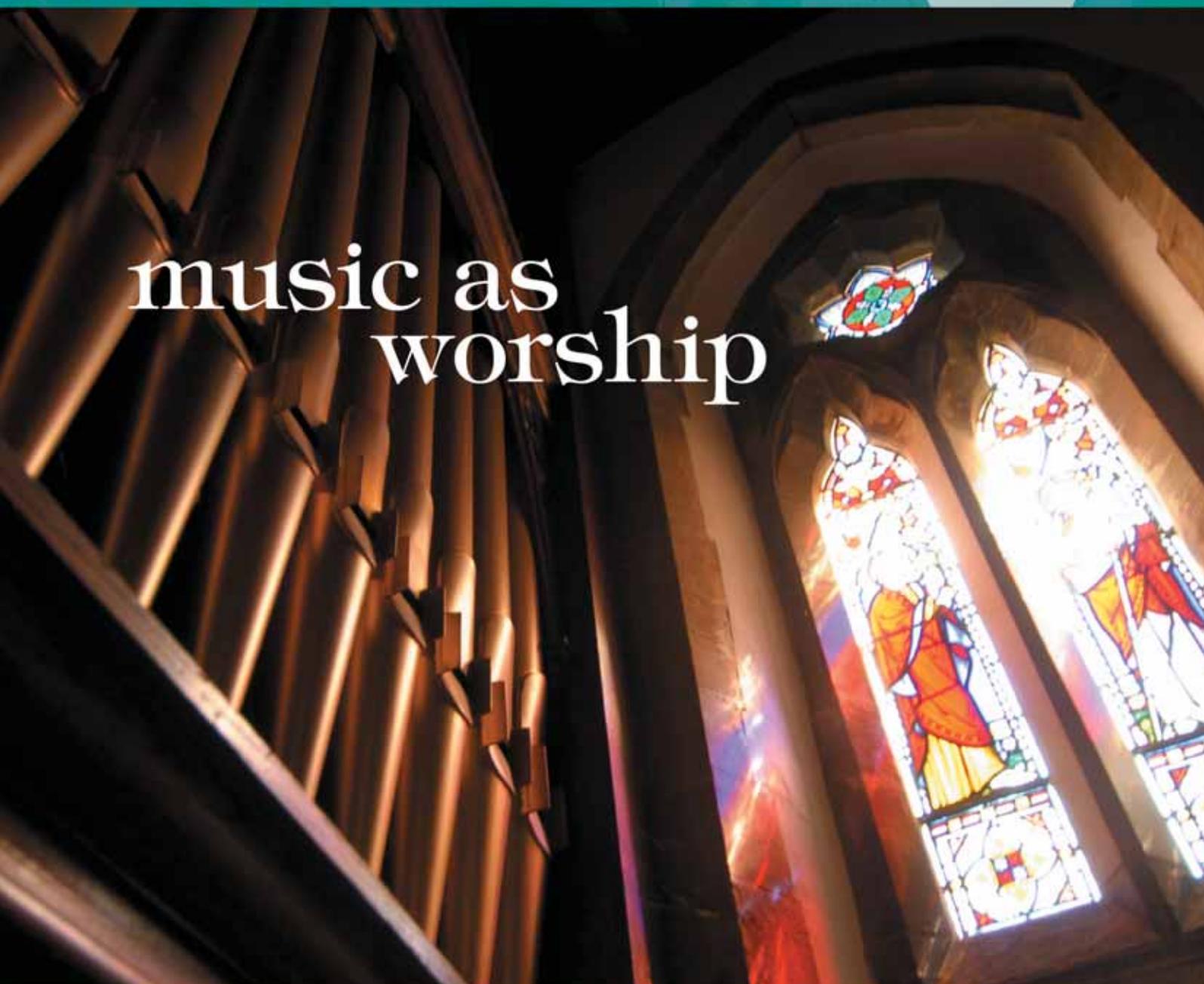


the evangelists'

perspective

spring 2008



music as
worship

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Spring 2008

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from the editor



CHUCK MILLHUFF

"SING WITH ADOLPH ON CHRISTIAN CORNER"

This advertisement was on taxis, in the elevated trains (The El) and on billboards. This was the southside of Chicago and things were popping on Sunday nights at First Nazarene at 64th and Eggelston. Big choir. Hamond B3 organ and piano side by side. And then, of course, there was Adolph Gross. It started with a bang and always the same song, "Lord, lead me to some soul today and love that soul through me, and may I always do my part to lead that soul to Thee."

Of course there were choruses like, "Christ for me," "Have Thine Own Way, Lord," "I've Got a Home in Glory Land," etc., and then a few great hymns. Then, the orchestra would play a chorus of the hymn. Often Adolph would pick out a row of people and tell them to prepare for the next verse because they would be singing it by themselves. It was not uncommon to see people get out into the aisles as they sang and, of course, shouting was to be expected. This was not bebop entertainment. This was excitement that grew from the overflow of people who had no TVs. And Jack Benny had finished his radio show at 7 p.m. before the 7:30 service. I remember as a little boy the spontaneous testimonies, often from the same folks. These stories of remarkable salvation are still in my head and heart.

Why is all of this sticking in my mind after all these years? I was worshiping. This was real "SOUL" music. The preaching was direct and ended with an altar call that saw, as a rule, new folks coming to Christ, like my dad—who years ago had ridden his Henderson motorcycle to see the show at "that church" and had gotten hooked by the spirit of it all and was saved. There was conviction in that music and the words penetrated. He saw a dark haired lady in the choir with flashing black eyes and, of course, she became my mom.

