), Mar. 28—Apr. 1; Chesterhill, OH, Apr. 25-29
MYERS, HAROLD: Casey, IL, Apr. 3-8; Reserved, Apr. 9-23; Alanson, MI (Lakeview), Apr. 24-29
NASH, FORREST: Topeka, KS (1st), Apr. 11-15
NEFF, LARRY & PAT: Pt. Pleasant, WV (1st), Apr. 3-8; Chester, PA (Wes.), Apr. 17-22; Mannington, WV (1st), Apr. 24-29
OLIVER, W. CHARLES: Texas City, TX (1st), Apr. 3-8; Sabine, TX (Community Congregational), Apr. 10-15
OVERTON, WILLIAM: Pataskalo, OH, Apr. 1-8; Waynestown, WV, Apr. 10-15; Minerva, OH, Apr. 17-22
OYLER, CALVIN & VIRGINIA: Galion, OH, Apr. 24-29
PALMER, JAMES: Paoli, IN, Apr. 3-8; Malden, MO (1st), Apr. 10-15; House Springs, MO, Apr. 17-22; Burlington, IA (1st), Apr. 24-29
PASSMORE EVANGELISTIC PARTY: Loganton, PA (Wes.), Apr. 3-8; Bellaire, MI (Wes.), Apr. 10-15; Saginaw, MI (Shields), Apr. 17-22; Niles, OH, Apr. 24-29
PATTERSON, DORMAN: Bethesda, OH, Apr. 11-15; Imperial, PA, Apr. 24-29
PERDUE, NELSON: Bellefontaine, OH, Apr. 4-8; S. Charleston, WV, Apr. 10-15; Marysville, OH, Apr. 17-22; Ashland, OH, Apr. 24-29
PFEIFER EVANGELISTIC TEAM: Alva, OK, Apr. 10-15; Worthington, KY, Apr. 17-22; Lucasville, OH (Scioto Baptist), Apr. 24-29
PIERCE, BOYCE & CATHERINE: Georgetown, IL (Liberty), Apr. 9-15; Metcalf, IL, Apr. 22; West Union, IL, Apr. 29
PRICE, JOHN: Morton, IL, Apr. 10-15
PRICE, ROSS: Mercer, WI, Apr. 13-15; Huron, SD (Missionary), Apr. 17-22; Whitefish, MT, Apr. 24-29
QUALLS, PAUL: Wooster, OH (1st), Apr. 11-15; Atlanta, GA (Temple Lake), Apr. 17-22; Tuscaloosa, AL (Alberta), Apr. 24-29
READER, GEORGE H. D.: Erie, IL, Apr. 1-8
REED, DOROTHY: Salem, IL (Grace), Apr. 3-8; Granite City, IL (St. Pauls), Apr. 15-22; Oxford, IN, Apr. 24-29
RICHARDS, LARRY & PHYLLIS: Greensboro, IN, Apr. 1; Lexington, KY (Lafayette), Apr. 3-8; Brownsburg, IN, Apr. 10-15; Indianapolis, IN (Southside), Apr. 18-22
ROBINSON, TED: Irondale, OH, Apr. 3-8; Mason, MI (1st), Apr. 10-15; Kelloggsville, OH, Apr. 17-22; Mt. Gilead, OH, Apr. 24-29
ROTH, RON: Nashville, IN, Apr. 3-8; Paducah, KY (1st), Apr. 10-15; Pittsburg, IL (Union Gospel Mission), Apr. 17-22; Knox, PA, Apr. 24-29
RUNYAN, DAVID: Centralia, IL, Apr. 3-8; Baxter Springs, KS, Apr. 10-15; Arkansas City, KS, Apr. 17-22; Springfield, MO (Scenic Drive), Apr. 24-29
SCARLET, DON: Indianapolis, IN (Northside), Apr. 3-8; Littitz, PA (Cong. Christian), Apr. 10-15; Lewistown, IL (Waterford Union), Apr. 17-22
SMITH, CHARLES HASTINGS: Ft. Recovery, OH (1st), Apr. 4-8; St. Marys, OH (1st), Apr. 11-15; Wapakoneta, OH (1st), Apr. 17-22; Oklahoma City, OK (Capitol Hill), Apr. 24-29; Iowa Dist. Preachers' Retreat, Apr. 30—May 3
SMITH, DUANE: St. Marys, WV, Apr. 3-8; Connersville, IN (Gortner Memorial), Apr. 10-15; Fredericktown, OH, Apr. 17-22; Marmet, WV, Apr. 24-29
SMITH, HAROLD & ORPHA: Sault Ste. Marie, MI (Free Meth.), Apr. 10-15
SMITH, OTTIS & MARGUERITE: Trenton, Nova Scotia, Apr. 3-8; Belfast, ME, Apr. 10-15; Gloversville, NY (Wes.), Apr. 17-22; Reserved, Apr. 24-29
SPARKS, ASA: Dechard, TN (Warrens Chapel), Apr. 17-22
STANTON, TED & DONNA: Bossier City, LA (1st), Apr. 3-8; Pana, IL, Apr. 17-22; Garfield Heights, OH, Apr. 24-29
STEVENSON, GEORGE: Bradford, PA (1st), Apr. 3-8; Cincinnati, OH (Blue Ash), Apr. 10-15; Oak Ridge, TN (1st), Apr. 17-22; Painesville, OH (1st), Apr. 24-29
STREET, DAVID: Lizemores WV, Apr. 3-8; Columbus, WI, Apr. 10-15; S. Milwaukee, WI, Apr. 17-22; Milltown, IN, Apr. 27-29
STRICKLAND, RICHARD: Urbana, OH (1st CCCU), Apr. 4-8; Virginia Beach, VA (Tidewater Central), Apr. 11-15; Eaton, OH (1st), Apr. 25-29
SUTTON, VEL & ARLENE: Swainsboro, GA (1st), Apr. 3-8; Martinsville, IN (1st), Apr. 21-22
TAYLOR, DAVID & NORMA: St. Johns, MI, Apr. 4-8; Sumner, MI, Apr. 10-15; Hastings, MI, Apr. 17-22; Concord, MI (Spring Arbor), Apr. 24-29
TAYLOR, MENDELL: Evansville, IN (Forrest Hills Wes.), Apr. 11-15; Dodge City, KS (1st), Apr. 25-29
TAYLOR, ROBERT: Xenia, OH (1st), Apr. 3-8; Dunbar, WV, Apr. 10-15; Charleston, WV (Alum Creek), Apr. 17-22; Oak Hill, WV, Apr. 24-29

