

2-15-1984

Herald of Holiness Volume 73 Number 04 (1984)

W. E. McCumber (Editor)
Nazarene Publishing House

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Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 73 Number 04 (1984)" (1984). *Herald of Holiness/Holiness Today*. 226.
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 15, 1984



BROTHERHOOD SUNDAY

FEBRUARY 19, 1984

AN EDITORIAL

SO, WHO'S PERFECT?

"IF YOU ARE WILLING TO SUBMIT TO THE REFINER'S FIRE, YOU CAN EXPERIENCE GOD'S PURE LOVE HERE AND NOW."

I'M NOT PERFECT, only forgiven" says a familiar bumper sticker.

This is the good news many of our generation are discovering and wish to share. Through the death of Jesus, God has found a way to preserve His moral integrity while offering us hell-deserving sinners a pardon full and free! "To the praise of the glory of his grace, . . . he hath made us accepted in the beloved" (Ephesians 1:6). This is the gospel of the gracious God Luther recovered for the Church.

"If righteousness could be gained through the law [of works], Christ died for nothing!" (Galatians 2:21, NIV). Since "all have sinned and are fallen short of the glory of God" (Romans 3:23, Wesley's NT), the blood of Jesus is our only plea, in life or death. To glimpse God's holiness and grasp the significance of His perfect law is to cry out with the dying Wesley, "I the chief of sinners am, But Jesus died for me!"

Not to feel our constant need of the atoning Blood is to fall into pharisaical self-righteousness or fussy perfectionism.

Yet, when justification becomes the whole of the gospel, it is dangerously easy to lapse into religious smugness if not moral libertinism.

The gospel does not free us from moral obligation, it brings us under the divine imperative to holiness. The *gracious* God who freely justified our father Abraham by faith (see Genesis 15:5-6 with Romans 4:1-3), appeared afterwards to him as the *holy* God saying, "Walk before me, and be thou perfect" (Genesis 17:1).

As most modern versions show, the perfection God commands there is *blamelessness*—not faultlessness before men but purity of heart in His sight: singleness of devotion, integrity, undivided loyalty. King Hezekiah could pray, "I have walked before thee in truth and with a perfect heart" (Isaiah 38:3). And so may you or I, if we are willing to submit our hearts to His sovereign Lordship and purging Spirit.

In the Sermon on the Mount Jesus commands His disciples: "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48, NIV). Like God, we His children must be perfect in love. John Wesley defined Christian perfection as "pure love of God and man, love filling up the whole capacity of the soul and governing both heart and life."

The Greek word for perfection (*teleios*) has at least a threefold meaning. A thing is perfect that lacks nothing due its nature; when it has the power to function according to its nature; and when it attains the end for which it was made. So, New Testament perfection is spiritual

wholeness; it is living in the power of the indwelling Spirit; it is being "at-tuned to our redeemed destiny in Christ," cleansed from warring elements in the soul and in process of becoming completely like Christ.

If perfectionism is a contradiction of the gospel, perfection is its goal: the evangelical perfection of pure love now and of completed Christ-likeness then.

So "let us go on unto perfection!" "Going on" is not a matter of futile *human* striving but of opening up one's heart and life to the power of the Holy Spirit, in the confidence that "he who hath begun a good work in you will perfect it until the day of Jesus Christ" (Philippians 1:6, Wesley's NT).

If you are willing to submit to the Refiner's fire, you can experience God's pure love here and now. Nor is it merely optional. "Everyone will be salted with fire" (Mark 9:49, NIV)—ultimately, either by the fire of Pentecost or the fire of Gehenna!

Thank God, I am forgiven! But I am forgiven—freed from the guilt and power of sin—that I may become like my Heavenly Father in love and conformed to the image of Christ, through whom I have all the resources of the sanctifying Spirit. □



by General Superintendent William M. Greathouse

AVOID THE WORLD'S SQUEEZE

by WALLY JOHNSTON

WHAT AN UNLIKELY PLACE for a fish to appear! It was a beautiful day in sunny Los Angeles. I was traveling along a busy street when I approached a stoplight. My eyes focused on the fish decal on the back windshield of a car. The decal read, "Jesus Christ, Son of God, Lord and Savior." How refreshing it was to know there were other believers in that crazy traffic.

Something else caught my attention. I peered through the window and saw something dangling from the rear view mirror of that car. "It can't be!" I nearly spoke aloud. Inscribed on the pendant was the too familiar symbol of the Playboy bunny! Either the former owner was a Christian, or else the driver was living in two worlds.

There is a sadness involved in such contrasts. Romans 12:2, in Phillips' translation reads, "Don't let the world around you squeeze you into its own mould." It is evident that the world has done more squeezing on us than we have on it! The modern Christian has found himself in a predicament much like the man standing on an iceberg. As the ice splits in two between his feet, he has to make a choice. "Which chunk am I going to ride on?"

Without a distinctive choice on our part to follow Jesus at all costs, we will lose our identity as His disciples.

Yet, some want the "best" of both worlds. A young model came to receive counseling from her pastor. "I have an opportunity to make some good money, advance my career, and become acquainted with others in order to witness," she told her pastor.

"It sounds good to me," he replied. "Why not take it?"

"Well," she began, "I'll be posing in the nude, but it will just be partial—just from the waist up."

The pastor wisely replied, "It sounds like this would be a tremendous break for your career. I also believe you want to be a witness for Christ. So I'll tell you what we'll do. You bring a copy of the photo and we'll blow it up to poster size. Then I'll ask you to write a testimony and we'll print it under your picture and place it in the church entrance. Do you think that would honor the Lord?"

By now the girl was crying. She knew she could not compromise with the world and remain a witness for



Christ. She refused the assignment.

Our life is like a poster. If the picture above doesn't match the words beneath, then we have a poster without power.

I'm not advocating that we become different so we contrast with the world in a contrived way. I am saying that when the time comes to make a stand, that we stand and not stumble into conformity. If we do stumble we'll be like the father of a curious son. After giving the boy a description of a genuine Christian, the son turned and asked, "Daddy, do we know any Christians?" I hope we have enough evidence to say, "Son, you're looking at one." □

YOUR CHILD

*I deserve Your discipline, Father,
Not because I enjoy correction
but because I am Your child.*

*I depend on Your discipline, Father . . .
Not because I am not willing to obey
but because I am weak.*

*I desire Your discipline, Father . . .
Not because it makes life easier
but because it makes life better.*

*I delight in Your discipline, Father . . .
Not because it feels good
but because it makes me feel loved.*

—GERALDINE NICHOLAS

Abbotsford, British Columbia, Canada

WALLY JOHNSTON is a free-lance writer and associate pastor of the Santa Monica, California, Church of the Nazarene.



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Cover Photo: by Crandall Vail

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Volume 73, Number 4 February 15, 1984 Whole Number 3392

Bible Quotations in this issue:

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HERALD OF HOLINESS (USPS 241-440) is published semi-monthly by the NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. **CHANGE OF ADDRESS:** Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. **SUBSCRIPTION PRICE:** \$5.50 per year. Second-class postage paid at Kansas City, Mo. Litho in U.S.A.

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SPECIAL ISSUE COMMENDED

I have just finished reading the *Herald of Holiness* that celebrates "Our Holiness Heritage." In my opinion it is excellent. It kindles the fire of heavenly love in my heart once more. I praise God for the way of holiness and rejoice with you and all God's holy people for "our heritage and our hope."

*Eldon R. Fuhrman
Jackson, Mississippi*

LIKED HERITAGE ISSUE

What a masterpiece! "Our Heritage and Hope." It was so well done. Obviously a lot of thinking and planning went into its production.

I guess I'm what people call an old-timer, for the first time I saw a Church of the Nazarene, I saw the

word PENTECOSTAL above the other words. In 1920 I, too, "was born in the fire" as Dr. Chapman stated. During all of these years I've loved and appreciated our church.

It let me grow up in its Sunday Schools. It let me attend one of its colleges. It let me combine college instruction and home study, which led to my ordination by Dr. R. T. Williams. It gave me a wonderful wife. It has provided me with matchless literature. Now, near the end of the journey of life, it is sending me a monthly check and some literature to let me know that old-timers are not forgotten.

As I literally devoured "Our Heritage and Hope," I relived a happy lifetime and thought of the words,

"Well done, thou good and faithful servant. . . ." I probably should have used the word *servants*, for I am certain that the thoughts, prayers, and labors of a lot of people made this issue possible.

May God bless all who had a part!

*A. Ralph Boxell
Clinton, Missouri*

MERGER ADVOCATED

As part of the 75th Anniversary Commemorations, many of us have had opportunity to study again the early history of the Church of the Nazarene. I'm sure our appreciation for our church and its early leaders has grown as a result of this review of Nazarene roots.

Especially impressive to me was the early dream that our church

(Continued on page 20)

NINE LIES



by G. ROGER SCHOENHALS

ONE THING ABOUT SATAN—you can count on him to come up with a lie. Because that's his nature. Jesus said, "He is a liar and the father of lies" (John 8:44, NIV).

Some of his tales are whoppers. They're so ridiculous you'd think we'd see through them easily. But instead, many of us lap up lie after lie.

Here are nine bold-faced fabrications that easily deceive the children of God.

1. God doesn't really love us. This is the first lie recorded in the Bible and it's probably the Mount Everest of all falsehoods.

Satan deceived Eve into believing that her Creator wasn't really interested in her welfare. For if He truly loved her, He would have allowed her to eat from the tree of the knowledge of good and evil. In other words, follow God and you'll kiss true happiness good-bye.

Truth is, God loves us with an everlasting love and it is His good pleasure to make our lives full and complete (Jeremiah 31:3; Luke 12:32; John 10:10).

2. Persons without Christ are not really lost. We look at certain unbelievers who have many fine qualities and the Snake whispers, "Do you think a loving God would permit such nice people to go to hell?" He lulls us into relaxing our concern over unsaved loved ones and neighbors. He causes us to think that somehow everything will turn out all right for everyone.

Truth is, there is a hell, all have sinned, and salvation belongs to Christ alone (Matthew 10:28; Romans 3:23; Acts 4:12).

3. Most people are not interested in spiritual things. The devil suckers us into believing that words of witness and spiritual concern will be met with rolled eyeballs, or worse, persecution.

Truth is, people today are troubled about the world and the future. Like Nicodemus in John 3, people are looking for answers.

4. We can wait until tomorrow. The father of lies prods us to wait for a better opportunity, another time, a later date. We can talk to that person about spiritual matters tomorrow.

Truth is, we can never be sure of tomorrow. Now is the day for action (Proverbs 27:1; 2 Corinthians 6:2).

5. We are not responsible for those who suffer.

That's what the priest and Levite thought when they passed their suffering neighbor on the Jericho Road. And that's what Satan wants us to think. "God is primarily interested in the spiritual needs of humankind and He'll not hold you accountable for the health and comfort of hurting people. It's enough to care for yourself and for your immediate family and friends."

Truth is, harsh judgment is reserved for those who fail to feed the hungry, take in the stranger, clothe the naked, and minister to the sick and imprisoned (Matthew 25:31-36).

6. God excuses our "little" sins. "It's only the big ones that count," declares the deceiver. "God's not going to get excited about a little cheating here and there. Or a bit of gossip. Or a little white lie."

Truth is, God hates sin, all sin. He is holy and He demands that we be holy, too (Psalm 45:7; Ephesians 1:4; 1 Peter 1:16).

7. We can stay close to God without daily Bible study and prayer. "It's okay," Lucifer intones, "you can skip your devotions today. Lots of Christians do it. Besides, you can pray twice as long tomorrow."

Truth is, the more we stay off our knees and out of the Word, the smaller our spirits shrink. We become careless soldiers, more dangerous to the church than to the enemy (Psalms 1; 2:1-3; 55:17; 2 Peter 2:1).

8. We can get by without the church. Satan says we can make it on our own. We don't need the fellowship and worship with other Christians. Besides, the pastor is a loser, the people are ingrown, Sunday morning television is more interesting, we need our rest and recreation, we can worship God better in the out-of-doors, etcetera, etcetera.

Truth is, as members of the Body of Christ we need each other (John 13:34-35; Romans 12:4-5; Ephesians 4:15-16; Hebrews 10:25).

9. We can live without dying. "You'll experience true victory," the hideous lie goes, "if you'll only try harder. Abundant life comes to those who strive after perfection with white-knuckled determination."

Truth is, a seed must die in order to bear fruit. The abundant life of Christ—the fullness of God's Spirit—belongs to those who, by faith, are dead to self and alive to God (John 12:24; Romans 6:5-11; Galatians 2:20).

Nine lies. And so many more. Thank God for the Truth! □

G. ROGER SCHOENHALS is a former editor of *Light and Life*. He now resides in Seattle, Washington, and does freelance writing.

Reprinted from *Light and Life*, September 1981.

HOLINESS

by JOHN W. MAY

THIS is what the Bible says. When Jesus delivered the Sermon on the Mount, which has been termed "the platform of the New Dispensation," He began it with beatitudes. The word is from the Latin meaning "blessed" or "happy."

In the sixth beatitude the Lord declares that the pure in heart are happy for they shall see God. Matthew Henry says, "This is the most comprehensive of all the beatitudes; here holiness and happiness are fully described and put together."

"Blessed" is used 55 times in the New Testament and 9 times in this section of Scripture. The pursuit of happiness engages the major portion of time with all of us; not just fun, but inner happiness. This goal is not unjustified, for the Lord himself wants us to be happy. Happiness makes a whole man and it is vital that we find the secret of happiness individually and socially.

Everyone wants to be happy. Dr. E. Stanley Jones once wrote of a man who had to have a glass eye. He said to the doctor, "If you have to give me a glass eye, please put a twinkle in it."

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.

This trait is especially necessary spiritually. Sin leaves nothing but a bitter taste, but holiness is happiness. In his commentary, Wheldon said, "Here is a trait of character which God's Spirit alone can produce. This is sanctification."

There is no such thing as sour holiness. Obviously, there are sour people in the world but true holiness brings inner joy.