Not being a student of worship music or worship leaders, as they are now called, I am a bit fearful to launch out into a few axioms for Music as Worship. Nevertheless, I will venture forward.



MUSIC

as Worship

by Mark Murphy

The first time I heard the song, “Balm in Gilead,” my heart was stirred. I don’t know whether it was the melody or chord structure or how my voice teacher, Gerald Greenlee, sang the song that moved me to tears. Perhaps it was the arrangement of the song. Whatever it was, that song came alive to me. I truly worshipped through that music—but why exactly?

Between my sophomore and junior years at Olivet Nazarene University, I had a wonderful encounter with my Lord and Savior. It was more than a fleeting encounter; it was a life-changing experience. For the first time in my life, I truly understood what it was to have a personal relationship with Christ. I had fallen so much in love with Him that everywhere I looked the love of Christ seemed to pour out.

The preaching that I heard was suddenly more meaningful. The Bible and music now spoke to me. The Balm of Gilead had touched my life, and I was now spiritually healed. He had set me free indeed. It was at this time that I was now ready in my spirit to welcome a song like “Balm in Gilead.” That song confirmed what I knew had happened to me.

All that experience applies to my worship today as I travel from church to church in cities and towns across our country, singing and preaching in revivals, camp meetings and special services. Several questions come to mind: When we come to worship, do we truly come *to worship*? Just how does (should) one come to worship?

My professor not only practiced that song until he presented it with excellence, but also I saw him live out the testimony of that song every day. So, when he presented the song with vocal excellence, it was also presented with spiritual excellence. I believe that Professor Greenlee worshipped through the singing of that song, and, in turn, allowed God to speak through him to touch the hearts of others in a very special way.

How do you come to a worship service? We know that two people could be sitting beside each other hearing

the same song but come away from the service with two entirely different opinions about that experience. “Wasn’t that an amazing worship service?” one might say while the other might ring out his disapproval: “The drums were too loud, and the vocal mix could have been better!” Polar opposites on the opinion scale from the very same worship setting.

A worship service should be a worship experience. The attitude in which we come into corporate worship and the preparation of the worship leader are of significant importance. In the example above, perhaps the drums *were* too loud and the vocal mix horrific. It is so important that all those involved in bringing the congregation into a time of worship do so in a manner of excellence and in a way that enhances rather than detracts from this special time.

The listeners in our example may have been distracted. They might have come with the intent of leaving their burdens at the feet of Jesus but were so bombarded by the noise of poor quality of music and leadership that bringing their burden of need became less important than finding the closest exit.

Even the quality of musicianship can be a distraction if done in the wrong attitude and for the wrong purpose. There are times when a soloist might seem to be performing for the finale of a music award show (certain of first prize, of course) rather than drawing the listener into the very presence of God. This attitude of singing can be far overshadowed by a child of God singing simply from the heart although not perfectly in key. Many are the mysteries of music in worship.

The environment of worship includes being patient and sensitive to the moving of the Spirit of God. Sometimes after a moving song, the preacher may say, “No more needs to be said. Our obedience at this moment is important,” and the altar is opened for seekers.

continued on page 14 >

“I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life that I now live in the flesh I live by faith in (or “the faith of” KJV) the son of God, who loved me and gave himself for me.” Galatians 2:19–20 NRSV

The Rev. J.O. McClurkan, founder of Trevecca Nazarene University, was a sanctified Calvinist. In response to Dr. J.B. Chapman’s question relative to his theology, he responded, “I work as though I might fall, but I rest as though I cannot fall.” This is paradox: an apparent contradiction, and a valuable word for all who take holiness seriously.

Christian experience is paradoxical: living by a faith that transcends reason. “For my thoughts are not your thoughts, nor are my ways your ways, says the LORD. For as the heavens are higher than

the earth, so are my ways higher than your ways and my thoughts than your thoughts” (Isaiah 55:8–9 NRSV).

Scientific truth is paradoxical. According to one theory, light is *corpuscular*, a series of particles. According to another, it is *non-corpuscular*, a beam. Some experiments work from the first hypothesis; others, from the second. Scientists understand that nature transcends reason.

The paradox of sanctification is not as stark as the theory of light, but it

is paradoxical in the sense that it is both crisis and process. As J.O. McClurkan understood our text to say: (1) I have a *sinful* self to be *crucified* with Christ, (2) a *natural* self to be *disciplined* by Christ, and (3) a *true* self to be *realized* in Christ.

I. A Sinful Self to be Crucified with Christ

In Galatians 5:24 Paul declares: “Those who belong to Christ Jesus have crucified the flesh with its passions and desires” (NRSV). Dr.

Our Life In Christ

by William M. Greathouse

H. Orton Wiley pointed out that crucifixion and death were two distinct moments for Jesus' suffering on the cross, as they are normally in the life of every person in Christ. Jesus was crucified at 9 o'clock in the morning, on the first Good Friday. He did not die, however, until 3 o'clock that afternoon, when He uttered, "Father, into thy hands I commit my spirit." Jesus' crucifixion and death were two different moments that prefigure our life in Him.

To trust Christ for salvation is to submit to the *crucifixion* of "the flesh with its passions and desires," when we submit to a process that normally ends in *death*. According to Paul in Romans 6, the entire process is symbolized in Christian baptism. "Do you not know," he asks, "that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too must walk in newness of life" (6:3–5 NRSV). The apostle could use the figure of baptism because there simply were *no* un-baptized Christians in Rome, or in the early church. (What does that say to us?)