THOMAS, J. MELTON: Willits, CA, Apr. 3-8; Battleground, WA (Faith), Apr. 10-15; Portland, OR (Columbia Ridge), Apr. 17-22; Elgin, OR, Apr. 24-29
TOOLEY, JIM: Green Bay, WI (Salvation Army), Mar. 24—Apr. 1; Liberal, MO (Free Will Baptist), Apr. 8-15; Lincoln, NE (Salvation Army), Apr. 18-22; Des Moines, IA (Salvation Army), Apr. 29 a.m.
TRIPP, HOWARD: North Vernon, IN, Mar. 27—Apr. 1; Muldrow, OK, Apr. 3-8; Tallahassee, FL (1st), Apr. 17-22; Bristol, TN (1st), Apr. 24-29
VARIAN, WILLIAM: Paris, IL (1st), Apr. 3-8; Martinsville, IN (1st), Apr. 10-15; Indianapolis, IN (Southside), Apr. 18-22; Battle Creek, MI (1st), Apr. 25-29
WALKER, LAWRENCE: Columbus, OH (Brown Rd. Comm.), Apr. 24-29
WATSON, LOY: Guyton, OK, Apr. 10-15; Guyton, OK (1st Wes.), Apr. 17-21
WELCH, DARLENE: Lexington, KY (Ford Philpot Evang. Assoc.), Apr. 5-6; Greenwood, IN (Community), Apr. 19-21
WELCH, W. B.: Sumpter, SC (1st), Apr. 3-8; Laurens, SC, Apr. 15-22
WELLS, LINARD: Iola, KS (1st), Apr. 3-8; Sulphur Springs, TX (1st),

Apr. 10-15; Carrollton, TX (1st), Apr. 17-22; Tuscaloosa, AL (Alberta), Apr. 24-29
WHITED, CURTIS: Udall, KS, Apr. 9-15; Yates Center, KS, Apr. 16-22
WHITWORTH, ARTIE: Ft. Scott, KS (1st), Apr. 3-8; Albany, OK, Apr. 24-29
WHITWORTH, MARCUS: Ft. Scott, KS (1st), Apr. 3-8; Springfield, MO (1st), Apr. 10-15; Albany, OK, Apr. 24-29
WILCOX, WALTER: Auburn, ME, Apr. 3-8; Houlton, ME, Apr. 10-15; Moncton, New Brunswick, Apr. 17-22; Jackson's Point, Ontario, Apr. 24-29
WILLIAMS, E. VERBAL: Hamilton, OH (1st), Apr. 3-8; London, Ontario (1st), Apr. 10-15; Toronto, Ontario (Grace), Apr. 17-22
WISEHART, LENNY & JOY: Kansas City, MO (1st), Mar. 27—Apr. 1; Mt. Vernon, OH (1st), Apr. 10-15; Anderson, IN (1st), Apr. 17-22
WOODWARD, S. OREN & FAYE: Berne, IN (Mt. Hope), Apr. 3-8; Cable, OH, Apr. 10-15; Millington, MI, Apr. 17-22; Traverse City, MI (1st), Apr. 24-29
WYLIE, CHARLES: Skiatook, OK (1st), Apr. 17-22; Rodessa, LA (McCoy), Apr. 17-22
WYRICK, DENNIS: Omaha, IL, Apr. 10-15



The NNC dating and engaged couples group also met January 19-21. They were led by J. Paul and Marilyn Turner (row two, 1. of center), general directors of Marriage and Family Life, and sponsored by Dr. Ralph Neil (front row, center).



NNC married couples group who met January 19-21. The retreat was led by Orville and Roberta Halley (fourth and third from 1.) and sponsored by Dr. Ralph Neil (fifth from 1.).

NNC COUPLES EXPERIENCE ENRICHMENT WEEKEND

Two groups of couples functioned simultaneously on the campus of Northwest Nazarene College in a relationship-enriching experience. The groups were comprised of 62 seriously dating or engaged couples and 18 married couples.

Each group met Thursday and Friday evening and Saturday morning. The agenda for the married group centered around three of the five core themes normally experienced on a Nazarene Marriage Enrichment retreat.

The dating and engaged couples worked in such areas as: leaving the family of origin; bonding together as a new family; becoming one in Christ; and learning communication skills.

The weekend was coordinated by Religious Life Director Jeff Whitney and was sponsored by Dr. Ralph Neil of the Religion Department.

Orville and Roberta Halley facilitated the married student group. Rev. Halley is pastor of the Nampa, Idaho, Fairview Church. He and Roberta are the Marriage and Family Life directors of the Intermountain District. The dating/engaged couples were led by J. Paul and Marilyn Turner. □



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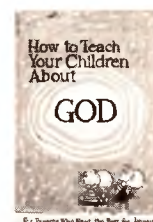
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BOARD OF PENSIONS HOLDS ANNUAL MEETING

The Board of Pensions held its annual meeting on February 25, 1984. Dr. Dean Wessels, administrator, announced the following were among the business items handled.

The board heard the results of the Pension Policy Symposiums, which were attended by representatives from among district superintendents, pastors of various-size churches, laymen on District Advisory Boards, and evangelists. These grass roots meetings indicated firm interest in the continued development of the Tax-Sheltered Annuity Plan as a defined contribution pension plan. A strong desire was also voiced to maintain the "Basic" Pension Program as a "safety net" plan and to fully fund its reserves as soon as possible.

In keeping with these findings, the Board of Pensions authorized staff members to negotiate contracts that could allow for the separate identification of employer and employee TSA contributions for such pension purposes and that would include all provisions necessary to satisfy the IRS regulations.

The "Basic" Pension Program was improved by increasing the maximum years of service permitted to be credited from 40 to 50 years. April 1, 1984, is the effective date for the change. Pension payments made following April 1 will be increased for all those having had more than 40 years of service credit at the time a pension was granted. In effect, this amendment raises the maximum pension a retired minister can receive from \$200 per month to \$250 per month. This also means an increase in the maximum pension available to a widowed spouse.

After receiving an overwhelming response to the "13th month check" issued in 1983, the board voted to pay another "13th month check" in 1984. The extra check will be issued in October to all members who are on the "Basic" Pension roll as of October 1, 1984.

The board continued to evaluate the pension penalty procedures that are called for by the "Basic" Pension Plan Document. Under its provisions, if a church fails to pay the Pensions and Benefits Fund in full, without legitimate reason, the participant may be assessed a pension credit penalty.

Participants in the "Basic" Pension Program and/or the Nazarene Supplemental Retirement Programs (TSA, IRA, and KEOGH) should watch the *Herald of Holiness* for further announcements as the Board of Pensions continues to improve pension and benefit plans.



Church Choir Arrangements for PENTECOST SUNDAY—June 10

Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



BY MY SPIRIT

Music and scripture on the mission and ministry of the Holy Spirit. Thirteen songs compiled by R. W. Stringfield and arranged by Tom Keene include "Cleanse Me," "Ye Shall Be Witnesses." Approximately 30 minutes.

- MB-348** Choral Book **\$3.50**
- L-7084** Stereo Album **\$6.98**
- L-7084C** Book/Album **\$9.45**



LIFE IN THE SPIRIT

Fifteen well-known hymns for choir with narration and congregation involvement celebrates the wonder and power of Pentecost. Includes "Holy Spirit, Be My Guide," "Fill My Cup, Lord." Approximately 40 minutes.