If sanctification does anything for anyone, it gives them a deep-down knowledge that it is well with their soul. This is not to say that we will never battle depression, despondency, even sometimes despair. Some great people of the world have had to fight these. But sanctification is given that we might have victory, and that abundantly.

Happiness springs from purity of heart. The need for deliverance from the pollution of sin is made crystal clear to every Christian. Someone wrote, "Dear God, this loose lascivious face, / That leers here in my soul— / Won't you smash it with your cross, / And make me pure and whole." Holiness is heart cleansing. What the new birth does in dealing with the acts of sin, sanctification does with the taint of sin, and the result is victorious life.

A contributing fact is that holiness is character changing. While the basic composition of man is not changed in the second blessing, his character is. Uncle Bud Robinson testified, "When I was a sinner, God frowned on me; in my justified life He smiled on me; but in my sanctified life He laughs all over my soul."

Holiness is also life challenging. With it comes a new philosophy of life, new aims, new goals, new prospects, new activities. George Allen Turner wrote that an ingredient of holiness is simplicity. "It places



Dave Anderson



Wellschicht



Janet Anderson



Dave Anderson



Dave Anderson

IS HAPPINESS

pleasing God on a higher plane than pleasing men. It is free from the pride of face, of race, of place, and of grace."

The life-challenging aspect of holiness must have been what Moody felt on a New York City street and what P. F. Bresee felt at his own altar in a little Iowa town. It is the "more than conquerors" experience of divine grace.

Jesus described holiness as a possession now. The pure in heart *are* happy, not *will be*. Holiness is not an experience reserved for heaven but for believers everywhere, anywhere, and now.

Holiness is nothing if it does not involve the whole of man in the whole of his life. It is in the everyday grind of earthly activities that the principles of holy living are put to the test. It must be an experience that works where we live, where we work, and where we play on a 24-hour basis. Holiness must operate in the minor irritations of life as well as the major crises if we are to live spiritually successful lives. Jesus said concerning His people, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

The other beatitudes support this one in the earthly aspects of happy, holy living. There are no poor in heaven. There is no mourning in heaven. The meek shall inherit the *earth*. Peacemakers would have no work in heaven. There is no persecution there, nor false accusation. We need the experience now, and it is given for today.

This is what the expression "see God" means. In holiness we acknowledge, know, experience, and possess God, and He possesses us.

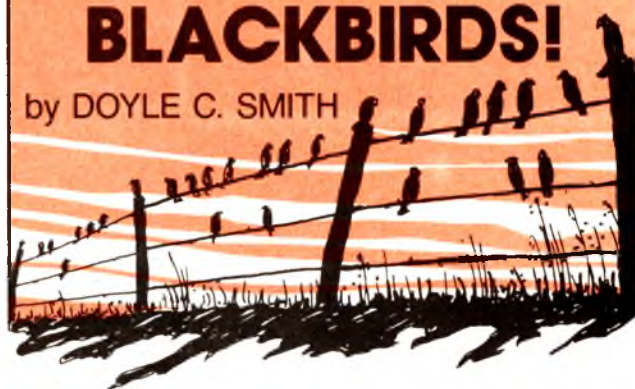
But if it is for today, it is also for tomorrow. Old-timers used to speak about a little heaven to go to heaven in. Sanctified people are not only going to heaven, but are also going to heaven happy. □



Dave Anderson

THANK GOD for the BLACKBIRDS!

by DOYLE C. SMITH



PAUL AND MATTIE LORD ARE FARMERS near Wrightsville, Ga., and some of our close friends with whom we correspond. Paul is a Methodist but shares a good bit of his churchgoing with Mattie, who is a devout Christian and Sunday School teacher in the Wrightsville Church of the Nazarene.

In a recent letter from Mattie, she said that her husband came in one evening very depressed and said, "Mattie, I don't know what in the world to do; the worms are eating those soybeans up, and I don't see any way to get money to pay for spraying."

She said to him, "I do! Paul, tell the Lord about it; He knows where the money is. I'm going to pray about this; you had better pray too."

The next morning, she then related, Paul came in all smiles saying, "Mattie, I wish you had gone with me this morning. The blackbirds have just covered those fields like a black cloud. They're not hurting a thing, just dipping down and eating those worms."

Mattie replied, "Well, praise the Lord! He didn't need money to do it, He created His birds for these purposes. That's the way He feeds them, but the worms were your problem and you had to commit them to Him first."

For the rest of the warm season the birds would roost each night in a nearby pasture only to return to Paul and Mattie's field the next day.

The letter continues, "You know, we still haven't had to spray those soybeans. Our neighbors are spraying around here every week, but I don't believe we will have to at all. They can't understand why the birds cover our fields but leave theirs alone."

When Margaret read that, she wrote in the margin, "A modern-day miracle." My thoughts were, "The same God who sent the ravens to feed Elijah sent the blackbirds to preserve the soybean crop for Paul and Mattie Lord."

The sequel to this was another letter at harvesttime in which Mattie wrote, "They (her husband and son) lack a few days work to finish up the soybeans. The Lord really blessed us this time in farming."

They never had to spray! Thank God, He still answers prayer. □

DOYLE C. SMITH is superintendent of the East Tennessee District and resides in Chattanooga, Tennessee.

Holiness Heritage



SERMON

INESCAPABLE ALTERNATIVES

by JAMES B. CHAPMAN

Text: *“Every one shall be salted with fire.”* (Mark 9:49)

JESUS had been separated a little from His disciples that day. Perhaps He had walked a little in advance of them, and they had come in a body behind Him. And, as usual, they had been professing their love for the Master, and each claiming to be a little more entitled to His regard than the others. The occupation seemed innocent enough while they were alone. But when they all came into the house Jesus asked, “What was it that ye disputed among yourselves by the way?” And in the Master’s meek and gentle and unselfish presence, their little wayside debate looked so small and out of place that none of them would state its subject, let alone defend its progress and conclusions.

Then Jesus set a little child be-

fore them and made it the emblem of true goodness and true greatness, and the conference became more and more embarrassing. At last John sought to divert from the painful subject by injecting a little report of their evangelistic activities. “Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followed not us.” Now, the apostle seemed to think he would receive enthusiastic commendation for himself and the others because of their strong party spirit, but here again they were mistaken. To the Master saving souls was more important than a mere question of credit. If a man can save souls, let him save souls; for souls are more important than any other thing of value.

All this led up to the Master’s presentation of the inescapable alternatives of which we are to speak tonight. He commenced with warning regarding the fire of hell that awaits the finally impenitent. He emphasized the unspeakable horror of final rejection. But then there might be some who would think to escape having anything whatever to do with God and religion and destiny. So the Master observes, “Every one shall be salted with fire.” And with all the explanations that have been offered, none seems quite so in keeping with the general tenor of the Scriptures as that given by Dr. Godbey. He thought a little better translation would be, “Every soul shall be salted with fire,” and then goes on to say that there is heavenly fire for burning out sin and purifying the heart, and there is hell fire for the tormenting of the finally impenitent; and that every soul shall receive one or the other. Every soul must either present himself to God for the fullness of the gospel blessing, the fiery baptism with the Holy Ghost, or, in the end, he will go to hell, into the fire that never shall be quenched.

I think it was D. L. Moody who used to tell of the man who stood on the deck of the sinking ship with a bag of gold in each hand. The captain of the last lifeboat offered to take the man on board if he would leave his gold behind. But the man, being a miser, held on to his gold and sank to the bottom of the ocean with it. And it is like that with sin. We must either turn it loose or perish with it. And this does not apply to simply the practice and guilt of sin, but also to its defilement and pollution. No sin can ever enter heaven. Hence it is get rid of sin—all sin—or miss heaven.

Fire is always the best provision against fire. On the western prairies, it is said, when one found himself about to be overtaken by the prairie fire that traveled at the speed of a race horse before the high wind, there was yet one last resort. He could not escape the fire by outrunning it, and he was powerless to extinguish the fire. But he could strike a fire of his own and stand on the burnt-over ground behind the blaze and the big fire could

not reach him, having nothing combustible on which to feed and travel. And that is our best way to become immune to the tormenting fires of hell. That is to get the refining fire of the Pentecostal blessing to burn out everything combustible in our hearts and then that other fire cannot reach us. Such a one "shall not be hurt of the second death."

There are many types of the Holy Spirit in the Bible. But fire represents His deepest purging work. Water can wash to a certain degree. But fire goes much deeper. Water may cleanse every outside defilement, but fire alone will purge away the inner dross. Water is typical

of the regenerating power of the Spirit, but fire is the emblem of His sanctifying work.

The Bible teaches that only the pure in heart shall see God (Matthew 5:8), and that without holiness no man shall see the Lord (Hebrews 12:14). No one is bound to go to heaven, but whoever does go must be rid of all sin and go there holy. "Sin can never enter there." Yes, it does sound radical, but there is no escape from the conclusion that it is in the ultimate sense, "Holiness or hell."

This is not to be interpreted as meaning that everyone must believe in the theory or doctrine of holiness just as I do or go to hell.

One can believe in it just as I do and still go to hell. No, it is not the theory, but the fact of which we speak. Sin cannot enter heaven. So it is get rid of all sin or miss heaven. It is be baptized with the fiery baptism with the Holy Ghost or be baptized with the fire of hell. No sin can enter heaven; the fire of the Holy Spirit is the only means for getting rid of all sin; whoever does not get rid of sin will finally go to hell. "Every soul shall be salted with fire." □

Editor's Note:

Dr. J. B. Chapman served our church as pastor, evangelist, teacher, college president, editor, and general superintendent. Few men, if any, had greater influence over the entire church.

This sermon is excerpted from *Camp Meeting Sermons*.

NAZARENE ROOTS HALDOR LILLENAS



"The song service is not merely an introductory prelude to the worship service; it is indeed a part of it. How often we come to the place of worship with our minds filled with thoughts which are foreign to the worship of God! . . . All these [thoughts] clamor for our attention at a time when we should give whole-hearted attention to the worship of God. Our hymns and songs assist us in arresting our thoughts . . . to concentrate on things divine. Music lays hold of the emotions of man, purifies them, and brings them to bear with tremendous impact upon the will.

"Music is an emotional outlet, a means of expression; it can be a poured-out ointment at the feet of our beloved Lord. Truly, our services would be impoverished if all singing were eliminated. We might read our hymns in unison or responsively, and get much good from [them]; but unless these hymns are sung, much of their power is lost . . . if this be so, let us give more careful and prayerful attention to the planning and rendition of our songs and hymns." From "The Importance of Music in Divine Worship" by Haldor Lillenas in the *Herald of Holiness*, 39:16, June 26, 1950.

Haldor Lillenas published more than 4,000 of his own songs during a ministry that profoundly impressed the worship of our people. After joining the Church of the Nazarene in 1908, he attended Pasadena College, after which he served as pastor and evangelist for 15 years. In 1924 he founded the Lillenas Music Company in Indianapolis. This became the music department of the Nazarene Publishing House in 1930, with Lillenas as manager and music editor. During the next 20 years, Lillenas oversaw the publication of at least 12 major Nazarene hymnals and songbooks, in addition to untold numbers of special music materials. □

STEVE COOLEY, Director of Archives

WHEN GOD NUDGES

by LOLA M. WILLIAMS

SCARCELY HAD GENE AND SUE MOVED

the last piece of furniture into place before a rap sounded on the door. Their visitor smiled and introduced himself. "Hello. I'm Rev. Williams, pastor of the Church of the Nazarene here in town. I'd like to invite you folks and your little daughter to our services."

Dumbfounded to have a Nazarene pastor, of all people, standing on their doorstep that particular day, they invited him in. Once inside he assured the young family they would be most welcome at the church. He told them they would find our people warm and friendly.

That was just what the newcomers needed—friendship. Impressed by his personal interest in them, they indicated they would attend in the near future.

They did come, not once but several times. Sometime later they both renewed their relationships with the Lord. They became faithful members and took places of leadership in that small congregation.

Often they would remark how amazed they had been to have a Nazarene pastor call their first day in town. Of course they did not know the rest of the story.

It all started with a phone call to the parsonage. A man's voice said, "You don't know me but my name is Jim ——. I work in Momence but I live in Kankakee and attend a Nazarene church there. I just felt I should call you about some friends of mine who are moving from Indiana to Momence today. Gene and Sue Lincoln have a Nazarene background but they are young

and rather shy. I'm afraid they may not go to a new church on their own."

He gave me Gene and Sue's address and said, "Would you ask your husband to call on them soon?" As an afterthought he added, "And it might be best if he doesn't mention my name."

When my husband, a bi-vocational pastor, came home late that afternoon, I relayed Jim's message. Walter listened and nodded. "All right. I will get over there sometime within the next few days, but not today. I'm extremely tired."

A short while later, however, he had changed his mind. "I believe I will call on them today after all—right now—before we have supper. I have a strong feeling I should get down there as quickly as possible." And so the Lincolns had their first caller in their new home.

What if Jim had ignored God's nudge to phone us? What if a work-weary pastor had brushed aside the urge to visit them that very day? For Gene and Sue it might have meant the difference between getting grounded spiritually or dropping out of the church scene altogether.

When God prompts us to action He is then obligated to help us, and He will. In His Word He promises never to leave or forsake us. He will equip us for the task and go before us to prepare the way.

His nudging may come at what seems to our human reasoning an inopportune moment, but God's timing is never off. One day He spoke to my mother. "Viola, I want you to go see Juanita—today."

Surprised, she at first replied, "Today?" But Lord, if I go I would have to walk and it's over a mile to her house. I'm not feeling too well today. And besides, the weather is bad. I'll go tomorrow."

But the Lord was persistent. He continued to prod Mom until she finally said, "I'll go today if You say so."

When she reached her destination, Juanita was overjoyed to see her. "Oh, Mrs. Thomas!" she said. "You came out on this awful day just to see me? I've been

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down in the dumps. I was about to give up trying to be a Christian because I thought nobody cared."

She was a rather wobbly believer and needed lots of extra encouragement. What if Mom's spiritual ears had been calloused to God's voice?

Sometimes when God says "Go" we may know the person quite well, as Mom did Juanita. We may at least have names to work with, as with Gene and Sue. At other times He may direct us to total strangers.