While working through the concept of a believer's crucifixion and death with Christ to sin in Romans 6 for a new commentary, I was reminded of Dr. Frank Carver's exposition of 6:11 as the chapter's text: "So you also must consider yourselves dead to sin and alive to God in Christ Jesus." If he is right, the text points both backward and forward: *backward* to our death to the *life* of sin, in justification and

regeneration (6:2–10), *forward* to our death to the *in-being* of Sin, in consecration and sanctification (6:12–22).

Lest we get lost in Romans 6, return with me to Paul's testimony in Galatians: "It is no longer I who live, but it is Christ who lives in me." The proper way to spell *sin* is "s-I-n." At the heart of "sin" is a capital "I."

And, the heart of true holiness is turning that capital "I" into a Cross! The crucial question is: "Have I died with Christ to *self*? Is **Christ** now living His life in **me**?" That is the critical question of Christian holiness.

II. A Human Self to be Disciplined by Christ

The KJV correctly paraphrases Paul in our text, "I am crucified with Christ: *nevertheless I live*, yet not I." That indeed *is* a paradox.

Reuben Welch remarked whimsically, "Wherever I go, I go too, and that spoils it!" Each of us knows what Reuben meant by that confession. Christ sanctifies, but He does not de-humanize us. We still have all the natural urges, weaknesses and quirks, after entire sanctification. For this reason Galatians 2:19–20 must be balanced by a confession Paul makes elsewhere: "I do not box as one beating the air; but I

pommel my body and subdue it, lest after preaching to others I myself should be disqualified" (1 Corinthians 9:26–17 RSV). We might think of Paul's Corinthian confession as a counter-balance to our Galatians text. You can't have the one without the other!

Paul gives us important clues to victory over ourselves elsewhere. The NASB correctly translates the Greek imperative in 5:16, "Walk by the Spirit, and you will not carry out the desire of the flesh." Our strength is not in ourselves; it is in the indwelling Spirit. Walking in the Spirit begins in the waking hours of the day when we take time to cultivate His presence in Scripture and prayer. Christian holiness is "the fruit of the Spirit" (5:22–23a). Fruit is to be harvested, not self-created. After enumerating the Spirit's fruit, Paul writes, "There is no law against such things" (5:23b NRSV). *Love does nothing the Law forbids, and more than the Law requires*. "If we live by the Spirit, let us also walk by the Spirit" (5:25 NASB).

III. A True Self to be Realized in Christ

This final point is best explained by Paul in Philippians 3:10–15: "I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection of the dead. Not that I have already obtained this or have already reached this goal; *but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus*. Let those of us then who are mature (*teleioi*, "perfect") be of the same mind ..." (NRSV, emphasis added).

Soren Kierkegaard goes to the heart of the issue of Christian perfection when he comments here, "Purity of heart is to will one thing." In Philippians 2, Paul urges, "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, *but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross*" (vv 5–8 NRSV, note emphases). Is that what we pledge when we sing, "Oh, to be like Thee"?

God's will for us—as it was for Christ—is a *self-emptied* life: emptied of *self* and filled with *Him*! The condition is one of yieldedness on our part. We are *filled* with the Spirit, as we are *emptied* of self.

"Fill with Thy Spirit till all shall see
Christ only, always, living in me!"

—Adelaide A. Pollard 

Dr. William M. Greathouse was president of Trevecca Nazarene University (1963–1968), president of Nazarene Theological Seminary (1968–1976); and General Superintendent of the Church of the Nazarene (1976–1989).



evangelists give witness to...

The Call

ENLISTING WITH GOD

by *Bud Scutt*

Each morning at reveille Marine combat troops anxiously sniffed the air. The aroma of steak and eggs from the galley would signal the Navy's final offering before we would scale down cargo nets into landing craft, pitching on the sea below. We who remembered the churning surf at Inchon were no less apprehensive than the fresh-faced replacements. We were in the Pacific, but after more than a month of waiting, we had no idea where or what we might attack. Daily fly-overs quieted everyone aboard, listening for explosions from air and naval bombardment preceding our landing.

One afternoon, the boatswain's whistle signaled attention. Our Commanding Officer had a special announcement: we had served our purpose at sea. While we sailed along unseen shores of a classified location, the presence of our threat forced a political solution to a situation that could have erupted into all-out war. Then, rather than returning as occupational forces in Japan, we would be liv-

ing in new facilities at Kaneohe Bay, Hawaii. We would become the first provisional Marine air-ground task force, a model for vertical envelopment warfare. A roaring cheer erupted from the troops.

This meant that we Staff Non-Commissioned Officers could bring our families to live with us even though Hawaii was not a state. I could not know that God had just engineered the greatest change ever to occur in my life.

I became an agnostic at age 18. I believed in God but was certain no human could be worthy of Him. Like a classroom ant farm, His experiment was to see how His creation would cope with the inevitable hopelessness of life. I actually learned this in church. My view of Christianity had been formed through legalism demanding flawlessness, dictated by a system of endless rules. Knowing the impossibility of that perfection, agnosticism was my only option. I saw my comrades in peril praying and wished that I could pray but knew that I had no right to even try. When my wife, Cledah, joined me in Hawaii, I tolerated her faith commitment, but I could go no further.