- MB-409** Choral Book **\$3.50**
- L-7153** Stereo Album **\$6.98**
- L-7153C** Book/Album **\$9.45**

*Information on Accompaniment Tapes available upon request

Octavo Arrangements (SATB) also suitable for Pentecost Sunday . . .

- AN-2446** FILL ME NOW, Pritchard/Fettke
- AN-2528** HEIRS TO THE KINGDOM, Kirk
- AN-2419** HOLY SPIRIT, BE MY GUIDE (SSATB), Cope/Mickelson
- AN-1145** LET THY MANTLE FALL ON ME (SSATB), Hawkins/Mickelson
- AT-1135** O BLESSED HOLY SPIRIT, Fettke
- AT-1080** RISE UP, O CHURCH, Skillings
- AT-1155** SPIRIT OF GOD, DESCEND, Atkinson/Linn
- AT-1017** YE SHALL BE WITNESSES, Kirk

Each, 60¢

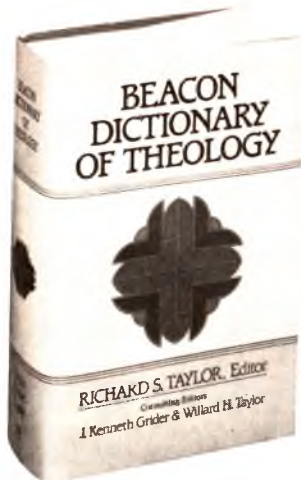
Prices subject to change without notice

Order Your Music NOW For This Special Sunday

NOTE: Choir leaders wishing examination copies should request them RIGHT AWAY so arrangements most suited to your choir can be ordered in ample time for rehearsals. When making your selections you will want to plan for both morning and evening services.

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BEACON DICTIONARY OF THEOLOGY



In M. A. (Bud) Lunn's report to the General Board he referred to the *Beacon Dictionary of Theology*, which was 15 years in the making, as a monumental Wesleyan-Arminian publication. Dr. Richard Taylor was the senior editor.



Rev. Gary Henecke, former director of Youth Ministries in Kansas City, presented the first copy off the press to Dr. Taylor at a luncheon in Portland, Oreg. Pictured left to right: Rev. Henecke, Mrs. Taylor, Dr. Taylor, and Rev. John Denney, the Taylors' pastor.



At the quarterly meeting of the official Book Committee of the Church of the Nazarene, Dr. Paul Cunningham, chairman, presented the second volume off the press to Dr. Kenneth Grider and the third volume to Jeanne Taylor, which was a posthumous recognition of the work her husband, Dr. Willard Taylor, contributed to the dictionary. Both Dr. Taylor and Dr. Grider were associate editors. Dr. Paul Cunningham (*center*), presenting the books to Dr. Grider and Mrs. Taylor. Seated is Dr. Fred Parker, a member of the Book Committee, who also played a very significant role in the development of the book.

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

ALABAMA NORTH—May 2-3. First Church of the Nazarene, 400 14th Ave., Jasper, AL 35501. Host Pastor: Roy Shuck. General Superintendent: Dr. Eugene L. Stowe.

NORTHWEST—May 2-3. First Church of the Nazarene, N. 9004 Country Homes Blvd., Spokane, WA 99218. Host Pastor: C. S. Cowles. General Superintendent: Dr. William M. Greathouse.

PHILADELPHIA—May 2-3. First Presbyterian Church, Cedar Crest Blvd. and Tilghman St., Allentown, PA 18104. Host Pastor: Philip R. Chatto. General Superintendent: Dr. V. H. Lewis.

ALABAMA SOUTH—May 3-4. First Church of the Nazarene, 669 Azalea Rd., Mobile, AL 36609. Host Pastor: Robert L. McKenzie. General Superintendent: Dr. Orville W. Jenkins.

CENTRAL FLORIDA—May 8-9. Church of the Nazarene, 560 Third St., Winter Haven, FL 33880. Host Pastor: Charles Kirby. General Superintendent: Dr. Jerald D. Johnson.

LOUISIANA—May 9-10. Huntington Park Church of the Nazarene, 6825 Pines Rd. (mail: P.O. Box 9512), Shreveport, LA 71139. Host Pastor: John Davis. General Superintendent: Dr. Eugene L. Stowe.

SOUTHERN CALIFORNIA—May 10-11. Riverside Raincross Square Convention Center, 3443 Orange St., Riverside, CA 92501. Host Pastor: Daniel Penn. General Superintendent: Dr. Charles H. Strickland.

SAN ANTONIO—May 11-12. Valley Hi Church of the Nazarene, 5834 Ray Ellison Dr., San Antonio, TX 78742. Host Pastor: Carlton Harvey. General Superintendent: Dr. Orville W. Jenkins.

MOVING MINISTERS

EDWIN M. ABLA from Decatur (Ala.) First to Elkhart (Ind.) First

EVERETT E. CLAY from Masontown, W.Va., to Paden City, W.Va.

HAROLD E. CLAY from Fairmont (W.Va.) First to Lima (Ohio) First

JERRY DOYLE from associate, Palo Alto, Calif., to associate, Glendale, Ariz.

LARRY D. HANCOCK from Warr Acres (Okla.) First to Birmingham (Ala.) Huffman

WALTER T. JEFFREY to Harmon's Creek (Lanham, W.Va.)

JAMES N. MOSS from Fairmont (W.Va.) Central to associate, Salina (Kans.) First

HAYES OLIVER to Decatur (Ala.) First

MARC D. ROYER from associate, Mishawaka (Ind.) First, to Winamac, Ind.

EDWARD L. SCHAUER to Beulah (Crane Hill, Ala.)

RICHARD P. THOMPSON from student, Nazarene Theological Seminary, Kansas City, Mo., to Keesville, N.Y.

CHARLES R. TONE from Moravia, Iowa, to Nicholasville, Ky.

DANNY R. YATES from Mountain View, Mo., to Kennett, Mo.

MOVING MISSIONARIES

MR. MAX and MIRIAM BRAMMER, Papua New Guinea, Furlough address: c/o Mervin Mellinger, 5955 Geneva Dr., East Petersburg, PA 17520

REV. ROBERT D. and ROSA McCROSKEY, JR., Indonesia, Furlough address: c/o Bob Schubert, 3911 N. Glade, Bethany, OK 73008

ANNOUNCEMENTS

The **Cincinnati Springdale Church** invites you to attend its 50th anniversary celebration on May 4-6, 1984. All former pastors, ministerial assistants, members, and friends are urged to attend this special weekend of activities and fellowship. Dr. Eugene L. Stowe, general superintendent, will be the special speaker Sunday afternoon. The church is located at



Pictured at the Southern Florida District assembly (l. to r.) are: Dr. Jerald D. Johnson, general superintendent; ordinands and wives, Rev. and Mrs. Jay Shoff, and Rev. and Mrs. Jeff Baughman; and District Superintendent Robert Spear.