A minister friend of ours had been trying all afternoon to call on his parishioners, without success. No one seemed to be in that day. About to give up and go home he felt the Lord impressing him to go to a place not on his original agenda.

When the lady answered the door, he told her he was a minister of the gospel and felt led to stop by her house. Eagerly inviting him in, she began to pour out her troubles. "I've been feeling about as low as a person

can get. Things have gone from bad to worse for me. Today I hit rock bottom. I decided to take my own life—but I sent up one more plea for help. I'm not a praying woman but I called out to God, if there was a God, to send me a minister today to help me."

Sensing the leading of the Holy Spirit, the pastor was soon able to lead this desperate lady to Christ. Here was a soul plucked from the very fires of hell. What if he had failed to listen when God spoke?

What would become of the Genes and Sues, the Juanitas, and others if, when God nudged Christians to action, we said, "Not now, Lord. I'll go another time." These people had need of spiritual guidance at specific times in their lives. Perhaps "some other time" would have been too late for them.

Instead of saying, "But, Lord . . ." when we feel His divine nudge against our backs, how much better to say, "Here am I. Send me" (Isaiah 6:8). □

BRAIN TUMOR COULDN'T DEFEAT HIM!



by TED R. HAMBRICK

WHAT A GLORIOUS YEAR WAS 1982. As my family and I enjoyed Christmas, with all its excitement, I reflected upon a friend and fellow Christian who died during the year. My friend Jack had fought a bitter battle with brain cancer, but he trusted in the Lord and in His wisdom to the end.

I first met Jack when I was hired as a correctional officer at the Federal Correctional Institution in Ashland, Ky. Jack's reputation preceded this meeting. Jack was a rough, funny, and sometimes crazy former marine. When he walked into the room, all conversation ceased. He took the whole show telling of his shenanigans. In spite of all this, everyone liked him, from the warden on down to me.

Let me share a typical incident. Jack was called into the Captain of the Guard's office to be reprimanded for something he had done. During the conversation the captain asked Jack to move closer. Jack stood up, climbed on the captain's desk, and asked, "Is this close enough?" Had I done something like that, I would have been carried from the place in a straightjacket and placed in a rubber room.

Jack had a terrible reputation for drinking and spending much of his time in nightclubs, but I remember the day Jack came to work different. Oh, he was still funny, but his material had changed drastically. He was talking about the Lord. From that day on I can never remember being with Jack that he didn't share Jesus Christ with others.

After a short while Jack was called to the ministry. Suddenly he was stricken with seizures. At times he would forget what he was saying or doing. Tests showed that he had a tumor at the center of his brain. In just a short time he was scheduled for surgery to remove the tumor if at all possible.

I went to visit Jack the night before his surgery. I expected to find him depressed and frightened. Instead, Jack was in the lobby entertaining other patients. He was telling them and their visitors stories and jokes.

I visited with Jack for a brief time in his room. As I said good-bye I felt that I was telling him good-bye forever. Jack followed me back to the lobby and continued his entertaining.

The surgeons found a massive tumor in Jack's head and removed what they could. The family was told that he had only a few months to live. That didn't slow him down. He insisted that the Lord would heal him and refused to doubt it.

The Lord did heal Jack for four years. He lived a normal life with all tests clear. Jack went to Bible college in Circleville, Ohio. He preached at a small church there. Everyone who knew him was touched by his testimony.

As suddenly as the tumor had left, it returned. This time God didn't intervene, but Jack held on to his testimony of the love of God. He never blamed God, and he praised the Lord until the end.

Why did God not take charge and stop this good, kindly man from dying? I don't know the answer. I can only see the results of Jack's ministry. I have never seen so many people touched in a dying situation. I do know that I am a stronger, more dedicated Christian because of Jack's strength in his suffering. □

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The Holiness to Which God Has Called Us

by JOHN F. HAY



THE CLEAR, challenging call of God to every Christian is echoed in 1 Thessalonians 4:7-8: "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." It is as impossible to evade this call of God to holiness, and remain true to Him, as it is to ignore the Ten Commandments. Since God knows distinctly what He wants for us and from us, He issues this call to holiness. No man-made theory or theology can silence this call of God without doing injustice to people. When one finds himself at odds with holiness, he is in conflict with God, as 1 Thessalonians 4:8 declares. We need to hear it often, "Therefore, he who rejects this instruction does not reject man but God" (NIV).

As we consider this inescapable call of God, we need to understand what is involved in the holiness to which He has called us. Just as the call of God is clear, so is the biblical explanation of that call.

First and foremost, this call to holiness is a call to a work of God in us. First Thessalonians 5:23-24 gives it to us straight: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Holiness must begin with this sin-cleansing, sanctifying work of God in the heart. This is a work that only God the Holy Spirit can accomplish. In consistency with all Scripture, it is an instantaneous second work of God in the heart of believers, known as entire sanctification.

Try as he may, man cannot make himself holy. The attempt to be holy without this heart-purifying work of God is nothing short of pharisaism—nice on the outside but corrupt within.

Literally, entire sanctification is God's response to man's full surrender or consecration. Sanctification does not occur until God does His heart-purifying work, which we accept by faith.

The holiness to which God has called us is to be patterned after His holiness. In other words, He is our model for holy living. He has said, "Be ye holy; for I am holy" (1 Peter 1:16). This is not a demand to be as holy as God, but an insistence that one be holy like Him.

Too many have inferior models in this area of holy living. When we look to others, we will be disappointed or even disillusioned. However, God is the perfect pattern of holiness.

When He is the pattern, we can rest upon His leadership and directives as revealed in consistency with His written Word. This will lead one to ask such questions as, "What would He do?" "What would He say?" "How would He handle this situation?" "Would He go there?" "Would He be pleased with this attitude or action?" "How would He react?" "Is this consistent with the nature of God, as revealed in His Word?"

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We do not discredit the value of good human examples, but they are inferior models. He did not say, "Be ye holy for Abraham, or anyone else, is holy," but "I am holy." He is our pattern, as revealed in Christ. Just as good parents take delight in their children being like them, so God desires that we be holy like Him.

Also, the call to holiness is a call to a holy life-style. This cannot be refuted in light of 1 Peter 1:15, which states, "Be ye holy in all manner of living" (ASV).

A holy life-style incorporates the fact of living free from willful acts of sin. There is no room for sinning in the life of holiness. Romans 6:22 makes this very clear: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Positively, a holy life-style includes complete commitment to God and His known will. Commitment must be an ongoing process as the unknown becomes known. There are multitudes of smaller "yeses" that follow the one big "yes," which was said to God at the moment of entire sanctification.

Also, the life of holiness is manifested by the fruit of the Spirit, as revealed in Galatians 5:22-23, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control. This fruit may be in varying stages of ripeness or maturity, but it must be there, and moving toward full maturity.

Negatively, love for the world and all that would identify one with worldly trends and philosophers, is to be avoided in a holy life-style. There is a biblical separateness in holy living. In addition, God's Word cautions us to avoid the very "appearance of evil" (1 Thessalonians 5:22).

There is a danger of overreacting to emphasis upon "externals," and even rejecting God's desire for a holy life-style. We are to seek to please God rather than ourselves in our deportment.

Finally, God's call to holiness is a call to an experience that satisfies. Hebrews 13:9 calls attention to the fact that "it is a good thing that the heart be established."

Holiness of heart and life is the only condition that satisfies the demands of God for mankind. To live in a lower spiritual state is to live displeasing to God.

The God-implemented longing for satisfaction is met in the experience of holiness. When one has been sanctified wholly, he can rejoice with Floyd Hawkins, who wrote these words: "Oh, I have found it, the Crystal Fountain, / Where all my life's deep needs have been supplied; / So freely flowing from Calv'ry's mountain, / And now my soul is fully satisfied."

This satisfaction is reinforced by the witnessing Holy Spirit. God promises, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

The call of God to holiness is continuing to go out. Our response is to be one of reception and rejoicing, not one of rejection. The call cannot be separated from the Caller. He is the One who sanctifies wholly and enables us to live a holy life. □

THE WILLING SLAVE of ALL

by ROSS W. HAYSLIP

THE TERM "SLAVE" IS NOT A FLATTERING ONE. We have been indoctrinated by Harriet Beecher Stowe's dramatic pictures of American slavery in *Uncle Tom's Cabin*. The evils of slavery have been successfully attacked over the years by statesmen like Wilberforce and Lincoln. The very word *slave* has an evil connotation to our ears.

Jesus not only used this unsavory term but He also attached the qualifying word *willing* to it. "Whoever wants to be first must be the willing slave of all" (Matthew 20:27, NEB). Servanthood is not only implied, but a voluntary assumption of this role is also demanded. We further read in Matthew 20 that the Son of Man did not come to be served but to serve, to the extent of giving His life as a ransom for many. Not many of us will be challenged to this extent of service, but we are to serve as fully as we can both our God and our fellowmen. The unlovely and unappreciative are also included in this group.

The life of our Lord was one of service and a perfect example for us to follow. The most miserable people in the world are those who think only of their own affairs and go on their selfish ways with little or no thought for others. They are greatly to be pitied and need our prayers even more than those who have little or none of this world's goods.

Jesus moved in all areas of life serving all who had need of His ministry. His service was given with love and joy, cheering people on their way and reminding them that He was in their midst for service. He has left us a gracious example. Let us follow in His steps. □

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GROWTH

O Lord, decrease in me
the love for things.
Increase my love for
your children on earth;
so that as Christ always
helped people, I may also give
myself to others.

—CHARLOTTE CARPENTER
Sabetha, Kansas

HANDLING CRITICISM POSITIVELY

by LINDA J. BURBA

PAINTING THE WALLS of that classroom with two colors instead of one is tacky, just plain tacky."

"Who omitted my son's name from the list of college

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students in Sunday's bulletin? That is absolutely inexcusable when there was room for much less important information!"

Criticism in the church—how does the sanctified believer handle it?

It would be easy to dismiss the problem of critical spirits with the observation, "It shouldn't happen in the loving atmosphere of the church." Experience proves, however, that it does. Criticism exists and undoubtedly will as long as churches are made up of people, people of diverse backgrounds, personalities, attitudes, and opinions. It is an unpleasant problem, but one from which the Spirit-filled Christian can learn.

The above opening comments are typical of hurtful, judgmental statements made in the realm of the workings of a church. What is one supposed to do when attacked with such opinions?

First, wait. *First, You Cry* was the title of a book published a few years ago about a woman's reaction to finding she had cancer. The title reveals a truth about human reaction to adverse occurrences in life: One's first reaction almost always includes some type of emotional response. Criticism can be categorized as an adverse occurrence, and the reception of it may bring varying types of emotional response.

Therefore, since few rational, logical decisions can be made during an emotional upheaval, it is advisable to wait for emotions to subside before responding to criticism. Occasionally, in the waiting period, the criticizer may recognize his own erring spirit and ask for forgiveness.

Often, however, this does not happen. The wounded party, cooled down and ready to listen to reason, should go to the Author of Reason in prayer.

How does one pray? First, one may tell God his own honest feelings about the situation. God knew each of us before birth (Psalm 139); He certainly knows the truth about our inner feelings. If one is hurt, angry, confused, wounded, he may as well admit it, face it in prayer, and let God begin the healing process.

Second, one should ask for God's wisdom in the situation. He knows the setting for the attack. He also knows what He wants His people to learn from it.

Next, one is to ask for God's blessing on the criticizer. "Pray for them which despitefully use you, and persecute you," is a command, not just a suggestion, from Jesus (Matthew 5:44).

Fourth, forgive the person for whatever damage he has caused. This is another important teaching of Jesus—that one cannot be forgiven by God until he forgives anyone who has harmed him (Mark 11:26).

When this has been accomplished, one may search God's Word to find direction for resolving the problem.

Then, consider one's response. Observers of human behavior describe two basic reactions to danger—flight or fight. Fight infers conflict. In the church, ongoing conflict brings division. However, there are times when a cool, rational, planned meeting may be desirable between two parties to talk about irritating differences. If the situation is serious enough to warrant it, a third, uninvolved person may listen to the discussion and clarify problem areas.

The most common situations involving criticism in

the church, on the other hand, may best be responded to in the second manner—flight. Flight from criticism does not necessarily mean running from the situation, quitting one's church positions, or attending another church. Rather, we use it in terms of ignoring the comments *after* one has properly blessed the criticizer and forgiven him in prayer as described earlier. Many critical utterances in the church simply do not merit the task of tracing them down and confronting the offending party.

In this regard, one may ask himself honestly—without spiritual judgment or inward character assassination of the other person—“Is this someone whose life is a source of wisdom and strength to me?” If so, weigh the criticism. If not, quickly dismiss it.

Second, ask yourself, “Does this person live out what he is criticizing in me?” For example, one should not get hurt over a comment on one's parenting ability when the observer has no children of his own.

Third, ask yourself, “Is criticism the usual reaction of this person when anyone disagrees with him?” In other words, if this is the first time the accuser has been known to speak out on an issue, one may want to listen. However, if this is a predictable pattern of his

behavioral defense mechanisms, one may not need to lend as much credence to the complaint.

When the criticism has been dealt with in one's own spirit, the concluding question is, “What can I learn from this experience?” First, one should look for the germ of truth found in the criticism. Is there need for improvement in the area criticized? William S. Deal observes in *Problems of the Spirit-filled Life*, “It is fortunate that we do not all have the same faults and yet that there are enough similarities to keep each one humble as he thinks of his own.” Thus, it is painful to admit one's own failings but so easy to see those of the criticizer.

Finally, when criticized, we should remember that our worth is not determined by the opinions of others. Thomas à Kempis exhorts, as though God himself were saying, “Let not thy peace depend on the tongues of men; for, whether they judge well of thee or ill, thou are not on that account other than thyself. Where are true peace and true glory? are they not in me?”