She insisted that we attend Kailua Nazarene Church. Although I cannot understand why, Pastor Harold (Red) Meadows, took a special interest in me. He told me I had it all wrong: Christianity was not about rules; it was about a love relationship with Jesus Christ. Talking with him; watching his happy, normal life; and listening to his preaching began to wear away the hard crust of my agnosticism. Soon, with fear and lingering doubt, I began the process of repentance and belief. The struggle did not end immediately; I was haunted by deeply rooted memories of earlier teachers. Yet, when I seemed to reach the end of my hope, the Holy Spirit brought new assurance.

I was transferred to Headquarters, Fleet Marine Force Pacific, and we moved to Pearl Harbor. We attended Honolulu First, under the loving care of Pastor Harold Kimmel. He was gentle and patient, showing me the value of breaking habits leading to spiritual defeat. God had placed me exactly where He wanted me during those years in Hawaii, to find and nurture a real relationship with Jesus.

As incentive for a second re-enlistment, I was assigned independent duty with the Inspector/Instructor Staff for the reserve unit in Detroit. We searched the Yellow Pages for the nearest Nazarene Church. I dialed the number for Bethel Church and the pastor's wife answered. She said, "Our church is as easy to reach as any," then gave instructions for reaching the church by freeway. It was on the opposite side of the city, and we passed several other churches, but we soon knew that God had led us to this church.

One day, I left my office early and stopped by the church to pray. God was dealing with me about entire sanctification. At the altar alone,



God led me through things in my life that I considered mine. When I thought my consecration was complete, it seemed that God was calling me to preach. My first response was disbelief, then anger. My career was on track; we had just purchased a new car and bought a home. I was a Marine; I did not want to look like a preacher, act like one or be one. To end the struggle, I made this pledge: I will walk through any door God opens. I will never ask to preach, never seek an assignment and never send an advertisement or résumé.

On Sunday, my pastor called me into his office to tell me that if there was any exit for me from the Marine Corps, he would like me to be his assistant. He was sure of God's leading and laid out a salary and benefits proposal. My "impossible deal" with God was crumbling.

Monday morning I drafted a letter to the Commandant of the Marine Corps, requesting immediate release to enter ministry. Some pastor friends wrote letters explaining the call of God; I attached them to my letter and sent it up the chain of command. When it reached my Commanding Officer, he ordered me to his office. I stood at attention before him. He walked around his desk and sat, then commanded: "At ease and be seated." He reminded me that I had an unblemished record with impressive awards and citations. Then he handed me some stapled pages. The letter contained his commendation for my achievements, outlined my advancement toward degree completion, listed courses from which I had graduated through Marine Corps Schools and solicited my immediate appointment to the next PLC for Commissioned Officers. With a baseball sized lump in my throat I blinked back tears. My dreams!

He broke the silence: "Will you throw all of that away? You are requesting the impossible; it will be denied. You have obligation for your third reenlistment. This letter will enter your permanent file and every time you are considered for promotion or assignment, some CO will think you are a religious nutcase. Let me discard your letter and forget you ever had this idea. I know you are religious, but your career future is too bright and you have invested too many years to lose it all."

I could only say, "Sir, I must do this." A few days later, approval came from Washington, authorizing my release from active duty and transfer to the Marine Corps Reserve.

I have walked through any door God opened. I have never asked to preach, never sought an assignment and never sent an advertisement or résumé. "Jesus led me all the way!" 



Dr. Bud Scutt has been a District Superintendent twice and a Director in City dealing with Evangelists full time—always wearing his Marine tie pin. He is a gifted singer and evangelistic preacher. He is a very active Evangelist and is in the Marine Reserves, recently being loaned to the United States Army as a Chaplain.

"SING WITH ADOLPH ON CHRISTIAN CORNER"

> continued from page 2

1) The words, regardless of the melody and rhythm, have to say something that at least makes sense. They must be theologically correct. To repeat good words is not a new idea and has its place, but for just the sake of the energy of the moment that seems, to me, to lack valid spiritual purpose. Remember, almost every hymn has a chorus that is repeated, as a rule, three or four times. I am enough of a musician (seriously studied the trombone) to know that a dotted eighth note is not less pleasing to God than a good full note and that three-four time is not less pleasing to God than a good four-four time march tempo. I will say that the majority of Fanny Crosby's songs are in three-four time as are Bill Gaither's—just an aside. Therefore, at least the beat should not supersede the blessing.

2) It's best when there is continuity to the messages in songs that follow one another. This creates what we commonly call a service and doing something for God or an offering to Him. And this is praise.

3) Harmony still has a place, and it's hard to harmonize with a two- or three-note song sung in a near monotone manner, with drums overwhelming what little melody there is. (My opinion)

4) The music must lead them, the collective congregation, to the preaching and hearing of the Word.

5) The music should elevate your spirit. Has it only moved your feet, lifted your hands and swayed your hips?

6) Most of all, as you sing, the music must be an outpouring of your heart. Have you been talking to God as well as testifying to what His grace has done in your life?

As I have walked to the pulpit, I have had to blend in with many different moments and atmospheres. If I have to follow an emotional train wreck it is difficult, if not impossible, to know where or how to start the sermon. In these instances, I often feel as if the sermon is but an addendum to the rest of the service—sort of a few words worked into the concert. There are times when that is as it should be, but is it every time? To be flexible and adaptable, to be sure, is in order these days or you may spend your life looking for Adolph when he is long gone.