11177 Springfield Pike, Cincinnati, OH 45246. Stephen G. Green is pastor.

Montreal, Quebec, First Church will celebrate its 40th anniversary with Rev. Bernard M. Archer, pastor 1958-64, as the special speaker. Celebration highlights include revival services each evening, May 15-18. Sunday, May 20, features an afternoon service at 3:30 p.m., followed by refreshments and a time to meet former members. All former pastors, members, and friends are invited to attend. Greetings from those who cannot attend would be welcomed. Any response related to this occasion may be directed to Natalie LaPalme, c/o First Church of the Nazarene, 455 Spring Garden Rd., Dollard-des-Ormeaux, Quebec, Canada H9B 1T2.

The **Cincinnati Montana Avenue Church** will celebrate its 50th anniversary on Sunday, May 27. Dr. Orville Jenkins, general superintendent, will be preaching in the morning and evening services. All former pastors, members, and friends of the church are invited to attend. Address all correspondence to Rev. Mel Sorensen, 2559 Montana Ave., Cincinnati, OH 45211, or call 513-661-0884.

Emmanuel Church of the Nazarene (formerly St. Clair) of Toronto, Ontario, will hold its 50th anniversary celebration June 9-10, 1984. The special speaker will be Dr. L. Guy Nees, pastor 1949-52. Celebration highlights will include Saturday evening banquet with the film *The Sun Never Sets in the Morning* and special music, memories, pictures, and fellowship. All former pastors, members, and friends are invited to attend. Memorabilia and special greetings are requested. Any response related to this occasion may be directed to the pastor, Rev. Roland Feltmate, 60 Letchworth Cresc., Downsview, Ontario, Canada M3M 1Y9.

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

RECOMMENDATION

I recommend REV. HAROLD KEETON to the field of evangelism. He has served the Church of the Nazarene, and more recently the Akron District, for many years as a successful pastor. Brother Keeton is a gifted preacher and an effective soul winner. He will provide a rich ministry and will be a blessing to your church. He may be reached at: P.O. Box 371, Sebring, OH 44672.—Floyd O. Flemming, Akron district superintendent.

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

All items for Vital Statistics must reach us within 90 days of the event. Address: VITAL STATISTICS, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

PIIONEER CANADIAN PASTOR DIES

Rev. A. J. (Jack) Loughton, 89, died January 20 in Vancouver, British Columbia. A pioneer pastor in Canada, he served in Manitoba, Saskatchewan, Alberta, and British Columbia. It was his privilege to receive Dr. and Mrs. Edward Lawlor, general superintendent emeritus, into the Church of the Nazarene.

He was awarded the Military Medal for Valour in World War I.

Funeral services were conducted by his pastor, Rev. Wesley G. Campbell, and District Superintendent Charles J. Muxworthy on January 24. Interment was at Forest Lawn Memorial Gardens, Burnaby, British Columbia.

He is survived by his wife, Rev. Mona Loughton; his daughter, Phyllis; a son, Jack, Jr.; and six grandchildren.

EARLY NAZARENE MISSIONARY DIES

Rev. Rutha Myrtle Mangum White, 94, died October 23, 1983, at Fort Stockton, Tex. She was born August 12, 1889, in Mason, Tex. After three years of college and a short course in nurses' training, she was appointed by the Church of the Nazarene to eastern India.

She worked in the Hope School in Calcutta and later in Kishorganj (now known as Bangladesh) among the Garo hill tribes. She served in India from 1912 to 1917 when her health failed and she returned home.

She married Dr. Robert White September 6, 1927. She continued her education, earning the doctor of theology degree, and taught school in several states, in Pasadena College, and the University of Southern California. Her last pastoral assignment was at Alpine, Tex.

DEATHS

V. S. BROWN, 69, died Dec. 8 in Duncan, Okla. Funeral services were conducted by Revs. Charles Stroud, Bill Boles, and Bob Carroll. Interment was in Comanche, Okla. He is survived by three brothers, Coy, Wilbur, and Paul; and two sisters, Billie Ann Brown and Ruth Lawrence.

REV. RUPERT T. CRAVENS, 72, died Dec. 24 in Lawrenceburg, Tenn. Funeral services were conducted by Revs. James E. Smith, E. J. Osborne, C. Nail, and A. H. Hottel. Rev. Cravens pastored in North Carolina and Tennessee and served the church as an evangelist. Surviving are his wife, Louise; nine brothers; and three sisters.

Y. H. FARMER, 85, died Feb. 20 in Corbin, Ky. Funeral services were conducted by Rev. Rick Curry. Survivors include 1 son, Martin; 2 daughters, Juanita Henderlight and Constance West; 10 grandchildren; 16 great-grandchildren; 1 sister; and 1 brother.

REV. M. CLARKE GARRISON, 75, and MRS. M. JEWELLE GARRISON, 74, both died Feb. 22 in Harlingen, Tex. Funeral services were conducted by Rev. Doug McVay. Interment was in Mobile, Ala., with graveside services conducted by their nephew, Rev. Langdon Garrison. The Garrisons pastored in Alabama, Mississippi, Arkansas, and Tennessee. They are survived by two daughters, Mrs. Geraldine Wight and Mrs. Joyce Smith; six grandchildren; five great-grandchildren; and her sister.

EVELYN E. GRINDROD, 72, died Jan. 9 in Covington, La. Funeral services were conducted in New Bedford, Mass., by Rev. C. Leonard Newbert. Surviving are one son, Norman; one daughter, Cheryl Guerin; three grandchildren; and one great-granddaughter.

MISS RUTH HEGSTROM, 74, of Shafer, Minn., died Dec. 20 in Osceola, Wis. Funeral services were conducted in St. Croix Falls, Wis., by Rev. Donald Blodgett and her nephew, Rev. Paul Hegstrom. There are no immediate family survivors.

GRACE ANN HENDLEY, 85, died Feb. 21 in Sikeston, Mo. Funeral services were conducted by Rev. LaVerne Wilson. She is survived by 1 son, William, Jr.; 4 daughters, Eulah Adams, Beaulah Adams, Wanda Witt, and Florence Suits; 12 grandchildren; 6 great-grandchildren; and 4 brothers.

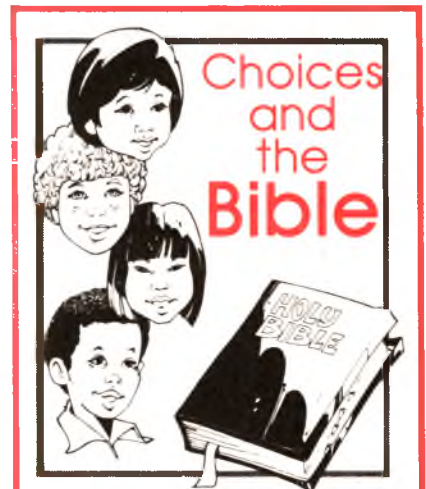
HARRY M. HINES, 72, died Feb. 10 in Lakeside, Calif. Funeral services were conducted in San Diego by Rev. Thomas Gobel. Interment was in Riverside, Calif. Surviving are his wife, Elizabeth; one daughter, Linda Milton; and five grandchildren.