In this way, the problem is brought before God in the beginning, and left with Him in the end, for it is He, and He alone, the sanctified Christian is obligated to please. □

A Touch on the Shoulder by RAYMOND C. KRATZER

THE MYSTERY OF TOUCH as a means of communication, of encouragement, and even of healing has been demonstrated in myriads of ways. The healing of a woman Matthew tells about (chap. 9) is a demonstration of the power of touch. This woman's illness had baffled physicians and had depleted her resources in her efforts to find healing. But in that electric moment when she timidly touched the hem of Jesus' garment, she was instantly cured. Likewise, the Great Physician touched blinded eyes, fevered brows, and deaf ears, and immediately restoration was complete and permanent.

The touch of a mother's hand upon the brow of a sick child, or the touch of a friend in times of sorrow or disappointment, is like a healing balm or a gentle breeze to ease the situation. In times of indecision, when a soul is in need of the Savior, often the touch of someone who is knowledgeable about the spiritual need is all that is necessary to propel a person onward to spiritual success.

For example, recently some Christian ladies in a soul-winning church became concerned about the spiritual needs of a new friend. They had invited her to attend their church, and then they began a ministry of prayer and concern, eagerly looking for just the right approach in confronting her with the gospel.

In situations like this, it is often difficult to speak directly to a person about his need of Christ. And many

times God must work in mysterious ways to answer the prayers of those who yearn to bring souls to Jesus.

Providential circumstances placed the prospective Christian in a Sunday night service near the aisle, with her concerned friend sitting beside her. At the close of the pastor's message, he opened the altar, inviting people to come and pray. In his remarks he suggested that some might need guidance in some decision or courage to face some problem or to become a Christian.

The Christian worker had been rather discouraged that week, and felt she should go to the altar and pray for fresh victory. So she touched her new friend on the shoulder, a polite way of asking access to the aisle. To her surprise, this lady stepped out and knelt at the altar, praying to be saved.

The Christian worker was overjoyed as she prayed for her friend. She forgot all about her own problems in the presence of one who found Christ in saving grace. Later, in conversation with another one of the soul-winning trio, the new convert confided that the *touch* on her shoulder was just what she needed to impel her forward to find the Savior.

The donor of this touch was completely unaware of this, but God had used the mystery of touch to bring to fruition the combined concerns of His workers for a lost soul.

We may wish that God would put His finger of love upon our unsaved friends who linger undecided. But He wants us to be His fingers, touched by His Holy Spirit, to constrain the unsaved to seek the Lord. □

RAYMOND C. KRATZER is a retired elder and former district superintendent, now residing in Yakima, Washington.



Kristi Teaches Devotion

by STAN MEEK

THE POPULARITY of James Herriot's books today not only attest to his unusual ability as a storyteller but also to the powerful emotions people have toward the animals in their lives.

When I married my wife, I thought sure I was going to hear the words, "Will you take this woman, her paint horse and shadow dog, to be your lawfully wedded companions?" For this reason, plus, I confess, my own affinity for animals, we have had a dog or two for most of our 31 years of marriage. Each one has loved and been loved and has added an extra dimension to our lives.

Herriot's books have also served to remind people that the Lord God made all creatures, great and small. If the Lord made them, who can doubt that all these creatures hold valuable lessons for one another?

For several years now, one of God's marvelous creatures has been teaching us a valuable lesson in a supreme Christian virtue—devotion. Better than pedagogical instruction, it has been devotion illustrated.

When we acquired Kristi, we had to drive 200 miles south to pick her up—a cute four-month-old German shepherd puppy. Although Kristi was none too excited about going with her new owners, the long trip home lying on the floorboard of the car at my wife's feet helped to determine the direction of her devotion forever.

The scent of her new master, combined with petting and feeding from her hand, fixed her loyalty to my wife. It's something like that with the Lord's disciples. Once we've drunk in the scent of the Rose of Sharon and have received His provisions of love and grace, can we ever have a different Master?

Close observation of the relationship between Kristi and her master across these several years has revealed a few secrets that could help any disciple deepen his devotion for the Master.

First, *Kristi keeps her master in sight*. She lays where she can always see her. If her master changes locations in the room, she relocates too. If her master leaves the room, she follows. When her master goes to bed for the night, Kristi plops down on the floor right beside her

bed. She will be there until her master arises.

If Kristi loses track of her master for even one moment, she is obsessed with finding her again. Such restlessness is a sight to behold. Her nose lifted, she agitatedly races from room to room until she finds her master again. When she finds her, there is an explosion of joy that simple canine muscles and sinew can hardly contain.

What disappointments, frustration, and pain Christians could be spared if they were as careful to keep Christ in view, to follow Him, and to be satisfied only when near Him. If having lost Him, even for a moment, they were consumed with such a relentless pursuit of His presence, there would be far less backsliding.

Kristi also maintains a steady devotion because *she is not distracted with secondary loyalties*. You see, Kristi loves me too, but she has only *one* master. When we've been away and return, it's easy to discern who she's most delighted to see. She rushes right past me and everyone else in the family to her master's side, and there it is—that explosion of joy again!

STAN MEEK is the pastor of the First Church of the Nazarene in Dodge City, Kansas.

Kristi loves to eat and play, but she loves her master best of all. She would like to have her master standing by her side while she wolfs down her two cans of dog pellets each day, but since her master has other things to do, Kristi keeps one eye on her food and one eye on her master. If her master gets too far away, she trots back and forth, stringing a few pellets along the way. She just can't bear to lose sight of her master.

The lesson for disciples here is simple. Love Jesus best of all—better than job, better than pleasure, better even than family. There can be no secondary loyalties disturbing one's dominant devotion.

Kristi's devotion is also demonstrated by a *supreme desire to please her master*. Nothing makes her happier than to hear the words, "Yes, you're a good dog," spoken with that special tender tone that marks a true dog lover.

If Kristi does something only "naughty dogs" do, however, her canine self-image sinks to its lowest level. If there's ever a time when she

doesn't want to see her master's face or be in her master's presence, this is it. Sometimes, when she's been particularly bad, she even hides.

Christian, have you ever been there? Disobedience does something drastic to devotion and discipleship, doesn't it? No wonder Adam and Eve hid themselves. On the other hand, can anything compare with the consciousness of His approval?

Most of the time Kristi's devotion is characterized by *instant and complete obedience*. She listens for her master's voice and commands. She loves to be put on a leash, to heel, to come, to fetch, to follow, to stay. To Kristi, there is no bondage in *the leash*—only liberty and joy and satisfaction.

Christian, how do you view the Lord's leash? Do you chafe, or is it a challenge and a delight? Do you find your greatest fulfillment in following Him closely? In going and coming as He directs?

Kristi has demonstrated a devotion that is fine-tuned, too. She

studies her master's face. Those keen, intelligent shepherd eyes scrutinize every expression. She responds even to her master's moods. It is not difficult to understand how a dog can detect distress and will protect its master.

Devotion, if genuine, will stand the severest of tests. It will last. We never question whether *Kristi's devotion for her master is undying*. If past loyalty proves anything, she would fight to the death for her master's welfare and honor.

One dog authority writing on this breed said, "In relation to man he does not give affection lightly; he has plenty of dignity and some suspicion of strangers, but his friendship once given is given for life."

Devotion, illustrated by one of God's creatures, has ignited a new prayer flame in my heart. "Lord, give me the kind of devotion exhibited by Kristi—deep, undisturbed, and undying devotion for You. Let it be the axis upon which all else in my life turns. Let me be suspicious of anything that seeks to disturb that devotion. Amen." □

Book Brief

THAT UNFORGETTABLE ENCOUNTER



DAVID S. MCCARTHY
author



WHAT A GOODLY HERITAGE HAVE I, as daughter of a Swede who loved the Lord! Glance through our hymnal and you will see that the concept of God as Father, Friend, Helper, and daily Companion is woven throughout early Swedish hymns, coupled with testimony of the joy of knowing the Savior, as well, as a Friend by one's side. The teaching rubbed off on me. I recall singing "Jesus, the Friend of the Children Is He" at the funeral of a missionary's child—a song we had often sung at his request in my little one-room school.

Jesus—our Friend! What a blessed truth to pass along to those who follow us!

Strange, then, that David S. McCarthy would discover in a young adult Sunday School class he surveyed that most of them believed Jesus, if He met them, would either "chew me out" or "give me a swift kick in the pants." *That Unforgettable Encounter* is his reaction: an attempt to show Christians that the opposite was true as Jesus walked on earth and touched lives. The book is a challenge to adults "to think about an encounter with Jesus in fresh, positive terms."

Each of the 12 chapters touches on an event from the Gospels that reveals Jesus' reaction during encounters with Bible people whose names we know. The applications hit home, not with conviction as much as with appeal to "taste and see that the Lord is good." This makes it a nice pass-along book, because many people who have not responded to being hammered on the head (which some of us do need!) will respond to the call of One who wants to be their Friend.

Get an author with a good grip on Scripture truth *plus* writing skills, and a good book is born. Beyond that, the perspective of this author has the power to change attitudes and revolutionize the outlook of God's distrustful children! □

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

the editor's STANDPOINT

BROTHERHOOD

According to my little maroon-covered dates and rates book, February 19 is “Brotherhood Sunday.” Ergo, a few remarks on the subject may be in order.

The fatherhood of God does not assure the brotherhood of man. God’s love is unfailing. He never ceases to be the Father who cares for His children. But human history from its earliest chapters is a record of men’s failures to live as brothers.

Biology may produce brothers but it cannot create brotherhood. Brotherhood must be spiritual, or Cain will slay Abel, Jacob will cheat Esau, Joseph’s brothers will sell him into slavery, Absalom will murder Amnon—over and over again.

A common cause, however lofty, will not guarantee brotherhood. Judas betrayed Jesus, Demas forsook Paul, and church history is filled with sad examples of “Christians” shedding one another’s blood.

One thing alone will enable men to live as brothers in fact as well as name, their mutual love for and submission to the Father. Where the Heavenly Father’s will is

done, the earthly family will exist in peace, love, and service to one another.

The highest model of brotherhood is Jesus Christ. The Epistle to the Hebrews teaches us that Jesus was “made like his brothers in every way” in order to die for their sins. His love brought the Son of God to earth where He shared our human condition and suffered for our redemption. And this He did though He was rejected, slandered, and finally crucified by those He came to save. This is brotherhood at its truest and finest—a love that persists, forgives, accepts, and saves despite the ill-treatment it receives.

When we love God and follow Christ, brotherhood will be deeper and stronger than all our differences of color and culture, of race and religion. God’s love in our hearts will bind us together in peace and good will.

The barrier to brotherhood is not in our history but in our hearts. God can change our hearts so that we cease to hate as enemies and begin to live as brothers. □

“BUT BY PRAYER”

Speaking of a stubborn demon who afflicted a boy, grieved his father, and defied the disciples, Jesus said, “This kind goes not out but by prayer” (Matthew 17:14-21). Demonic forces do not yield easily to those who oppose them. A greater power is needed to overcome them, and we tap into that power by prayer.

Evil powers are flaunting their control over nations, homes, schools, and even churches as never before. To marshal forces for righteousness that can wrest victims from the destructive grasp of demons and demonic men, the church needs to pray as never before.

The blunt truth is, our defeats are many, our victories few, when we fail to pray. The paucity of spiritual power and the prevalence of moral compromise among the churches can be traced to one cause—we simply do not pray, or when we do, our prayers are glib and mechanical.

Even a cursory reading of the Bible will show that nothing can defeat a praying person or a praying church. But when prayer is neglected, when substitutes

for prayer are sought, weakness and collapse and ruin are inevitable.

Jesus Christ prayed and demons, diseases, and death yielded to His commands.

Paul prayed and prison, torture, and martyrdom could not break his spirit or defeat his work.

The Early Church prayed and the Holy Spirit filled and used them in the face of threatening political and religious leaders.

The power of prayer is greater than the might of demons, because prayer links fragile man to an omnipotent God. Demons and men have nothing to fear from prayerless churches, however orthodox their creeds, however crowded their sanctuaries, however flawless their rituals, however respectable their members. Demonic powers tremble before one person, the Lord Jesus Christ. Therefore, they fear those whose lives are bound to Him through prayer.

Pray and conquer. Don’t pray and fail. Those are our choices. □

Demons and men have nothing to fear from
prayerless churches, however orthodox their creeds,
however crowded their sanctuaries, however flawless
their rituals, however respectable their members.

THE ULTIMATE INSULT

To regard the church's task as purely "spiritual" is a big mistake. It's hard for people with hungry bellies to really hear the gospel when it's preached. It's hard for the homeless to welcome an invitation to worship in a beautiful edifice. The task of the church is to address its resources to the total needs of people.

Our Lord's story of the good Samaritan (in Luke 10) and His parable of final judgment (in Matthew 25) make it clear that the church is to do more than preach, pray, and pass out tracts.

We rejoice in the increasing number of churches now involved in various ministries to the bodies and minds of men and women in their communities. We pray that their vision, faith, and work will be duplicated in all our churches. The poor, the sick, the unsheltered, and the unschooled need our help, not just as souls to be saved but as whole persons with physical and material needs as well.

But when we have admitted that, and when we are implementing that, we must also insist that ministry

to bodies and minds is not enough. To ignore the spirit's needs is the ultimate insult to people. To treat human beings as if they were only mouths to be fed and minds to be trained reduces them to the level of sophisticated animals. Their paramount need is spiritual—to be saved from sin and reconciled to God—and the primary means of achieving this spiritual goal is the gospel of Jesus Christ. The first task of the church is to preach the Word and save the lost.

Hell is no less tormenting because a man goes there from a fine home and a full table. Hell is no less horrible because an inmate there has a Ph.D. and attained success in his career. The story of the rich man in hell (in Luke 16) rebuts the notion that when we have fed, housed, and educated people, we have done enough.

The ultimate insult to people is given by churches that substitute "social action" for gospel proclamation. Either-or is not a valid option. Both-and is the way to go. □

HELPING PASTORS SUCCEED

In one of the 1920 issues of the *Herald of Holiness*, Dr. James B. Chapman has an article on "Lay Aggressiveness," which closes with these observations:

Almost any church can make a pastor succeed.

Some churches would make almost any pastor fail.

To that I say, Amen!

When I was teaching at Eastern Nazarene College, the pastor of our church on campus resigned. Soon the board met with the district superintendent to initiate the quest for a new pastor.