I was taught many years ago by Dr. Jarred Aycock that a service has three parts to it: the music,

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EXTRAORDINARY LIVING AND ORDINARY PEOPLE

by *G. Stuart McWhirter*

Imagine, if you will, the boy Jesus in Nazareth 20 centuries ago, eagerly listening to Bible stories of great people. And then, reflect on the fact that today children and adults alike are delighted by the same stories, stories about Abraham, Joseph in Egypt, Moses, Daniel in Babylon, Elijah and many more epics etched forever across the face of human history. But how are we to understand and apply their stories to our lives in the 21st century? These stories are not spiritualized fairy tales. They are not locked in the long ago and far away, belonging exclusively to the ancient past. They are not about people so different from us, so superior to us that they provide no models, no examples we can hope to follow or live our lives by. Illustrious champions of faith though they be, it is important to remember the Bible records not only their mighty deeds but also their weakness and their failures.

In Rome, on a visit to the Church of St. Peter in Chains, my wife and I saw a beautiful, impressive but greatly exaggerated depiction of Moses, a sculpture by Michelangelo. The sculpture showed a man of almost demi-god features. It showed no weakness, no indecision, no vulnerability and no lack of courage, not a scintilla of fear. Despite the magnificence of Michelangelo's sculpture, the truth is that we seriously miss the meaning and message of the lives of great people in the Bible if we see them as larger-than-life superheroes who never experienced the doubts and fears of ordinary people. We should see them as they were—ordi-



“Moses” by Michelangelo

nary people who, by faith, lived extraordinary lives.

Elton Trueblood said that deliberate mediocrity is a sin and a heresy of the worst kind. Some of us are mediocre but not deliberately so. We should never choose or settle for mediocrity. The holy heroism of saints of old, set forth so beautifully in the Bible, beckons us to a life of meaning, purpose and fulfillment found only through faith and a life consecrated to God. Even though today our lives may never be as celebrated as the lives of Bible heroes, we, no less than they, may boldly,

gladly and triumphantly live lives of faithfulness to God, truth and righteousness, freed from mediocrity and insignificance.

I now close this essay and hurry to tell Bible stories to Andrew, Isabella and Alex, our three grandchildren. [ep](#)



Rev. G. Stuart McWhirter,
Corydon, IN,
Evangelist,
Church of the Nazarene

ADAMS, DAVID AND CHARLENE

Apr 6 Middletown, IN
 Apr 13-16 New Castle, IN (Mt. Zion Wesleyan)
 Apr 20 Markleville, IN (Christian Church)
 Apr 23-27 Bloomington, IN (Bedford/Bloomington Zone Indoor Camp)
 May 4-7 Ashland, KY (Ashland)
 May 11 Jonesboro, AR (Forest Home)
 Jun 1 New Albany, IN (Christ's Community)
 Jun 22 Marion, IN (NE Indiana District Camp)
 Jun 23-29 Fredricktown, MO (Missouri District Campmeeting)

ADAMS, GERALD W.

Apr 27 Danville, IL (Evangelical Church)
 May 4 Lynn, IN (Lighthouse Wesleyan)

ADAMS, MICHAEL D.

Apr 6-9 Bridgeton, MO (Gateway Central)
 Apr 13-16 Columbus, IN (First)
 Apr 20-23 Rockford, IL (First)
 Apr 27-30 Waynesville, MO
 May 4-8 Wapakoneta, OH
 May 11-14 Jamestown, KY
 May 18-21 Albany, GA (Grace)
 May 28-Jun 1 Tishomingo, OK (SE OK District Nazarene Camp Meeting)
 Jun 2-8 Louisville, TN (East TN District Camp Meeting)
 Jun 10-15 Dickson, TN (Tennessee District Camp Meeting)
 Jul 4-13 Wilmington, NY (Wilmington Holiness Camp Meeting)
 Jul 20-27 Howell, MI (Eastern Michigan District Camp Meeting)

ARMSTRONG, B. LEON (T)

Apr 12-16 Des Moines, IA (Highland Park)
 Apr 27-30 Andover, OH (Cherry Valley)
 May 4-7 Meadville, PA (First)
 May 14-18 New Paris, IN
 May 21-25 New Castle, IN (South Side)
 Jun 9-15 Archdale, NC (Archdale)
 Jun 16-20 Summerville, VA (Evangelical Methodist Camp)
 Jun 23-29 Marion, VA
 Jul 7-13 Manassas, VA
 Jul 19-25 Arbovale, WV (White Pine Holiness Camp)

BAKER, JUDITH E.

May 3 Oregon, OH
 Jul 27 Niles, MI (Newton Norton Bible Church)

BALLARD, DONALD K.

Apr 1-Jul 31 Germantown, TN

BELZER, DAVID A.

Jun 22-29 Murphys, CA (Wesleyan Camp Meeting)
 Jul 6-13 Seatak, WA (Bow Lake Gospel Hour Church)

BENDER, TIMOTHY C. (T)

Apr 2-6 Berley Springs, WV (Wesley Chapel)
 Apr 4-May 4 Sweetwater, TN
 Apr 9-13 Greeneville, TN (Wesleyan Tabernacle)
 Jun 11-15 Columbia, SC (Covenant Community Fellowship)
 Jun 23-29 Bethany, OK (Jernigan Memorial)
 Jul 7-13 Shelbyville, TN (Himesville)
 Jul 21-25 Lucasville, OH (Candy Run Wesleyan Youth Camp)
 Jul 28-Aug 3 Washington Courthouse, OH (House of Prayer Camp Meeting)

BEVILLE, W. SHERMAN

Apr 1-30 Halesburg, IN
 Jun 1-Jul 31 Halesburg, IN

BOLICH, JEREMIAH C.