LEONE AMANDA (LUEKING) HOUSE, 93, died Dec. 23 in Miami, Fla. Funeral services were conducted by Rev. Chet Perkins and District Superintendent Robert H. Spear, Jr. She is survived by one son, Samuel Lueking House; four grandchildren; and one sister.

EDGAR LOCKHART, 87, died Jan. 23 in Wellington, Tex. Funeral services were conducted by Rev. Chalmer R. Wiegman and Rev. Don Bland. Survivors include 2 sons, Eldon and Travis; 3 daughters, Velda Brown, Maudine Judd, and Emma Lee Herring; 14 grandchildren; 24 great-grandchildren; and 3 great-great-grandchildren.

MRS. EMILY L. MAHLER, 87, died Jan. 17 in Cookeville, Tenn. Funeral services were conducted by Rev. Don Simmons. Surviving are 5 sons, Len K., Howard, Ralph, James, and Joe; 4 daughters, Lillian Meridith, Myrtle Mahler, Elizabeth Stewart, and Betty Hurt; 24 grandchildren; 25 great-grandchildren; and 4 sisters.

LOUISE HIGGS MARTIN, 66, died Jan. 21 in Sikeston, Mo. Funeral services were conducted by Rev. LaVerne Wilson. Surviving are her husband, Archie J.; one daughter, Mrs. Charles (Janette) Manley; one stepson, Dan Martin; two grandchildren; three brothers; and one sister.



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PEARL MAXWELL died Dec. 31 in Boise, Idaho. Funeral services were conducted in Newport Beach, Calif., by Rev. W. T. Purkiser and Rev. Maurice Hall. Surviving are her husband, Joy J.; one son, John; one daughter, Donna Jean Hopkins; and seven grandchildren.

MRS. ADGER M. PACE, 97, died Dec. 21 in Lawrenceburg, Tenn. Funeral services were conducted by Rev. James E. Smith and Rev. E. J. Osborne. She is survived by 2 sons, Monroe and Gwendol; 1 daughter, Bertie Alford; 10 grandchildren; 19 great-grandchildren; 4 great-great-grandchildren; 2 brothers; and 1 sister.

REV. ROBERT BRYANT PHILLIPS died Jan. 27 in Little Rock, Ark. Funeral services were conducted by District Superintendent Don Irwin, Rev. Dallas Hudspeth, and Rev. Marshall Starks. Rev. Phillips pastored in Florida, Alabama, Indiana, and Arkansas. Survivors include three sons, Robert Stanley, James Lewis, and Joseph Warner; two daughters, Julia Kelly and Deborah Anne Payne; nine grandchildren; one great-grandchild; one brother; and one sister.

FLORENCE E. REAM, 91, died Jan. 25 in St. Petersburg, Fla. Funeral services were conducted by Rev. Roger DeVore and Rev. Jean Guerry. Interment was in Clearwater, Fla. She is survived by two sons, Robert G. and Rev. Thomas E.; and one daughter, Marian F. Dawson.

BERTHA MAE SANDERS, 90, of Newburgh, Ind., died Jan. 7 in Evansville, Ind. Funeral services were conducted by Rev. Joseph P. McCaffry. Survivors include 2 sons, William Curtis and Ora J.; 4 daughters, Mildred Minnick, Bertha Louise Vincent, Flora Goodson, and Betty Jean Kolasinski; 16 grandchildren; and 26 great-grandchildren.

ARVIN SCHARER, 69, died Jan. 20 in La Brea, Calif. Funeral services were conducted in Hollywood Hills, Calif., by Revs. Richard Scharn, Norvie Clift, and Irving Sullivan. He is survived by his wife, Arlene; one son, Dale; two daughters, Nancy Buchnum and Barbara Greenelsh; seven grandchildren; one great-granddaughter; four brothers; and one sister.

MRS. RACHAEL E. SCHWANKE, 75, died Jan. 7 in Canton, Ohio. Funeral services were conducted by Rev. John Howard, Jr., and Rev. O. O. Mills. Interment was in Painesville, Ohio, with memorial services conducted by Rev. Bill Nielson. She is survived by her husband, Edward; three daughters, Mrs. Ray (Ruth) Sharpes, Mrs. Stan (Esther) Summerson, and Mrs. Steve (Sally) Bosquette; and nine grandchildren.

ETHEL MAE WALDROP, 66, died Feb. 8 in Vernon, Ala. Funeral services were conducted in Lawrenceburg, Tenn., by Revs. James E. Smith, Dale Lawson, and Ed Broadway. Survivors include one son, Jim; one daughter, Carole Taylor; seven grandchildren; and three sisters.

REV. EARL S. WATSON, 73, died Dec. 5 in Oakland, Calif. Funeral services were conducted by District Superintendent Grady W. Cantrell. Rev. Watson pastored on the Northern California District. He is survived by his wife, Mathrell.

FRED M. WEAVER, 73, died Feb. 18 in Freeport, Fla. Funeral services were conducted by Rev. Don Martin. Interment was in Fort Walton Beach, Fla.

"Showers of Blessing"
PROGRAM SCHEDULE

April 8
"The Roots of Christ"

April 15
"God with Us"

by W. E. McCumber, speaker

BILL RAISING DRINKING AGE TO 21 SUPPORTED. Proposed legislation to set a national legal drinking age at 21 could provide a welcomed toehold in the uphill struggle against teenage alcohol abuse and its consequences. But Ronald D. Sisk of the Southern Baptist Christian Life Commission believes the Reagan administration may have to make an exception to its back-to-the-states policy if the bill is to become law.

The proposed legislation already has been approved by the House Energy and Commerce Committee and sent to the Rules Committee. The bill would prohibit shipment of alcohol to states that do not have a minimum legal drinking age of 21. A companion bill has been introduced in the Senate.

In November a Presidential Commission on Drunk Driving recommended federal legislation requiring states set 21 as the minimum legal age for purchase of alcohol. Although the administration endorsed the commission's general report, it objected to this particular provision, claiming such regulations should remain under state control. Sisk and other supporters, however, insist the issue must be addressed at the national level. □

ADMINISTRATION SEEKS HIKE IN NONPROFIT MAIL RATES. The Reagan administration again has called for large cuts in the postal subsidy that provide reduced rates for a wide range of nonprofit mailers, including churches and religious publications.

In submitting a \$926 billion budget proposal to Congress for fiscal 1985, the administration duplicated its 1984 request for \$400 million for the preferred rate mail subsidy. That amount is less than half the amount the Postal Service estimates necessary to preserve current rates through fiscal 1985. Postal Service examples show nonprofit rates under the Reagan budget proposal would jump 29 to 58 percent.