The next day I chatted with a professor who was on the board. "Well," I asked, "who are you going to nominate?"

"No names were discussed," he answered.

"What did you do, then?"

"We spent the whole time discussing the kind of man a pastor must be to make it here."

I chuckled. "You spent the evening sketching the portrait of a perfect pastor. Now you will discover that no one ever sat for that portrait. Did you consider asking

what kind of church we must be if *any* pastor is to succeed here?"

He looked surprised. "Never thought of that," he admitted.

After the board's next meeting, I saw him again. It was his turn to grin. "Would you believe that we spent the entire meeting discussing the kind of church we must be if a pastor is to succeed here?"

"Now you're on the right track."

If some of our churches would stop looking for superman and concentrate on aggressive holiness and service themselves, pastoral leadership would swiftly improve.

A church that welcomes honest preaching, that lives all week the Word they hear on Sunday, that prays without ceasing for its leaders, that pours its resources into evangelism and missions, that offers its criticism with reluctance and kindness, that encourages its pastor with time, money, books, and fellowship will prove invincible.

Incidentally, I became the pastor of that college church—which seems to confirm the point. □

would be a sanctuary in which any and all individuals interested in Christian holiness could find rest. Too, the vision foresaw a banner under which all interested in proclaiming the Wesleyan message could unite. It appears to me that this early dream is even more relevant today. As a student of futurism I view the opportunities and threats of the next 50 years as more significant than our Zion has ever known. Never before have we had the potential that is now before us.

To help us realize the potential, I believe it important that we continue to pursue the dream of closer relationships with our Wesleyan sisters and brothers, wherever they may be found. It is still my hope that an actual merger between the principal Wesleyan denominations can be accomplished before the year 2000, for the benefits of merger far outweigh the negatives. The gains or savings that can be realized in terms of administration, publishing, education, and especially internationalization are significant. As an exam-

ple, full merger of missions work would make immediately possible several new self-supporting districts with resulting opportunities for new thrusts in ministry. Increasing our witness to the good news of the gospel is a high goal that should cause us to merge our separate interests for the greater good.

Let's not forget that vision articulated by our founders. Let's be as willing as they to compromise structure, polity, and organizational identity for the more excellent benefits of Kingdom advancement. Let's clasp hands with all who share our vision for individual lives and societies characterized by holiness, righteousness, and justice.

Samuel L. Dunn
Seattle, Washington

STANDPOINT SHARED

Concerning your editorial "The Halfhearted Are Dangerous" (Sept. 15):

You are right in step in pointing out that "we have churches where the doctrine of entire sanctification is seldom or never proclaimed and where leading members elected to

governing boards blatantly violate our standards of behavior."

What an indictment, but what a challenge!

No doubt you will "get it in the neck" from some for publicly bringing this to our attention. Nevertheless, it needed to be said.

Back to scriptural basics or forward to scriptural basics, call it what we will, but it remains the urgent need for these critical times.

Our good people have invested their lives, talents, sweat, tears, and God's money in the church and they have a right to demand a just and fair return on their investments.

Charles C. Davidson
Brandon, Florida

BE PREPARED, NOT PREOCCUPIED

My thanks to you for publishing "Bringing Reproach on Christ's Return" in the Oct. 15 issue. I agree with Mr. Mickel on his point of view about the second coming of Christ. Let us be prepared, but let us live as if we did not expect the Lord to come today or at a certain time.

Glenn J. Sneed
Roylton, Illinois

S.O.S.

by ROSE SMITH

IT ALL BEGAN WITH AN S.O.S. We were having a special week in our Sunday School called S.O.S., which meant "Share Ourselves." We were to give of ourselves in service for others during the week.

My mother, who was 81 years of age at the time, had always been antichurch, antipreacher, and antireligion. She had strongly objected to my becoming a Christian when I was a teenager, and through the years she had refused to allow me or my husband to share spiritual things with her. She would not attend church with us.

On a Tuesday morning during our S.O.S. week, I felt very impressed to clean her house and then to press the claims of the gospel. I called a friend, told her my plan, and asked her to pray for me and Mom as I went. I was

excited and nervous as I drove to my mother's home. How would she react? Would she have a confrontation with me?

I hate cleaning house, but that morning I felt happy as I cleaned and polished. Finally I was done and the house shone. My heart was beating fast as I anticipated the next phase of my mission that morning.

Mom thanked me and told me how happy she was that I had cleaned her house. I told her to sit down, that now I wanted to share spiritual things with her. She did, and I began the gospel presentation. She admitted that she didn't have a personal relationship with Christ and wasn't sure she'd go to heaven if she died. I told her how she could become a Christian, and asked her if she would like to do so right there and then. She said, "Yes, I would like to."

We prayed together and asked Jesus to forgive her and come into her life, and He did! Mom had become a Christian at the age of 81! We hugged each other and rejoiced. I rode home on cloud nine, leaving behind a clean house and a clean heart.

Mom went to be with the Lord this year at the age of 84. How I rejoice that our church had the S.O.S. week that motivated me to go and try again to lead Mom to Christ. □

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

IN THE NEWS

PEOPLE AND PLACES



Matthew Layne Weaver has been selected in the 1983 edition of *Outstanding Young Men of America*.

Matthew received his degree in religion from Northwest Nazarene College in 1982. He has traveled extensively throughout the United States, Canada, and the Caribbean in brass and vocal groups representing NNC and also has been a member of Discovery.

Matthew is the son of Mr. and Mrs. Jack Weaver of Kent, Wash., and is married to the former Lisa Harder of Aberdeen, Idaho. He is currently minister of youth and music at the Anchorage, Alaska, Jewel Lake Church. □



Gary Dale Reiss of Overland Park, Kans., was recently selected for *Outstanding Young Men of America* for 1983.

Gary graduated from Mount Vernon Nazarene College with a B.A. in religion. He is presently attending Nazarene Theological Seminary. Gary is the son of Mr. and Mrs. Marvin D. Reiss of Tiffin, Ohio, and married to the former Tammy Foster. They have one son, Nathaniel Dale. □



Alan Nelson was selected to the *Outstanding Young Men of America*. He graduated from Olivet Nazarene College in biblical literature, 1980, traveled as an evangelist, served on staff at the Conejo Valley, Calif., church, and is completing graduate work in psychology/communication at California State University-Sacramento. He is a member of the National Speakers Association and has just completed his first book, *Love Inside Out*. Alan met his wife, Nancy, on a summer ministries tour sponsored by the general church. □

Shirley Metz Caldwell, of Nashville, was recently awarded the doctor of education (Ed.D.) degree from

George Peabody College of Vanderbilt University. The subject of her dissertation was "Family Communication Patterns; Siblings and Insulin-Dependent Children." It was a study of families with a chronic illness.

Dr. Caldwell received schooling at the Royal Alexandra Hospital School of Nursing at Point Loma Nazarene College. On completion of her master of science in nursing at the Vanderbilt University School of Nursing, she was appointed as an instructor on the teaching faculty. In 1978 Dr. Caldwell was advanced to assistant professor.

In addition to a busy professional ca-

reer, Shirley is a member of the Nashville College Hill Church board. Husband, Dr. James Caldwell, is professor of psychology at Trevecca Nazarene College; daughter Sharon Caldwell Aucoin, and son, David Caldwell, are seniors in Point Loma and Trevecca, respectively. □



Rev. George A. Hazlett, pastor of Salem, Ohio, First Church, recently received his doctor of theology degree from the International Bible Institute and Seminary located in Orlando, Fla. Dr. Hazlett also received his master's degree from IBIS.

Dr. Hazlett is the Salem city chaplain and is a member of the Nazarene Building Professionals. He is also a trustee of Mount Vernon Nazarene College, chairman for the Akron District Center Board of Trustees, a member of the Finance Committee and other district boards. □

Writers!

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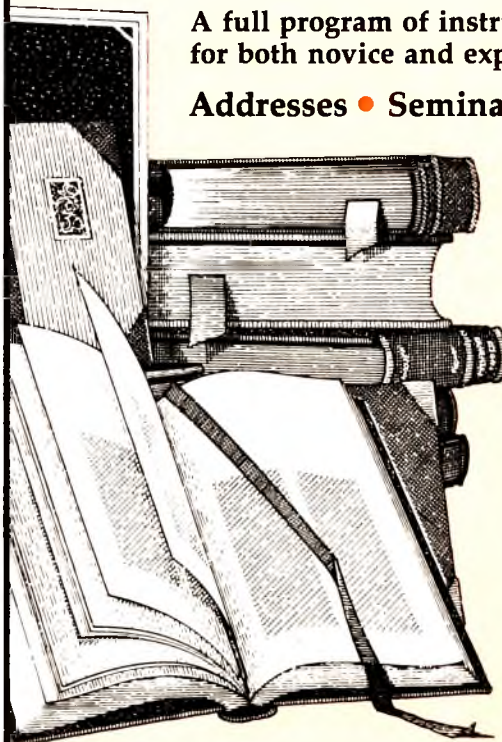
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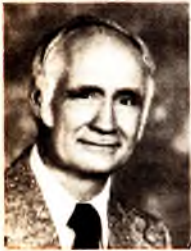
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OUR COLLEGES AND SEMINARIES



TNC KINDERHAUS ACCREDITED

Trevecca Kinderhaus has been accredited by the Southern Association of Colleges and Schools Commission on Elementary Schools. The Trevecca Nazarene College preschool has become the only university or college preschool in an 11-state southern region to be accredited by the association. The award announcement was made by Dr. James Kinbrough, chairman of the SACS Commission on Elementary Schools, during the association's 88th Annual Meeting in New Orleans. The award was officially presented by Dr. Elizabeth Lane and Dr. John Ed Cox, chairperson and executive secretary respectively, Tennessee Commission of Schools.

Kinderhaus is an early learning center for three-, four-, and five-year-old children, founded in July 1981 by the Department of Education and Psychology chaired by Dr. Tom Rosebrough. The preschool has three primary purposes: (1) To provide a valid learning experience for the children enrolled; (2) To serve as a laboratory setting for Trevecca's early childhood education college students who are preparing for a teaching career; and (3) To provide research opportunities for Trevecca faculty.

The director of Trevecca Kinderhaus since its inception, Professor Susan Johnson-Miller, was cited in the visiting team's report for her creative leadership and innovative community programs. Professor Johnson-Miller, who is a member of the education faculty at the college, administers Kinderhaus with its staff of three teachers, Doreen Crossman, Diane Delk, and Sue Moore. The report also cited the Kinderhaus teachers for their quality



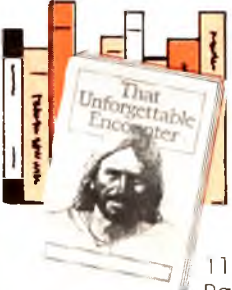
Dr. Rosebrough (r.) receives the Award of Accreditation from Dr. Cox, executive secretary of the Tennessee Commission on Schools.



The recipients of the 1983 Bethany Nazarene College Alumni Awards are shown (l. to r.): Mr. Gary Blan, a '69 business grad, president and chief executive officer of Mercy Hospital of New Orleans; Dr. M. Kent Moore, a '65 biology grad, a leading ophthalmologist of Mesa, Ariz.; Dr. Walter R. Quanstrom, a '64 biology grad, director for Industrial Hygiene and Toxicology for Standard Oil of Indiana, of Lombard, Ill.; Mr. Nathan Grimes, a '68 math grad, one of 12 computer supervisors controlling all programming for the Mission Operations Computer for Houston's Mission Control Center; Dr. Anna Belle Laughbaum, retired from BNC in 1981 as a professor in the English Department, concluding 30 years of service, who has since taught in Korean Nazarene College, and now resides in Bethany, Okla.; Dr. D. Ray Cook, a '64 biology grad, with family practice in Wichita, Kans., and Fellow in the Academy of Family Physicians; Miss Sadie Bounds, a '39 history major, of Bethany, Okla., honored for 38 years as a state director of the Oklahoma Welfare Department; and Dr. David Stroman, a '66 chemistry major, the senior molecular biologist at the Phillips Genetic Research Center in Bartlesville, Okla. Not pictured is Dr. Jack David Arnold, a '50 speech grad, now a professor at the DeVry Institute of Technology of Dallas; Chaplain Vernon Swim, a '57 religion grad, of Bethesda, Md., chief director over the Department of Ministry and Pastoral Care for Walter Reed Army Medical Center of Washington, D.C.; and Rev. Robert Troutman, a '47 theology grad, who was honored for his 30 years of service to the church in the Department of Church Schools and the Division of Christian Life and Sunday School.

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HUNGER AND DISASTER AID TO SOUTH AMERICA

The World Mission Office Committee has approved two requests from Rev. Louie Bustle, regional director for South America, for \$4,675 in Hunger and Disaster Relief funds.

The bulk of the amount, \$4,500, will be used for repairs to the Bible Institute in Chiclayo, Peru, where heavy rains and flooding have caused extensive damage to several roofs and to the 10-foot adobe fence that surrounds the property.

The balance of the funds will be used to assist a pastor and his family in Concepción, Chile, who suffered a great loss when fire swept through their home. □

—NN

NEW NAZARENE SEMINARY DEDICATED

The Asia-South Pacific Nazarene Theological Seminary in Manila, Republic of the Philippines, was dedicated and the faculty was officially installed Sunday, January 15, 1984. The special speaker was Dr. Eugene L. Stowe, general superintendent, who was joined on the program by Dr. L. Guy Nees, World Mission Division director. Guests from many nations of

Asia and the South Pacific were present, along with civic leaders and representatives of the government of the Philippines.

"It was a beautiful and meaningful day of history-making significance," said Seminary President Dr. Donald Owens. "We praise the Lord for the realization of our dreams and the answer to our prayers in the establishment of this institution dedicated to the training of a holiness ministry to serve the many cities of these two regions."

The Asia-South Pacific Nazarene Theological Seminary is the second graduate-level seminary in the Church of the Nazarene. The first is the Nazarene Theological Seminary in Kansas City.

Nineteen full- and part-time students are enrolled for the first semester at ASPNTS. □

—NN

HESTER VAN DYNE RETIRES



Miss Hester Van Dyne retired January 31, 1984, after nearly 23 years of service to Pensions and Benefits Services.