Mar 30-Apr 2 Eugene, OR (First)
 Apr 6-9 Lebanon, OR
 Apr 13-16 Medford, OR (First)
 Apr 20-23 Sparks, NV (Faith Family Fellowship)
 Apr 27-30 Cedar Rapids, IA (First)
 May 4-7 Brownstown, IN
 May 11-14 Perry, MI
 May 16-18 Muskegon, MI (District Laymen's Retreat)
 May 21-25 Woodward, OK
 Jun 9-13 Indianapolis, IN (SW IN District Jr. High Camp)
 Jun 16-22 Watertown, TN (Evangelist Intern Training Camp & Cross Style Conf)
 Jun 25-29 Pelham, TN (Chapman's Chapel)
 Jun 30-Jul 4 Indianapolis, IN (SW IN District Sr. High Camp)
 Jul 6-9 Mandan, ND
 Jul 10-13 Aberdeen, SD (Dakota District Teen Camp)
 Jul 17-27 Conneautville, PA (Peniel Holiness Camp)

BOND, GARY C. (T)

Mar 30-Apr 2 Redkey, IN
 Apr 6-9 Louisville, KY (Farmdale)
 Apr 13-16 Dunbar, WV
 Apr 20-23 Battle Creek, MI (First)
 Apr 27-30 Salisbury, MD (Cross Pointe)
 Jun 9-15 Adrian, GA (Suwanee Holiness Camp Meeting)
 Jun 22-27 Alpena, MI (Free Methodist Camp Meeting)
 Jul 16-20 Mt. Vernon, OH (N. Central OH District Camp Meeting)
 Jul 21-27 Ashland, KY (E. KY District Camp Meeting)

BURKHALTER, G. PAT (T)

Apr 2-6 Mexico, MO
 Apr 9-13 Brookfield, MO
 Apr 16-20 Cory, IN (Community)
 Apr 23-27 Greensboro, IN
 Apr 30-May 4 South Lebanon, OH (Crossroads)
 May 7-11 Arcola, IL (First)
 May 14-18 Fenton, MO
 May 25-Jun 1 Gladewater, TX

CANEN, DAVID L. (T)

Apr 16-20 Flemingsburg, KY
 Apr 23-27 Lenoir City, TN
 May 14-18 Tullahoma, TN (Westside)
 May 21-25 Greensburg, KY (Summersville)

CANFIELD, DAVID B.

Apr 13-16 Woodsfield, OH
 Apr 20-23 Jackson, OH (Trinity Chapel CCLU)
 May 18-21 Catlettsburg, KY (Twin Fork)

CASH, JAMES C.

Apr 13-17 Hernshaw, WV (Lens Creek)

CASSELMAN, GERALD H.

Apr 6-26 West Memphis, AR
 May 4-25 West Memphis, AR
 Jun 1-29 West Memphis, AR
 Jul 6-27 West Memphis, AR

CHAFFINS, BRYAN D.

Apr 14-18 Huntington, WV (Kellogg Indoor Holiness Church)
 Apr 20-23 Flatwoods, KY (First)

CHAPMAN, JAMES R.

Mar 30-Apr 6 Eureka, IL
 Apr 18-22 Hampton, VA
 Jun 2-6 Mechanicsburg, IL (IL District Jr. High Camp)
 Jun 9-13 Shell Knob, MO (Joplin District Youth Camp)
 Jun 16-20 Shell Knob, MO (Joplin District Youth Camp)
 Jun 23-29 Fredricktown, MO (MO District Family Camp)
 Jul 14-18 Rapid City, SD (Wesleyan Dakota District Jr. High Camp)
 Jul 30-Aug 3 Butler, PA (Pittsburgh District Family Camp)

CHRISTENSON, BARBARA J.

Apr 18-20 Tomah, WI

COVINGTON, NATHAN A. (T)

Mar 30-Apr 2 Derby, KS
 Apr 4-5 Peoria, IL (NW Illinois District Prayer Seminar)
 Apr 6-9 South Haven, MI
 Apr 11-13 Three Rivers, MI
 Apr 23-27 Arenzville, IL (Bethel Community)
 Jun 25-27 Bethany, OK (SNU)

DABYDEEN, ROBERT D. (T)

Mar 30-Apr 2 Redkey, IN
 Apr 5-9 Oxford, PA
 Apr 13-16 Pelham, TN (Chapman's Chapel)
 Apr 20-23 Ephrata, PA
 Apr 27-30 Merigold, MS (Sunflower)
 May 1-4 Primm Springs, TN (Elmore)
 May 11-14 Montgomery, AL (Capital City)
 May 17-18 Queens Village, NY
 May 22-25 Ozone Park, NY

DEGENKOLB, WILLIAM B.

Apr 8-13 Campton, KY (Old Time Religion Church)
 Apr 16-20 Springboro, PA (Conneaut Valley)

DELL, JIMMY (T)

Mar 30-Apr 2 Sun City, AZ
 Apr 6-9 Lawton, OK (Lawton Heights)
 Apr 13-16 Bolivar, MO (First)
 Apr 20-23 Harrison, OH
 Apr 27-30 White Pigeon, MI (United Methodist)
 May 11-14 Farmington, AR (First)
 May 15-18 Bella Vista, AR
 Jun 8 Prescott, AZ (First)
 Jun 16-22 West Harrison, IN (SW OH District)
 Jul 11-18 Lancaster, OH (OH Central District)
 Jul 19-27 Rushville, IL (Free Methodist Camp)

DIEHL, ROBBIE AND DEBRA M.