At issue is the "revenue foregone" subsidy, which reimburses the Postal Service for the difference between what it charges nonprofit and other preferred rate mailers and the regular mail rates. Nonprofit groups benefiting from the reduced mail rates include religious, educational, scientific, philanthropic, agricultural, labor, veterans and fraternal organizations. Although it is too early to tell what Congress will do with the administration's 1985 request, lawmakers have rejected large cuts in the revenue foregone subsidy the past two years. The Postal Service Board of Governors earlier recommended \$731 million for the fiscal 1985 subsidy, the amount necessary for a one-step increase in preferred mail rates. That proposal would put the rates at step 15 of a 16-year phasing process Congress began in 1970. □

BIBLE SOCIETY REPORTS U.S. DISTRIBUTION RISE IN 1983. Last year the American Bible Society distributed 1 million more Scriptures in the U.S. than it did in all of 1982. The total rose to 126,333,579, making it the second highest annual count domestically in the 168-year history of the society.

Top ABS executive Alice E. Ball credits the rise to a growing awareness by Americans of the importance of the Word in their lives. This was in a measure due to the congressional resolution and presidential proclamation of 1983 as the Year of the Bible in the U.S.A. □

GROWTH OF ISLAM. Islam has grown so fast that Muslims now make up the third largest religious force on the North American continent, which is now considered by them to be a fertile mission field.

As recently as 1960 the number of Muslims living in the U.S. was thought to be too few to be worth counting. The recent influx of immigrants from the Middle East, North Africa, and Asia, plus a number of American converts, has brought the number now living in the U.S. to 2.2 million, only slightly less than the Mormons.

Islam is second only to Christianity in the number of followers it has among major world religions. □

Surviving are his wife, Helen; two sons, Michael and Stephen; and four grandchildren.

BIRTHS

to WILLIAM AND LYNDA (MUNN) CARTER, Carbon, Ind., a boy, Aaron Paul, Feb. 9
to GERY AND DEBBIE (FIPPS) GILLEY, Temple, Tex., a boy, Ryan Patrick, Jan. 30
to JEFF AND KAY (WILEY) HUDSON, Lawrenceburg, Tenn., a girl, Katie Lauren, Dec. 9
to ROBERT AND DONNA (REED) McARTHUR, Bethany, Okla., twin girls, Sara Eden and Rebecca Lynn, Jan. 13
to STEVE AND SUE (BRADEN) PETERSON, Knoxville, Ill., a girl, Molly Braden, Jan. 24
to LTS. RONALD AND DAWN (OSBURN) PETTYS, Kewanee, Ill., a boy, Geoffrey Stephen, Jan. 20
to REV. CHARLES AND CHRISTIANA (HEAP) PICKENS, Olathe, Kans., a boy, Jonathan Mark, Feb. 26
to RANDY AND BECKY (GOFORTH) SMITH, Trenton, Ohio, a boy, Jeremy Ryan, Feb. 8

to KELVIN AND PAULA ST. JOHN, Quetzaltenango, Guatemala, a boy, Kyle Scott, Feb. 12
to REV. AND CHERYL (BURKEY) UMBEL, Kutztown, Pa., a girl, Kelly Lynn, Jan. 21

MARRIAGES

NORMA ESPERILLA and DAVID RUNION at Tucson, Ariz., Jan. 6
PEGGY L. McKERLIE and AL W. STRAUSS at Bradenton, Fla., Jan. 7
BARBARA KIM FORINASH and MICHAEL TODD FOX at Mill Creek, W.Va., Feb. 4
MARY E. VOLKENANT and LOWELL J. AAKRE at Rochester, Minn., Feb. 4
SHIRLEY SELOOM and TOM PETRIE at St. Louis, Mo., Feb. 18

ANNIVERSARIES

REV. AND MRS. HUGH W. HILL of Barnesville, Ga., recently celebrated their 50th wedding anniversary. They were married Dec. 24, 1933, by Rev. P. P. Belew in Atlanta First Church. A reception was given in honor of them by their children: Howard Hill, Ox-

ford, N.C.; Jimmy Hill, Ocala, Fla.; and Sara Mellard, Forrest City, Ark.

Rev. and Mrs. Hill have been in the ministry for 33 years and served as pastor in Barnesville, Ga.; Rome, Ga.; Menominee, Mich.; West Bend, Wis., and Plymouth, N.C. Rev. Hill is now associate pastor in Barnesville. He was ordained by Dr. G. B. Williamson.

DIRECTORIES

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

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

In 1 Corinthians 15:29 Paul speaks of those who are "baptized for the dead." Who would be baptized for the dead, and why?

I don't know—and I confess my ignorance after reading every commentary on 1 Corinthians I could get my hands on across the years.

Paul uses a present tense verb, which indicates that the practice was then going on. So he knew, and the Corinthians knew, but we don't because we have not recovered the background to this strange allusion.

The best guess I've found is that certain believers underwent proxy baptism for other believers who died unbaptized, hoping thereby to assure those dead of full participation in the gospel benefits that baptism proclaims.

Paul uses the practice to further argue for the resurrection of the dead, but he nowhere expressly explains or approves the idea of such proxy baptisms. □

Please explain Hebrews 6:4-6. Does this have anything to do with the unpardonable sin?

William Manson calls this passage "one of the most famous" and "one of the most debated" passages in Hebrews. I have no expectation of writing an answer, therefore, that will be satisfying to all, if even to any.

The passage warns against *apostasy*, which is turning from Christ to put one's trust in someone else, or something else, for salvation. If a Christian, for example, became a Muslim, this would be apostasy.

Most scholars regard the word *impossible* to mean humanly and relatively impossible, contending that God is able to bring an apostate to repentance. As a matter of practical, observable experience it rarely happens. Others regard the warning

as a flat denial of the possibility of an apostate's recovery, period.

The unpardonable sin, according to Jesus, was blasphemy against the Holy Spirit—deliberately and inexcusably attributing His work to demons (see Matthew 12:22-32). However, the "sin unto death" of which John speaks (1 John 5:16) has been thought by some to be apostasy, and they link the passage in 1 John with the one in Hebrews. □

When Jesus washed the disciples' feet, He said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14-15).

Why doesn't the Church of the Nazarene practice feet washing?

Our church does not believe that the words of Jesus in John 13:14-15 were intended to establish a sacrament or ordinance for the church. His "example" is one of humble service to human needs, a service motivated by love.

The *form* of this service is not essential, but is dictated by passing circumstances. Here it was the circumstance of dirty feet at a special feast where no household servants were present to perform the customary bathing of guests' feet. In our lives the circumstances may be a friend's illness, or a neighbor's loss of income, or a sinner's need for counseling about Christ. The essential lesson Christ teaches is this: Lovingly, humbly serve one another's needs. To wash feet that are already clean would not, strictly speaking, follow Christ's example.

We have no quarrel with those who wish to make feet-washing a ritual in their churches, but our only sacraments are baptism and the Lord's Supper. To be saved from sin by His death and resurrection, which these sacraments proclaim, should issue in love, humility, and service. For His sake and to help others, we should be willing to wash feet, scrub floors, cook meals, carry bedpans, preach the gospel—or perform any other lowly task. □



Scripture Stones Broach

Five stones mentioned in the Bible make up this 2 1/2" gold "floral" spray. Mounted on card indicating scripture references. Safety clasp. Gift boxed.