Miss Van Dyne came to headquarters from Independence, Kans., where she was a secretary for a law firm. Her responsi-



Norman R. Oke, professor at Nazarene Bible College in Colorado Springs, and former book editor at the Nazarene Publishing House, is shown speaking to a group of writers at a November 5, 1983, Arizona Christian Writers' Seminar. The day-long get-together, led by Donna Goodrich, was attended by 183 Christian writers from across the state.

bilities in the Pensions office included processing of all pension applications, mailing monthly pension checks, and processing and mailing checks for Emergency Medical Assistance and Funeral Assistance.

Her ministry to others has not been limited to the Pensions office. As a member of Kansas City First Church, she sings in the choir, is secretary for the Primary Sunday School Department, and is active in the LINKS outreach program for the church.

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During her work with the Pensions office, she has seen the Pension Roll grow from less than 500 to over 2,400. Her years of service have been appreciated not only by those with whom she has worked but also by the many Nazarene ministers and widowed spouses who have been served since she came into the office. She will continue to live in Kansas City and plans to be available part time to Pensions and Benefits Services. ☐

NEWS OF EVANGELISM

"WE BELIEVE IN REVIVAL"

Columbia, Mo., First Church was already in a "revival atmosphere," Rev. Ron Anzalone said, when Evangelist Howard M. Tripp came to hold revival services.

For three months the church had been praying, visiting, advertising—expecting revival. Rev. Anzalone had a Bible study on Wednesday night for four weeks on "What Is Revival?"

The attendance was excellent and people made decisions in every service. Two people who were saved during the week came from a Mormon background. One lady's father was a Mormon preacher. She said that this was the first revival she had ever attended.

One young man who had accepted Christ last year and had many ups and downs in his Christian walk, was sanctified.

The Sunday morning service was unique as people started coming to the altar while the choir was singing at the beginning of the service. More came to the altar after the preaching. Spontaneous testimonies followed each altar service. Six people accepted Christ, 12 were entirely sanctified, and 4 people were reclaimed.

Columbia First Church is still reaping the benefits of revival. Rev. Anzalone says, "We believe in revival!" ☐

REVIVAL BEFORE REVIVAL

Covington, Va., First Church saw revival come long before the scheduled revival services. The church had started praying for revival at the beginning of the year. They also joined fasting with their prayers, and God answered quickly.

In February a young man from outside the church began dating one of the girls of the church. He started attending services with her. One evening, at the young lady's home, the young man began asking questions about what Nazarenes believed. During the conversation he asked the girl's mother to

pray with him so he could accept Christ.

Later, a young man who had just married one of the girls of the church went to the parsonage and said to the pastor, "I need to get saved and I'm ready right now." He had only been attending church a short while.

During the revival week, God again moved in the hearts of people and many victories were won in the services. One middle-aged woman came and accepted Christ. A young man who had just started dating one of the girls of the church also accepted Christ.

As a result of the revival with Evangelist Ray Lassell, five members were added to the church. ☐

COMMITMENT—REVIVAL PRODUCES EVANGELISM

The Kittanning, Pa., church has been experiencing revival for the last several months and remains in the spirit of revival. Long before the scheduled revival, God was moving in the Kittanning church. People were accepting Christ, attendance was increasing, and church members were seeing daily renewal in their personal lives.

Cottage prayer meetings were held

three weeks prior to the revival. The week before the services, members formed a continuous 24-hour prayer chain. Pastor Timothy Riggs preached messages from Acts 2:42-47 for six Sundays before the revival. He challenged his people to be committed, so that commitment would bring revival, which would produce evangelism and souls won to Christ.

They advertised the revival services through flyers, door-to-door handouts, and ads in the newspaper. They also had a free TV spot that was shown 70 times on the local Christian station.

When Evangelist Arnold Leidy came, people responded to the Holy Spirit. One couple, who was associated with the church, came to the altar and they both accepted Christ. Another couple who had been in for marital counseling the week before, accepted Christ. There were several men saved during the revival and many returned to the altar seeking sanctification.

The attendance at the services has increased due to revival. Last year the average attendance was 68; it is now 184 in a church building that seats 150 people comfortably. The church is now getting ready for an evangelism program. ☐



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was awarded the "Fellow of the Life Management Institute" (FLMI) diploma and professional designation by the Life Office Management Association.

Ms. Allen has been with the office of Pensions and Benefits Services for the last three years helping to serve the life and health insurance needs of over 11,000 Nazarene ministers in the United States and Canada. She resides in Olathe, Kans., where she is an active member of the College Church. □

LOS ANGELES FIRST CHURCH HOLDS INTERNATIONAL THANKSGIVING SERVICE

Nearly 600 people, representing at least 25 nations, gathered for praise and thanksgiving November 20, 1983, at Los Angeles First Church.

The annual combined Thanksgiving worship service included members of the Spanish-speaking, English-speaking, and Korean congregations of First Church in a celebration of spiritual unity in the midst of cultural diversity. These independently organized but uniquely unified congregations serve as the core for a thriving, broad-based ministry of the Church of the Nazarene in the heart of Los Angeles.

Dr. Paul Benefiel, Los Angeles district superintendent, brought the morning message from Psalm 100. Rev. Alfred Cortez, the Latin Ministries coordinator for the Los Angeles District, served as the Spanish language interpreter. Rev. David Estrada, pastor of the Spanish-speaking congregation, and Rev. David Kwon, minister to the

FAYE ALLEN RECEIVES "RHU" DESIGNATION



The National Association of Health Underwriters has announced that Faye Allen, manager of group life, health, and annuity for Pensions and Benefits Services, has received the professional designation as a Registered Professional Disability Income and Health Insurance Underwriter, "RHU." This designation is awarded to those who, by passing suitable examinations and fulfilling prescribed standards of performance and conduct, have demonstrated a high level of ethical fitness in the specified field of insurance. The designation also identifies persons with acceptable knowledge of the principles and practices governing and effecting the sale and service of disability income and health insurance.

This is the second professional designation that Ms. Allen has received within the last year. Last summer she



Pictured at the podium (l. to r.) are Rev. Alfred Cortez and Jorge Rodas; seated on the platform (l. to r.) are Dr. Paul Benefiel, Rev. Ron Benefiel, Rev. David Estrada, and Rev. David Kwon.



"Maranatha," a young adult music group from the Spanish-speaking congregation, sang "Padre Nuestro" ("The Lord's Prayer"), and the English sanctuary choir also provided special music.

Korean congregation, joined senior pastor Rev. Ron Benefiel in leading the congregations in worship.

Words of praise and testimony were shared by Jorge Rodas. Rodas, a young man born in Guatemala and of a Catholic home said, "I grew up with the desire of worshiping God, but I really did not know Him. I was one person in my home and someone else in the streets—and this also happened in my married life. One day I came to the Church of the Nazarene and I . . . found many friends. But I met a very special person—Jesus Christ. He changed my whole life, for He is the living God." Rodas currently serves as chairman of the Board of Christian Life for the Spanish-speaking congregation.

Worshippers present at the Thanksgiving service who regularly attend services at L.A. First included people born in the following countries: Guyana, Poland, Venezuela, British Isles, Ecuador, Nicaragua, Jamaica, Canada, Romania, Thailand, China, El Salvador, India, Cuba, Formosa, Peru, Korea, St. Kitts, The Philippines, Mexico, Belize, Colombia, Costa Rica, and the United States.

Reflecting on the combined praise celebration, Pastor Ron Benefiel said, "Part of the significance of this particular service was the sense of the Lordship of Jesus extending over each of us individually, regardless of culture, language, and national origin. Further was the sense of the Lordship of Jesus bringing us together as One Body. We are one church as we are united by our common commitment to Jesus Christ. We are brothers and sisters, not because we *like* each other, and not even because we *are like* each other, but because we are family . . . we belong to each other . . . we have a common commitment, a common Lord." □

NAZARENE HEALTH AND HOSPITALIZATION PROGRAM SERVES CHURCH EMPLOYEES

The Nazarene Health and Hospitalization Insurance Program began July 1, 1983. It is a denominational medical reimbursement plan based upon a self-insured concept and is de-

signed for United States districts and church agencies. It is intended to protect pastors, church-employed laymen, and their families.

Dr. Dean Wessels, administrator of the Board of Pensions, reports that during the first six months of its existence, the plan has already enrolled over 25 percent of the United States districts and currently covers approximately 1,400 church employees. Continued expansion of the program to additional districts throughout the denomination is anticipated during the next few months preceeding the district assembly season.

Besides the plan being based upon a self-insured concept with the medical claims being handled by an administrative service company, other advantages include three plans that are available offering different deductible amounts and family "stop loss" limits. All three are comprehensive medical plans that consider prescription drugs as a "covered expense." Another advantage is the ease with which one may transfer his coverage from one NHHP district/agency to another NHHP district/agency without loss of coverage. □



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MOVING MINISTERS

MEL E. BARROWS from Brandon, Fla., to Zephyrhills, Fla.

PAUL R. BAIRD II from Leavenworth, Kans., to Panasquitos (San Diego, Calif.)

ROY L. BEARDEN to Central Point, Oreg.

JOSEPH R. BEHA to Craigsville, WVa.

JAMES R. BELL from evangelism to Bethany (Okla.) First

CLARENCE W. CAWVEY, JR., to Farmer City, Ill.

KENNETH R. CHILDRESS from associate, Riverside (Calif.) Arlington Avenue to Simi Valley, Calif.

ROBERT J. CLACK from Dayton (Ohio) Parkview to Fort Wayne (Ind.) Fairfield

FREDERICK A. CONRAD to Helmer, Ind.

ROBERT E. COY from Rockford (Ill.) Samuelson Road to Eureka, Ill.

THOMAS C. CRIDER from St. David, Ill., to Monmouth, Ill.

GENE M. DELBRIDGE from Coquille, Oreg., to Prineville, Oreg.

R. MICHAEL DENNIS from Woodlawn, Tenn., to Manchester, Ohio

DOUGLAS M. DOWNS from associate, Terre Haute (Ind.) First, to Ashtabula (Ohio) Edgewood

PAUL E. DRAKE from Owensville, Ind., to Ogden, Ill.

GARY EASTIN from student, Nazarene Bible College, Colorado Springs, Colo., to Las Animas, Colo.

VERNA RAE ELLIOTT to associate, Hereford, Tex.

JAMES H. ERRICKSON from Zephyrhills, Fla., to Orlando (Fla.) Union Park



Shown at the Alaska district assembly (l. to r.) are: Dr. V. H. Lewis, general superintendent; ordinands and wives, Rev. and Mrs. Gary M. Thomas, Rev. and Mrs. Paul E. Bentley; and Rev. Robert W. Sheppard, district superintendent.

DENNIS E. FINK from New Orleans First to Lake City (Fla.) Trinity

THOMAS D. FLOYD from Eureka, Calif., to Glendale, Ariz.

BILLY M. FORD from Little Rock (Ark.) Calvary to Plainview, Tex.

JOHN M. GARDNER from evangelism to Brandon, Fla.

ALAN D. GRIFFIN from Airdrie (Alberta, Canada) to Windham, Maine

HAROLD L. HARRIS to Pinellas Park, Fla.

CHARLES R. HILL from Hueytown, Ala., to Rome (Ga.) First

SIDNEY E. JACKSON from Carson City, Nev., to Wilson District (Yuba City, Calif.)

DWIGHT C. JENNINGS, chaplain, from Fort Hood, Tex., to Schweinfurt, West Germany

E. WALES LANKFORD from Harrah, Okla., to Colorado Springs Southgate

HUBERT A. LEDLOW to LaFayette, Ga.

BOB W. LOTHENORE to Grenada, Miss.

CHARLES McFARLAND to Oswego, Kans.

H. DAVID McKELLIPS from associate, Las Vegas (Nev.) First, to Parsons, Kans.

MAURICE E. MIDDLEY from student, Olivet Nazarene College, Kankakee, Ill., to Arcola (Ill.) First

CALVIN T. MILAM from Vero Beach, Fla., to Longwood, Fla.

ROLLIN L. MITCHELL from Greensburg, Ind., to Elkton, Ky.

DANIEL E. PIERCE from Farmer City, Ill., to Rockton, Ill.

G. RILEY POWELL from Peru, Ill., to Urbana (Ill.) Faith

HARLEY W. SCHULL to Ottumwa (Iowa) Northside

JAMES G. SCHUMAN from Culver, Oreg., to Myrtle Point, Oreg.

SCOT M. SCUTT to Bells Chapel (Blevins, Ark.)

M. RAY SNOW from Brooksville, Fla., to Vero Beach, Fla.

SAM M. STEARMAN from associate, Bethany (Okla.) First, to Oklahoma City Pennsylvania Avenue

JAMES P. STEWART from Mechanicsville (Va.) First to Fairborn (Ohio) Wrightview

GENE F. TANNER from Oxford, Ohio, to Doylestown, Ohio

RALPH TAYLOR from student, Olivet Nazarene College, Kankakee, Ill., to Cortland, N.Y.

GERALD T. WILSON from College Corner, Ohio, to Blanchester, Ohio

GARY L. WORTHINGTON from associate, Omaha (Nebr.) Central, to Denver Wheatridge

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*Specialized Assignment Personnel



Pictured (l. to r.) are the Northern California District ordinands and wives; Dr. V. H. Lewis, general superintendent; Rev. and Mrs. Wilber Chiu, Rev. and Mrs. William Rushing, Rev. and Mrs. Thomas Shaw, Rev. and Mrs. Arthur Fisher, Rev. and Mrs. James Healy; and Dr. Grady W. Cantrell, district superintendent.

ANNOUNCEMENTS

The Cooperdale Church of the Nazarene (10 miles north of Dresden, Ohio, on State Route 60) will celebrate its 60th anniversary on March 18. There will be a special Sunday School gathering at 9:30 a.m.; and a celebration service at 10:30 with Dr. D. E. Clay, North Central Ohio district superintendent, speaking. Tim and Denise Phillips will provide special music. A carry-in dinner will follow the morning worship service. All former members and pastors are invited to attend or send greetings. Contact Pastor H. R. Grimm, 17816 State Route 60, Dresden, OH 43821, phone 614-327-2304, for further details.