Apr 9-13 Flora, IL
 Apr 18-19 Richmond, VA (One Way Street Puppetry Festival Staff)
 Apr 25-27 Virginia Beach, VA (Tidewater Central)
 May 5-9 Sumter, SC (Jehovah Missionary Baptist Children's Crusade)
 Jun 2-8 Mayfield, KY (Children's Crusade)
 Jun 16-18 Lexington, VA (Vacation Bible School)
 Jun 22-27 Roanoke, VA (First)
 Jul 6-11 Cedar Park, TX (Hill Country)

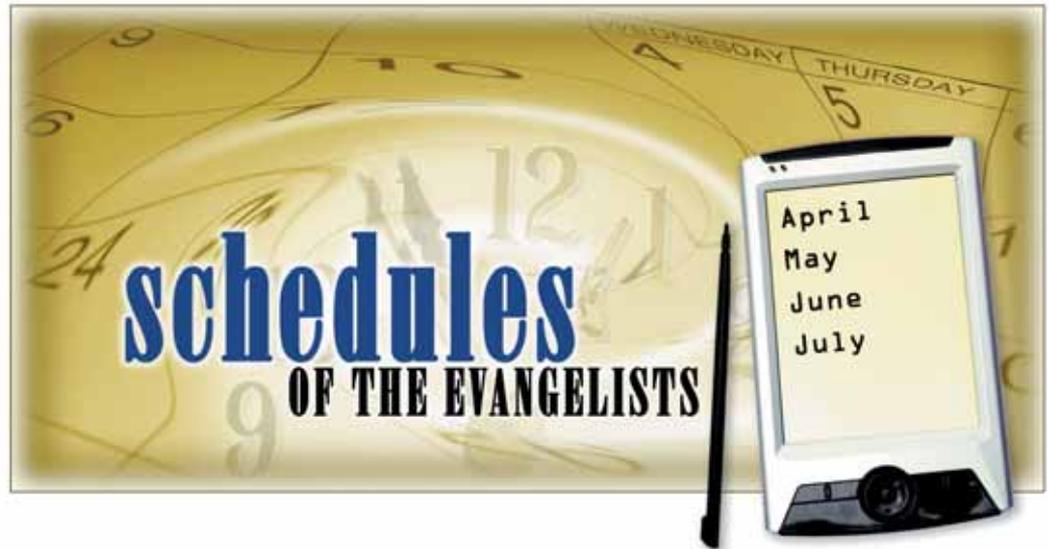
DODDS, LARRY W.

Mar 30-Apr 2 Knoxville, IA

DONNERBERG, JOHN J.

Mar 29-Apr 2 Nashville, TN (Bethel)
 Apr 6-9 Sandusky, OH (Community)
 Apr 13-16 Marysville, OH
 Apr 20-23 Greenwood, AR
 Apr 27-30 Clovis, NM (First)
 May 4-7 Ashland, KY (Summit)
 May 11-14 Fort Worth, TX (Wedgwood)
 May 18-21 El Paso, TX (First)
 Jun 8-15 New Albany, IN (Silver Heights Camp)
 Jun 16-22 Marion, IN (NE Indiana Camp)
 Jul 21-27 Flemingsburg, KY (E. KY District Camp)

(T) Tenured Evangelist is recognized by the church as a lifetime assignment. See Manual 407.3



DOWNING, ANN S.

Apr 12 Carnesville, GA (Widow's Hope Ministry Ladies Retreat)
 Apr 12 Carnesville, GA (Refuge Baptist Camp Concert)
 Apr 18 Morgantown, WV (Covenant Evangelical Methodist Church)
 Apr 19 Morgantown, WV (Covenant Evangelical Methodist Ladies Retreat)
 Apr 26 Newnan, GA (Westside Baptist Ladies Day)
 Apr 30 Lincoln, IL (Lincoln Christian College Women's Retreat)
 May 2-4 Nashville, TN (Middle TN Women's Retreat)
 May 12-14 West Harrison, IN (SW OH Nazarene District Prime Time Retreat)
 Jul 11 Moselle, MS (Unity Baptist Church)
 Jul 27 Frankfort, IN (IN Central District Wesleyan Campmeeting)

DUBBELD, MARK AND JANENE

Jul 13-18 Copper Hill, VA (Blue Ridge Holiness Camp)
 Jul 21-27 Chillicothe, OH (CCCU Nipgeon Camp)

FERGUSON, ANTHONY SCOTT

Apr 20-23 Janesville, WI
 Apr 25-27 Randolph, WI (Randolph Park)

FLINT, ROBERT E.

Mar 20-Apr 24 Marysville, OH (Ministry Development Center)
 Apr 7-11 Marysville, OH (Ministry Development Center)
 Apr 12-16 Webb City, MO (Webb City)
 Apr 20-23 Arlington, TX (Arlington East Park)
 Apr 27-30 Mount Blanchard, OH
 May 4-7 Lakeville, MA
 May 11-13 Dixfield, ME
 May 17-23 Findlay, OH (Winebrenner Seminary)
 May 28 Pioneer, OH (North Central High School)
 Jun 16-20 Findlay, OH (Winebrenner Seminary)
 Jun 23-27 Marysville, OH (Ministry Development Center)

FOX, JEREMY

Apr 6 Middletown, IN
 Apr 13-16 New Castle, IN (Mt. Zion Wesleyan)
 Apr 20 Markleville, IN (Christian Church)
 Apr 23-27 Bloomington, IN (Bedford/Bloomington Zone Indoor Camp)
 May 4-7 Ashland, KY (Ashland Nazarene Summit)
 May 11 Jonesboro, AR (Forest Home)
 Jun 1 New Albany, IN (Christ's Community)
 Jun 22 Marion, IN (NE Indiana District Camp)
 Jun 23-29 Fredericktown, MO (Missouri District Campmeeting)

GALLIMORE, DAVID A.