GI-605 \$6.00



Honey in the Rock Promise Box

Realistic, plastic moulded brown rock containing 166 colorful cards with scripture verse and inspirational thought. Gold imprint "Honey in the Rock." 6" x 3 1/2" x 2 1/4". Boxed.

GI-295 \$3.75



Bible Treasures

Mini-size (2" x 3") book of favorite selections and facts from the Bible. Ideal for pocket or purse. Gold stamped, leatherlike cover.

BL-109L 59¢; 12 for \$6.49



Message Stones

Something special for the winners!

Theme-related rugged zyrrian stones cut in random shapes (approximately 5" diameter) with art design, lettering, and finish completed by hand. Includes 6" black display easel.

- GI-17000** Jesus Is My Rock
- GI-17001** Jesus Is Lord
- GI-17002** Jesus Is The Cornerstone

Each, **\$12.95**



"Blessed Is the Lord My Rock" Plaque

A reminder of God's might and power expressed in a colorful, majestic meadow/mountain scene and quote from Psalm 144:1-2. Mounted on 1/4" pressed board and laminated. Comes with hanger. 11" x 14". Gift boxed.

M-43145 \$8.00

More Exciting Theme-related Awards and Gifts* for Your 1984 Sunday School Emphasis

"WHAT DO THESE STONES MEAN?"

April 1—May 6

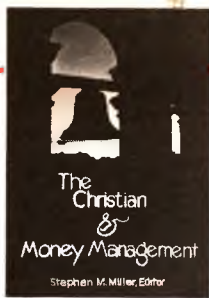
For details on this special Sunday School emphasis consult the "What Do These Stones Mean?" brochure prepared by the Division of Christian Life and Sunday School and sent to all pastors and Christian Life chairpersons.

Prices subject to change without notice.

*Additional items described in March 15 Herald of Holiness

NAZARENE PUBLISHING HOUSE

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The Other Adult Sunday School Lessons



THE CHRISTIAN AND MONEY MANAGEMENT

Thirteen Christian financial experts share tips to help you make the most of the financial resources God has given you.

Pupil Book, **\$2.50**
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Each of the 20 Dialog books has 13 chapters and fits easily into a Sunday School quarter.

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THE CHURCH SCENE

The **Woodstown, N.J., church**, on the Philadelphia District, had an outstanding *Herald of Holiness* subscription drive. Pastor Ronald A. Warfle and Mr. Avis Clay, campaign manager, led the congregation. The assigned goal of 17 was far surpassed with a total of 72 *Herald* subscriptions. That is 423 percent of the church goal and tops in percentage on the Philadelphia District. □

The **Sheridan, Oreg., church** dedicated its 3,600 sq. ft. multipurpose unit, valued at \$144,000, debt free on November 20, 1983. This is the first of a three-unit development to be built on their 6.3 acres. It will seat 180. □

Rev. Noel Wright and the people of the **Danville, Ill., Home Gardens Church** are deeply involved in a special ministry. Pastor Wright, a former psychological counselor, offers counseling services for emotional irregularity of any kind. He says, "But our big emphasis, and what we are suited for most, is alcohol and drug abuse and suicide prevention."

Since November of 1982, over 20 people have bowed at the Home Gardens Church altar, accepted Christ, and have been delivered from drugs

and alcohol. Bible study is emphasized, and Pastor Wright supplements that with a 24-hour service similar to a crisis hotline. □



The Decatur, Ala., Bethel Church is the first new church on the Alabama North District and was organized on Sunday, December 4, 1983, by Rev. B. J. Garber, district superintendent. The church has 38 charter members, with Rev. T. A. Shirley appointed as the pastor.



Bartlesville, Okla., First Church dedicated its new building December 11, 1983, with 363 in attendance. Dr. Eugene L. Stowe, general superintendent, preached the dedicatory message. Pastor Russell W. Branstetter led the dedication, and Rev. W. T. Dougharty, superintendent, brought greetings from the Northeast Oklahoma District. The new facility has 26,000 sq. ft., a seating capacity of 800 people, and an educational capacity of 400. The total cost was \$1,050,000, with an indebtedness of \$550,000.



Grapevine, Tex., First Church was organized as a Diamond Jubilee Church on October 23, 1983, by Rev. Gene Fuller, superintendent of the West Texas District. Located in the heart of the Dallas-Fort Worth Metroplex, adjacent to the thriving DFW Airport, the new Grapevine church has tremendous growth potential. Twenty-eight charter members joined the new church on Diamond Jubilee Sunday. Since the organization of the new congregation, the church has purchased an existing church building in Grapevine. Pastor of the church is Rev. Don Hallam.

"HONORING THE TRUST" ACHIEVED BY TEN 100% DISTRICTS



REV. ROBERT W. SHEPPARD
Superintendent
Alaska District



You can be happy that you are part of a caring church that feels the importance of meeting the needs of its retired servants of Christ. As your local church pays its Pensions and Benefits Fund in full, it is **"HONORING THE TRUST"** of those who have placed their faith in the future of the church and in a God who would provide. You are the church today. You are their future and the means of God's provision.



DR. J. E. SHANKEL
Superintendent
Maine District



REV. CHARLES MUXWORTHY
Superintendent
Canada Pacific District



For the 1982-83 assembly year, 10 districts paid 100 percent or more of their P & B Fund. The district superintendents (pictured) and their pastors and churches are to be congratulated for **"HONORING THE TRUST."** The importance of such an achievement is highlighted by the following facts.



REV. THOMAS M. COX
Superintendent
North Arkansas District



REV. ROY FULLER
Superintendent
Canada Quebec District



The number of pensioners now exceeds 2,400 and the amount paid each month is approaching one-third million dollars. No General Budget monies are allocated for this. Full payment of the P & B Fund by your local church is essential!



REV. WALTER M. HUBBARD
Superintendent
Sacramento District



DR. W. M. LYNCH
Superintendent
Dallas District



Each pension is determined by years of full-time service. Since churches did not start participating in the "Basic" Pension Fund until 1971, and since thousands of years of service credit were earned before that, 100 percent participation is vital to provide adequate reserves for the past years of service!



DR. D. MOODY GUNTER
Superintendent
South Carolina District

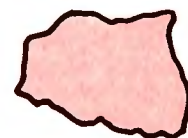


REV. DARRELL TEARE
Superintendent
Hawaii Pacific District



The Board of Pensions must exercise wise stewardship not on funds "hoped for" but on funds "actually received." The payment of the pension is both a moral and a legal obligation to which the church has committed herself. Such a responsibility calls for the commitment of local church funds.

Support your local church board in **"HONORING THE TRUST"** and pray for full support of the P & B Fund as it reaches out to meet the needs of current pensioners and of those who are trusting for a future pension.