Newport, Ky., First Church will celebrate its 75th anniversary on Sunday, April 1. All former pastors, members, and friends of the church are invited to attend. Address all correspondence to: Pastor Donald V. Peal, 830 York St., Newport, KY 41071.

The Port Orchard, Wash., church will celebrate its 40th anniversary on Sunday, April 29, 1984. Pastor Douglas Clem invites all former pastors, members, and friends living out of the area to the anniversary celebration, which will include a dinner following the morning worship service at the new church site. For more information, contact the church at 4647 Sidney Rd. S.W., Port Orchard, WA 98366.

The Royersford, Pa., church will celebrate its 50th anniversary on the weekend of March 30—April 1. Dr. Jerald D. Johnson, general superintendent, will be the special speaker at the Sunday afternoon "Golden Service," beginning at 2:30 p.m. All former pastors, members, and friends of the church are invited to attend. Full information on the "Golden Weekend" is available by calling the church office at 215-948-3099, or writing the pastor, Karl W. Retter, 445 Washington St., Royersford, PA 19468.

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

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.**

W. D. McGRAW SUCCUMBS



Well-known pastor, evangelist, district superintendent, and administrator, Dr. William D. (W. D.) McGraw, died early morning, December 28, 1983, at his home in Nashville. Death was attributed to a heart attack. Dr. McGraw had been battling cancer for the past two and a half years and recently

had been making preparations for his own memorial service with the staff of Nashville First Church.

Dr. McGraw was first licensed to preach in 1935 and was ordained one year later on the San Antonio District. He served pastorates in Texas, Kansas, Oklahoma, and Oregon. He was superintendent for the Kansas District (1944-45) and for the Oregon Pacific District (1951-70). He also served as business

manager for Bethany Nazarene College for one year and as director of development at Trevecca Nazarene College from 1970 to 1974. He was a member of the Board of Trustees for Nazarene Theological Seminary and was first elected to the General Board of the Church of the Nazarene in 1964, serving as president, 1968-70. He was assistant pastor of Nashville Grace Church for six years. He retired from the ministry May 31, 1982.

He was preceded in death by his first wife, Vashti, who died in 1974. He is survived by his wife, Edith, and two daughters: Mrs. Les A. (Marilyn) Whitaker; and Mrs. Neil B. (Bonnie) Wiseman; and a stepson, William R. Thompson, Jr.; three grandsons; one brother; and two sisters.

A special memorial service was held December 31

at Nashville First Church. Dr. Eugene L. Stowe, general superintendent, officiated.

DEATHS

LOMAN BROWN, 82, died Nov. 21 in Henderson, Ky. Funeral services were conducted by Rev. Dewey J. Williams. He is survived by his wife, Daisy; two sons, Steve and Douglas; one daughter, June Simpkins; and three sisters.

MARY ELLEN BURKE, 84, died Nov. 23 in St. Petersburg, Fla. Funeral services were conducted by Rev. Earle T. Hollett, of Largo, Fla. Surviving are her husband, Rev. Jesse; two sons, Jesse, Jr., and John; and one daughter, Mary Moore.

RICHARD S. DICKENSHEETS, 73, died Dec. 28 in Hannibal, Mo. Funeral services were conducted by Rev. Dorothy Reed. He is survived by his wife, Matilda; two brothers; and two sisters.

ROBERT J. DRUMMOND, 87, died Oct. 2 in St. Petersburg, Fla. Funeral services were conducted by Rev. Earle T. Hollett, of Largo, Fla. He is survived by one stepdaughter, Patricia Hollett.

MR. RODNEY R. FORMAN died Dec. 30 in Magnolia, Miss. Funeral services were conducted by Rev. Leon Chambers and Rev. James Forman. He is survived by his wife, Nell (Fuller); 3 sons, Doyle, Charles, and John; 2 daughters, Ruth Lang and Betty Fay White; 11 grandchildren; and 9 great-grandchildren.

MRS. ASA (IRENE) FOSTER, 72, died Dec. 26 in Las Vegas, Nev. Funeral services were conducted by Rev. Harold McKellips. She is survived by her husband, Asa; 1 son, Johnnie E. Cleveland; two daughters, Joyce Hamilton and Ruby Mae Tucker; 12 grandchildren; 16 great-grandchildren; and her father.

WILMA LEOTA HYLER, 58, died Jan. 4 in Van Buren, Ark. Funeral services were conducted by Rev.



When should you plan your will?

(choose any 4)



- ☐ After the birth of your first grandchild.
- ☐ When one of the "old gang" expires suddenly.
- ☐ During your pastor's next sermon on heaven.
- ☐ Other _____

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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John Price and Rev. Baker. Surviving are her husband, John; one son, Bruce; three daughters, Joyce Todd, Jeanie Phillips, and Carolyn Hodapp; nine grandchildren; her father; and her stepmother.

REV. CHARLES E. KEEL died Nov. 1 in Cincinnati, Ohio. Funeral services were conducted by District Superintendent Harold Graves and Rev. Joseph Sharp. Rev. Keel pastored churches in Ohio and served as an evangelist. Survivors include his wife, Luella; two daughters, Erma Clingerman and Lois Gee; seven grandchildren; three stepgrandchildren; seven great-grandchildren; and one stepgreat-grandchild.

RACHEL ELIZABETH LIGHTSEY, 10 months, died Nov. 30 in Colorado Springs, Colo. Funeral services were conducted in Newport News, Va., by Rev. Walter H. Kriner and Rev. Darryl Bogatay. Surviving are her parents, John E. and Marsha G.; a twin sister, Rebekah Elizabeth; her maternal and paternal grandparents; and several great-grandparents.

MRS. LEE ETTA ORGAIN, 96, died Nov. 8 in Cordell, Okla. Funeral services were conducted in Elk City, Okla., by Rev. Edwin Porter and Lowell Donley. Interment was in Canute, Okla. There are no immediate family survivors.

BERNIECE A. REED, 80, died Jan. 3 in Dayton, Ohio. Funeral services were conducted by Revs. Jim Weeks, Ron Dalton, Lester Harbold, Leonard Daws, and Terry Kidd. Survivors include three grandsons; one great-grandson; one brother; and three sisters.

MRS. DILLEY SHOULEY, 88, died Nov. 23 in Henderson, Ky. Funeral services were conducted by Rev. Dewey J. Williams. She is survived by one son, Akery.

DEBORAH STANFORD, 80, died Nov. 17 in Pawtucket, R.I. Funeral services were conducted by Rev. Eckler. Interment was in Johnston, R.I. Surviving are 5 sons, Albert L., Edward L., Charles, Jr., Earl J., and Allen F.; 4 daughters, Ethel Gagnon, Jessie Hembree, Hetty Mae Mort, and Martha Pray; 36 grandchildren; 32 great-grandchildren; and 2 sisters.

THOMAS EVERETT VERNER, 86, of Prescott, Ariz., died Dec. 4 in Phoenix. Funeral services were conducted by Rev. M. L. Mann and Rev. Jack Abbott. Survivors include his wife, Clara (Wendel); three daughters, Mariana Eckel, Winona Klare, and Evelyn Nash; seven grandchildren; seven great-grandchildren; two brothers; and three sisters.

MATTIE PACE WELLS, 78, died Dec. 20 in Jeffersonville, Ind. Funeral services were conducted by District Superintendent B. G. Wiggs and Rev. Larry Allen. Interment was in Winchester, Ky. Survivors include her husband, Rev. L. E. Wells; 3 sons, Otis, Lucian, and Gerald; 3 daughters, Mrs. Kathleen Shephard, Mrs. Viola Fisher, and Eunice Prater; 11 grandchildren; 9 great-grandchildren; 2 brothers; and 2 sisters.

KATHERINE JERNIGAN WILKERSON, 65, died Oct. 26 in Santa Fe, N.Mex. Funeral services were conducted by Rev. B. C. Goodwin. Surviving are her husband, Vincent; one daughter, Janet Kelly; three sons, Mark, Steve, and Chuck; two grandchildren; her mother; and two sisters.

MRS. MARGARET M. WRIGHT, 67, died Oct. 7 in

NEWS OF RELIGION

CHRISTIANS UNITE FOR CONSTITUTIONAL LIBERTIES RALLY. It is anticipated that some half a million Christians will gather all across America on Saturday evening, April 7, to celebrate their religious liberties. In this single star-studded evening, Bible-believing Americans will learn how to have a greater influence on the moral direction and spiritual character of their country.

Major civic auditoriums in nearly 200 American cities will be filled for this history-making Constitutional Liberties Rally. The rally will be live via satellite.

The nonpartisan rally will originate in Constitution Hall in Washington, D.C., featuring President Ronald Reagan, and others giving Christian witness, such as Efrem Zimbalist, Jr., Dr. James Dobson, Aleksandr Solzhenitsyn, Roger Staubach, Francis Schaeffer, and the Gaithers.

The rally is supported by a broad cross-section of America's top Christian leaders and organizations, including major denominations, broadcasters, pastors, and publishers. □

SURPRISING DEMAND FOR BOOKS IN THAILAND. Traditionally a non-reading country, Thailand has recently been experiencing an increasing demand for books, newspapers, and magazines. The upsurge of interest in reading has also affected Christian literature, said representatives of Kanok Bannasan (OMF Publishers) in an interview with Missionary News Service. During the last few years, sales have increased annually at Kanok Bannasan, which stocks 40 percent of Thailand's 650 Christian titles. As a result of record sales—up 28 percent last year—the organization is planning to expand its operation.

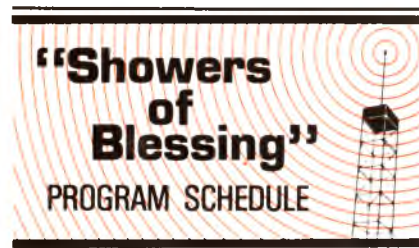
"Never before have we seen such a demand for new books," said David Fewster, director. "We are selling everything we print—despite the fact that many of Thailand's 60,000 Protestants are only semiliterate, and that in Bangkok, a city of 5 million, there are only seven Christian bookstores." □

CHURCHGOING STAYED CONSTANT IN 1983, ACCORDING TO GALLUP POLL. Four adults in every 10 (40 percent) in the U.S. attended church or synagogue in a typical week in 1983, statistically matching the figure recorded in 1982, according to a Gallup poll. Churchgoing has remained remarkably constant since 1969, after having declined from the high points of 49 percent recorded in 1955 and 1958.

The rate of churchgoing is higher among women than men, and among older persons than younger. Attendance is highest in the East, where the greatest proportion of Catholics are found, and is lowest in the West. In 1983, 51 percent of Catholics nationwide attended Mass in a typical week, compared to 39 percent of Protestants, which closely approximates figures from the 1982 audit.

Since 1958, a peak year for church attendance, the decline in churchgoing has been sharpest among Catholics. Attendance at Mass has fallen 23 points since 1958, while Protestant churchgoing has remained stable during the same time period.

The proportion of U.S. adults who say they are church members has also changed little in recent years, with 7 in 10 Americans (70 percent) now claiming membership in a church or synagogue. The 1982 figure was 67 percent. The highest level of church membership (76 percent) was found in 1947, close to the 73 percent recorded in the first Gallup audit in 1937. □



February 26
"Space for Peace—a
Secondary Solution"

March 4
"The Hiding Place"

by W. E. McCumber, speaker

South Casco, Maine. Funeral services were conducted in South Portland, Maine, by Rev. Clarence C. Hildreth and Rev. Joshua Wagner. Interment was in Portland, Maine. Surviving are her husband, Rev. Austin H.; one daughter, Judith C. Walsh; and three brothers.

BIRTHS

to 1st LT. JOHN MARVIN AND JEANINE (ROSTALLON) BRASHER, Fort Bragg, N.C., a boy, Johnathon Wesley, Oct. 16
to BUDDY AND RUTH ANN (STAFFORD) DARLAND, Maineville, Ohio, a girl, Megan Elizabeth, Dec. 30
to JEFFERY AND BEVERLY (SULLIVAN) EMBRY, Biloxi, Miss., a girl, Kandi Denise, Oct. 31
to KENDELL AND DEBI (WYMORE) FREDRICKSON, Durand, Ill., a girl, Emily Zoe, Nov. 4
to REV. CHARLES AND NANCY (TWYEFFORT) HAILL, Craig, Colo., a girl, Melanie Nicole, Dec. 19
to LINN AND BRENDA (KEMENDO) JETT, Beaumont, Tex., a girl, Janah Susanne, Dec. 22

to ED AND GINA (KING) SCHWENK, Hastings, Nebr., a boy, Jeffrey Ryan, Oct. 22
to MAURICE AND JOYCE (ZOOK) SCHWENK, Hastings, Nebr., a girl, Amanda Jo, Dec. 2
to NATHAN AND DIXIE (NORRIS) WARD, Indianapolis, Ind., a boy, Nathan Phillip II, Nov. 29
to MIKE AND DEE (EVANS) ZIMMER, St. Louis, Mo., a girl, Brooke Noel, Dec. 16

MARRIAGES

DEANNA-R. ALLEN and MARK S. WILLIAMS at Louisville, Ky., Dec. 2
LISA CAROL MICK and DAVID TILMAN JOHNSON at Nashville, Tenn., Dec. 3
LUCYANNE HAYES and ARTHUR SCOTT COCHRAN at Wellington, Tex., Dec. 16
ANGELA JOY LATHAM and RODGER ALLEN JONES at Seymour, Ind., Dec. 30
KIMBERLY HURST and BILL J. WILSON at Atlanta, Ga., Dec. 31
SANDRA E. VAN LEER and DANIEL N. HALL at Sacramento, Calif., Dec. 31

ANNIVERSARIES

REV. AND MRS. C. D. GADBOW, of Marshalltown, Iowa, recently celebrated their 50th wedding anniversary. They were married October 20, 1933. A reception was given in honor of the anniversary by their children: Rev. Don Gadbow of Newton, Iowa; Joan Gieselman of Marshalltown, Iowa; and Jean Clark of West Des Moines, Iowa.

Rev. and Mrs. Gadbow are both elders in the Church of the Nazarene. They have been in the ministry for 50 years, with pastorates in Minnesota, Iowa, Oklahoma, and Indiana. They were ordained by Dr. R. T. Williams. Currently, Rev. Gadbow is in the field of evangelism.

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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.

As Christians, what should our practice be in regards to photocopying copyrighted materials? In most publications (including music) we find written, "all rights reserved" and "there is to be no reproduction of the material without prior written permission of the publisher."

It seems the general practice is to go ahead and copy materials, without the written permission, to save time and money.

Isn't this breaking the law of the land as well as going against God?

We should comply with the copyright laws. We cannot justify lawbreaking by appeals to our watches or our purses in this matter. □

Was the wine Jesus made at Cana fermented?

The question keeps coming, so I will answer one more time.

Frankly, I don't know whether or not the wine Jesus made was fermented. I don't think it was, but I can't prove it wasn't.

Some scholars and exegetes believe it was, contending that the Greek word for wine used in John 2:3, 9-10 (*oinos*) commonly refers to fermented grape juice. For example, the Westminster Dictionary of the Bible says, "The Gr. *oinos* also means the fermented juice of the grape, except when it is qualified by the word new, and even then there are not 2 wines, 1 fermented and the other unfermented. New wine is must, which only becomes wine by fermentation."

Others, however, insist that *oinos* is a generic term and can be used of everything from unfermented grape juice to intoxicating, strong wine. Adam Clarke, commenting on Genesis 40:11, wrote, "wine anciently was the mere expressed juice of the grape, without fermentation

... This was anciently the *yain* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins." And Albert Barnes, commenting on John 2:10, says, "The wine of Judea was the pure juice of the grape, without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication."

Moses Stuart said, "Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine. Facts show that it was, and might be, drunk at pleasure without any inebriation whatever." This eminent philologist concluded that where Scripture speaks favorably of wine it refers to unfermented, nonintoxicating wine. Where it speaks unfavorably it refers to fermented, inebriating wine.

So there you are—the authorities are divided.

I cannot believe that Jesus Christ ever did, or said, or made anything that would have contributed to, or tempted to, intoxication.

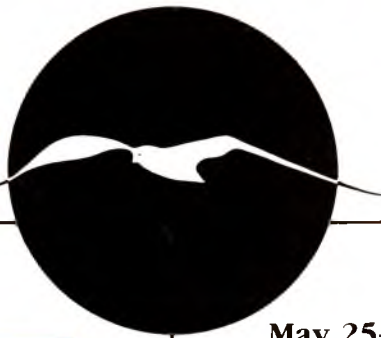
By the way, I find that many modern commentaries on John simply ignore the question of whether or not the wine made at Cana was fermented. Their caution makes me suspect they had been editors at some time! □

Please explain what Genesis 6:3 means. I'm especially interested in what the last part of the verse means—"Yet his days shall be a hundred and twenty years."

This is my understanding of Genesis 6:3: God's spirit had been "striving" with men in the sense of judging their sins through the lives and preaching of men such as Enoch and Noah. Instead of repenting and turning to God, human society became increasingly brutal and bestial until God decided to bring the judgment of the flood upon the earth.

The 120 years referred to in verse 3 represents the time that remained from the point of God's decision to the flood itself. During this time, Noah preached and prepared the Ark. When that time expired, the flood came. □

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THE CHURCH SCENE



The Edmond, Okla., Grace Church has recently completed a 2,000 sq. ft. parsonage free of debt. The estimated value is over \$100,000. Pastor and Mrs. David A. Austin, with their five children, had lived in the educational wing of the church for two and a half years. The new parsonage is largely the result of donated materials, money, and labor, with much prayer.



An addition to the Olean, N.Y., church was dedicated by District Superintendent George Teague recently. Several former pastors participated in the service. The addition provides the church with enlarged sanctuary space, a new pastor's study, a large vestibule, two Sunday School rooms, and a storeroom. Also dedicated were two lots to be used for parking, given to the church by American Tile Company. Rev. Larry Mancini has been the pastor since January 1980.



Marion, Ohio, First Church recently dedicated a new educational and office complex. This was one of the 1983 highlights of the church, which recently celebrated its 70th anniversary. The new 7,000 square foot addition contains two chapels, classrooms, and offices. The \$250,000 building brings the total floor space to 41,000 square feet. Capacity is now 700 in the church that averaged 504 in 1983. Rev. D. Eugene Simpson, pastor, reports the total church debt is \$175,000.

Little Rock, Ark., First Church celebrated its 77th anniversary as an organized congregation on November 6, 1983.

The congregation had an all-day festival of worship with former members and friends. A morning service highlight was singing, directed by Chuck Wilson, with former members of the Radio Choir, which flourished from the 1920s through the 1950s.

A slide presentation of the church's history showed all former pastors, including Rev. Agnes Diffie. Pastor Larry H. Lewis preached on "The Value of Remembering."

Basket lunch was prepared by members of the congregation. The afternoon service featured music by pianist, Dr. Mark Rieghard, and a quartet of men who were former music directors at the church.

Dr. Rieghard was also the special guest of the evening service. He played his dramatic musical composition entitled "Steps of the Cross." The special day closed with a communion service.

□



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The day after—a scene of devastation. An empty shell is all that remains

MORLEY CHURCH UPDATE

Freak winds are blamed for the tremendous damage done to the Church of the Nazarene in Morley, England, on January 2. Reports from local newspapers indicate that gusts of more than 80 miles an hour apparently smashed the side windows of the church building and then lifted the roof, dropping it 50 feet away, crushing the adjoining Sunday School building. Damages were estimated at about \$350,000 (£500,000). The church had just re-

cently spent \$10,000 (£14,000) for re-decorations and work in the church vestry.

The massive stone church had withstood gale force winds and even a hurricane during its 70 years. A church trustee told reporters that the wind must have had incredible force since there were about 100 tons of oak beams supporting the slate roof. Strangely enough, however, no other significant damage was indicated in Morley.

Rev. Andrew Spence, pastor, said the damage was so great that he believes the remaining shell of the building will have to be demolished. Most of the church's contents, including pews and a pipe organ, were destroyed.

One passerby was injured by flying fragments of slate and stone during the incident, which occurred less than 24 hours after a New Years Communion Service at the church. The victim was treated and released at a nearby hospital. □

—NN

EXECUTIVE BOARD IN CANADA MEETS

The Executive Board in Canada met in Montreal, January 13-14, to conduct annual business. Don Quantz was welcomed as a new member. The meeting was marked by a "special excitement" in the wake of the Regional Conference on Evangelism held in Winnipeg, Manitoba, in October.

"Definite progress was reported from every area of the Dominion," said Dr. B. Edgar Johnson, general secretary. □

—NN

WESTERN CAPE ACHIEVES REGULAR DISTRICT STATUS


The Western Cape District of South Africa has achieved the status of regular district. Dr. L. Guy Nees, World Mission Division director, presented a citation marking the accomplishment to District Superintendent L. B. Smith during the 20th annual assembly of the Western Cape District in Cape Town, December 6 and 7.

Missionary work began in the Cape Town area in 1957, but no district was organized until 1964. Known as the Southern District, it was divided in 1973, at which time the Trans South Africa Western Cape District was organized. Rev. L. B. Smith was elected superintendent.

Total membership of the Western Cape District is 2,475—a 12.9 percent increase above last year. Total giving for 1983 amounted to \$160,000—a 26 percent increase above the previous year.

As a regular district, Western Cape will not be listed as part of the Trans South Africa Field but shall be known as the Republic of South Africa Western Cape District. □

—NN



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*Dr. L. Guy Nees, Director
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Shown (l. to r.) are District Superintendent L. B. Smith; District Secretary John Arendse; Rev. Norman Zurcher, missionary to Trans South Africa; and Dr. L. Guy Nees, World Mission Division director.

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Northern California District, I have appointed Rev. Clarence J. Kinzler (presently pastor of Nampa College Church) as superintendent of the Northern California District effective February 21, 1984.

—V. H. Lewis
General Superintendent

KINZLER APPOINTED SUPERINTENDENT OF THE NORTHERN CALIFORNIA DISTRICT

Rev. Clarence Kinzler has been appointed as the new superintendent for the Northern California District. The appointment was announced on January 18 by Dr. V. H. Lewis, following consultation with the Northern California District Advisory Board and unanimous approval by the Board of General Superintendents.

Rev. Kinzler replaces Dr. Grady W. Cantrell who has resigned the post to teach in the Nazarene Bible College in Brisbane, Australia.

Rev. Kinzler has served as pastor of Nampa, Idaho, College Church, for the past 10 years. Prior to this, he served congregations at Riverside, Calif., and at Shawnee Mission, Kans.

A graduate of Northwest Nazarene College, Rev. Kinzler and his wife, Glenda Sue, have two children, Rebecca and James.

—NN

CANTRELL TO TEACH AT BIBLE COLLEGE



Dr. and Mrs. Grady W. Cantrell have accepted an invitation to teach in the Nazarene Bible College in Brisbane, Australia. Dr. Cantrell's resignation as superintendent of the Northern California District becomes effective February 20, 1984. They will be leaving immediately to begin their new assignment since the fall term at the Bible college begins in February.

Following 25 years in the pastorate, Dr. Cantrell was elected superintendent of the Intermountain District in 1968. He served there until he was appointed superintendent of the North-

DIAMOND JUBILEE THANKSGIVING OFFERING TOPS \$8 MILLION GOAL

With praise to God and thanks to all our people, we are pleased to report in this 75th Anniversary Year, Nazarenes around the world surpassed the goal of \$8 million in the Thanksgiving Offering by \$566,329 to enable the church to enter five new mission fields in 1984.

Plans are well underway to establish the church in three of these fields. Dr. and Mrs. Earl Mosteller are planning to open the work in the Azores in July. Rev. and Mrs. Ronald Willard are assigned to pioneer work in Botswana in February, and already Rev. Robin Seia is planting the Church of the Nazarene in Burma.

Entering Kenya and Suriname awaits the outcome of many churches and districts paying and overpaying General Budget in the 1983-84 assembly year as well as meeting the Easter Offering goal of \$10 million.

—WILLIAM M. GREATHOUSE, Secretary
BOARD OF GENERAL SUPERINTENDENTS

ern California District in 1977. The Cantrells had started their ministry in Alameda in 1943 and pastored several other churches in California including Wasco, Richmond First, and Modesto First.

In 1979 Dr. and Mrs. Cantrell visited Australia and New Zealand for the first time. Dr. Cantrell was invited back two years later to be the convention and commencement speaker at the Bible college.

An invitation to teach at the Bible college coincided with an inner persuasion that a change was coming in their lives. The Cantrells accepted this new assignment as being in the providence of God.

—NN

PUBLISHING HOUSE COMMENDED

Communications Division Director M. A. "Bud" Lunn and the Nazarene Publishing House were recently honored by The Wesleyan Church and the Wesley Press for "25 years of loyal partnership" in service to God's kingdom.

Richard Halt, general publisher of The Wesleyan Church, came to Kansas City from Marion, Ind., to present a plaque commemorating the special relationship between the two denominations to Director Lunn in his office at the Nazarene Publishing House.

NPH is the largest publisher of holiness materials in the world.

—NN

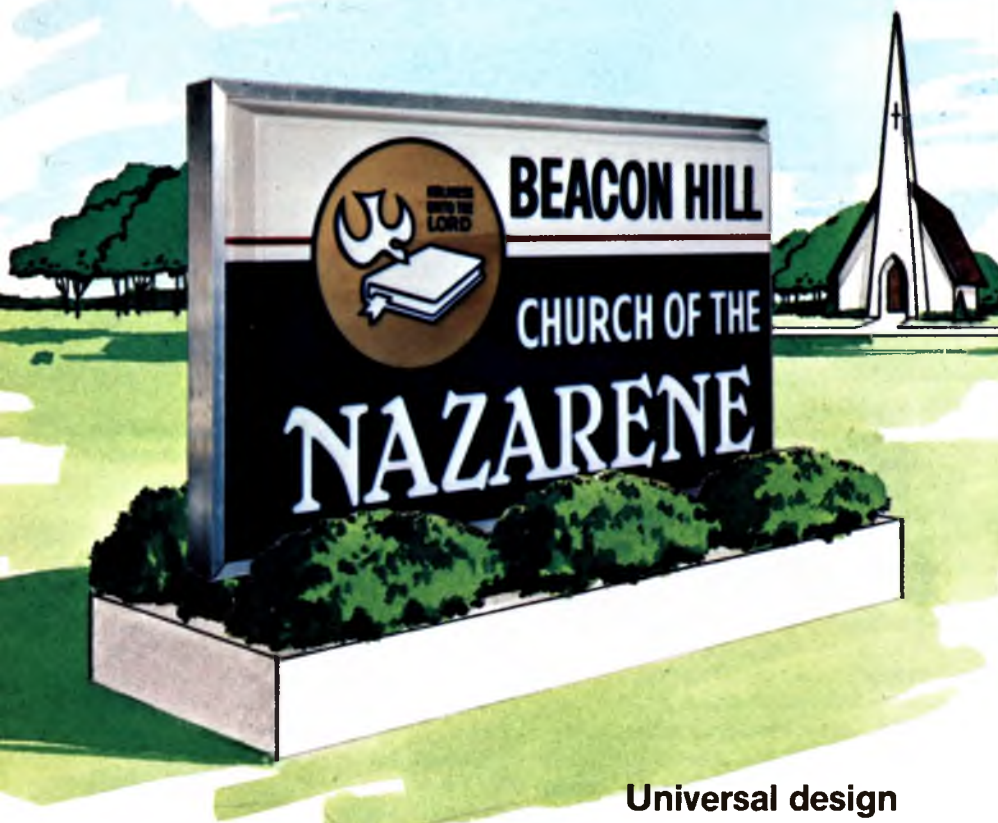


Pictured (l. to r.), Richard Halt presents a special plaque to "Bud" Lunn

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