DR. BERT DANIELS
Superintendent
Southwest Oklahoma District



**"Serving those who Serve"
and
"Honoring the Trust"**

PENSIONS AND BENEFITS SERVICES
6401 The Paseo
Kansas City, MO 64131
(816) 333-7000

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Missouri District, I have appointed Rev. Hiram Sanders (presently assistant to the president at Mid-America Nazarene College) as superintendent of the Missouri District effective immediately.

V. H. LEWIS
General Superintendent

**MANC ADMINISTRATOR
APPOINTED SUPERINTENDENT
OF MISSOURI DISTRICT**



Rev. Hiram Sanders has been appointed as the new superintendent for the Missouri District. The appointment was made on March 2, by Dr. V. H. Lewis, following consultation with the Missouri District Advisory Board and unanimous approval by the Board of General Superintendents. The appointment was effective immediately.

Rev. Sanders replaces Rev. Art Mottram who died suddenly from a heart attack on February 26.

For the past 2½ years, Rev. Sanders has served as assistant to the president of Mid-America Nazarene College in Olathe, Kans. Prior to this, he pastored churches for more than 24 years.

Rev. Sanders and his wife, Jan, have two daughters: Mrs. Terri Dillman of Sapulpa, Okla.; and Traci Sanders, a junior at MANC. □

—NN

**SUPERINTENDENT OF
NEW ENGLAND DISTRICT
SUCCUMBS TO CANCER**



Dr. William Albert Taylor, 61, superintendent of the New England District, died February 29, at his home in Quincy, Mass., following an extended illness with cancer. The song, "Finally Home" (with Jesus) meant much to him.

He is survived by his wife, Barbara; two daughters, Judith Carnahan of Hartford, Conn., and Rev. Mary-Beth Taylor of Penn Yan, N.Y.; and a granddaughter, Sarah Carnahan.

Services were held March 2, at the Wollaston, Mass., church.

Dr. Taylor held the A.B. and Th.B.

degrees from Eastern Nazarene College and did graduate study in theology at Boston University. The D.D. degree was conferred upon him by ENC in 1982.

Licensed in 1946, he was ordained in 1948 while pastor at the Quincy, Mass., Bethel Beach Church, which he organized while a student at ENC. He served there until 1962. In 1949 he married his college sweetheart, Barbara Helen Hodges. From 1962 until 1967, he pastored the Melrose, Mass., church, moving to the Manchester, Conn., church in 1968—serving until he was elected to the superintendency of the New England District in 1975.

In lieu of flowers, a memorial fund was established for church planting on the New England District. □

—NN

**SUPERINTENDENT FOR NEW
ENGLAND DISTRICT TO BE
CHOSEN AT JUNE ASSEMBLY**

Following consultation with the New England District Advisory Board, Dr. Charles H. Strickland, general superintendent, has announced that no appointment will be made to fill the post of district superintendent vacated by the death of Dr. William Taylor on February 29. The New England District Advisory Board will be in charge of administering the affairs of the district until the June Assembly. □

—NN

**CHURCH OF THE NAZARENE
BECOMES MEMBER OF
EVANGELICAL ASSOCIATION**

The Board of Administration of the National Association of Evangelicals unanimously voted to accept the Church of the Nazarene as a denominational member at the annual NAE convention in Columbus, Ohio, March 6-8.

"There was a warmhearted welcome for our denomination by NAE members as well as the Board of Administration," said Dr. B. Edgar Johnson, general secretary, who officially represented the Church of the Nazarene at the meeting.

President Reagan was among the number of special speakers who addressed the convention, which was centered around the theme: "Leaders with Integrity."

Other members of the Headquarters staff who attended the conference were Dr. Raymond Hurn, Church Extension Ministries director; and Rev. John Smee of the World Mission Division, who delivered a paper to the NAE Foreign Missions Committee on the Nazarene program of pastoral care for missionaries.

The NAE is a voluntary fellowship of evangelical denominations, churches, schools, organizations, and individuals. Its purpose is to provide a means of cooperation in evangelical witness and to stand for the right of churches to do their work as they feel called of God.

The 61st annual session of the General Board authorized that the denomination request membership in the NAE. □

—NN

**PLNC PRAISED IN NATIONAL
NEWS ARTICLE**

The national newspaper, *U.S.A. Today*, recently carried an article entitled: "Teaching Teachers: the Best Schools," which highlighted how teachers' colleges across the nation are tightening their requirements in curricula. It also reported the results of a study pinpointing the country's top teacher programs.

Among the 11 schools achieving "criteria for excellence" in the major field of education was Point Loma Nazarene College, San Diego.

Dr. Phil Fitch is chairman of the Education Department at PLNC. □

—NN

**NAVAJO INDIAN CHURCH
BUILDING BURNS**

The Chilchinbeto, Ariz., Navajo Indian Church was destroyed in a fire March 2.

This was the largest church building on the North American Indian District. Cause of the fire is under investigation. Pastor Charlie Billie has led the congregation in the raising of some funds to assist in the rebuilding. The loss was only partially covered by insurance.

Assistance in money and manpower is being sought to help in rebuilding. Funds may be given for 10 percent credit through Norman O. Miller. Designate such funds for the Chilchinbeto Church of the Nazarene.

A design task force unit has been put in place by the Association of Nazarene Building Professionals to assist in this emergency project.

Chilchinbeto is one of 20 Nazarene churches among the Navajo Indians. □

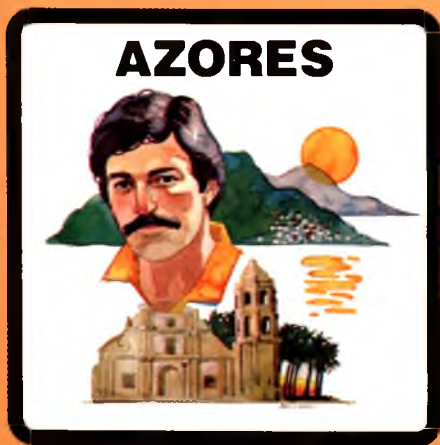


The Chilchinbeto church before the fire.

SECOND-CLA

75 COUNTRIES IN OUR 75th YEAR

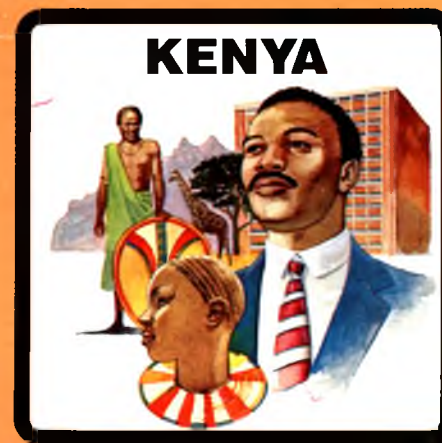
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ENTERED



**THREE
MORE
IN
'84**



**EASTER OFFERING FOR WORLD EVANGELISM
CHURCH OF THE NAZARENE**

GOAL—\$10,000,000