Apr 2-4 Circleville, OH (Ohio Christian University)
 Apr 6-9 New Albany, IN (Christ's Community)
 Apr 13-16 Newell, WV (Glendale)
 Apr 20-23 Oak Hill, WV
 Apr 27-30 Columbus, OH (Lighthouse Ministries)
 May 4-7 Mountain City, TN (Big Laurel CCU)
 May 11-18 Wrightsville, GA (Mount Olive)
 Jun 1-4 Willicoochee, GA (United Methodist Church)
 Jun 12-22 Excel, AL (Beulah Camp)
 Jun 23-25 Hickory, NC (Western NC District Wesleyan Church)
 Jun 27-Jul 6 Auburn, PA (Auburn Camp)
 Jul 27-30 Monticello, MS (Divide Memorial Methodist Protestant Church)

GESSNER, DON & SHIRL

Apr 1-30 Indianapolis, IN (Grace Pointe)
 May 1-31 Indianapolis, IN (Grace Pointe)
 Jun 1-15 Indianapolis, IN (Grace Pointe)
 Jun 16-22 West Harrison, IN (SW OH Nazarene District Camp Meeting)
 Jun 24-29 Indianapolis, IN (Grace Pointe)
 Jul 2-5 Louisville, KY (Sanctified Church Camp Meeting)
 Jul 6-20 Indianapolis, IN (Grace Pointe)
 Jul 27-Aug 3 St. Marys, OH (NW OH Nazarene District Camp Meeting)

GRAY, ROBERT H.

Apr 4-6 Angola, IN (Community)
 Apr 13-16 Pelham, TN (Chapman's Chapel)
 Apr 23-27 Lenoir City, TN
 Apr 30-May 4 Union City, PA
 May 11-13 Greensburg, KY (Summersville)
 May 15-17 Jacksonville, FL (N. FL District Assembly)
 May 23-25 Columbus, OH (Waiting School VII-Elaine Pettit Ministries)
 Jun 2-8 Maryville, TN (E. TN District Camp)
 Jun 9-15 White Springs, FL (Suwanee Camp)
 Jun 22-29 Batesburg, SC (SC District Camp)
 Jul 1-6 Manville, IL (NW IL District Camp)
 Jul 7-13 West Des Moines, IA (Iowa District Camp)
 Jul 19-27 Vicksburg, MI (Michigan District Camp)

GREENE, CAROLYN BRASWELL

Apr 10 Louisville, OH (East OH Prime Time)
 Apr 20-23 Norwich, NY (Open Door Fellowship Wesleyan)
 May 10 Fredericktown, OH

GREENWAY, KENNETH NEAL

Mar 30-Apr 3 Stuart, VA (Minnie's Chapel)
 Apr 6-13 Houston, MS (Pearson Chapel Naz.)
 Apr 20-25 Macon, GA (Shurlington Naz.)
 Apr 27-30 Gastonia, NC
 May 4-8 Tabor City, NC (Old Zion Wesleyan)
 May 12-17 Hortense, GA
 May 18-23 Eagle Springs, NC (Fienclos Church)
 Jun 1-4 Linville, NC (EMC)
 Jun 22-27 Danville, VA (Atlantic EMC Sr. Youth Camp)

HAINES, GARY W.

Apr 6-9 Homer City, PA
 Apr 20-23 Plymouth, MI
 Apr 25-27 Branson, MO (North Arkansas Nazarene District Lay Retreat)
 May 4-7 Columbia, MO (First)
 May 18-21 Akron, OH (Arlington)
 Jul 1-6 Scottsville, TX (Dallas District Camp)
 Jul 15-20 Natchitoches, LA (Louisiana District Camp-Fort Jessup)
 Jul 23-Aug 3 Prescott, AZ (Arizona District Camp)

HAMPTON, DEBORAH ANN

Apr 2 Portage, IN (Fountainview Place)
 Apr 9 Merrillville, IN (Springmill Health Care)
 Apr 10 Chesterton, IN (Waters of the Dunelands)
 Apr 14 Hobart, IN (Brentwood)
 Apr 16 Michigan City, IN (Life Care Center)
 Apr 18 Hobart, IN (Brentwood)
 Apr 21 Hobart, IN (Millers)
 May 14 Merrillville, IN (Springmill Health Care)
 May 19 Hobart, IN (Millers)
 May 21 Michigan City, IN (Life Care Center)
 Jun 11 Merrillville, IN (Springmill Health Care)
 Jun 16 Hobart, IN (Millers)
 Jun 18 Michigan City, IN (Life Care Center)
 Jul 9 Merrillville, IN (Springmill Health Care)
 Jul 16 Michigan City, IN (Life Care Center)
 Jul 21 Hobart, IN (Millers)

HANCOCK, TIMOTHY B.

Mar 30-Apr 2 Brazil, IN (Zone Indoor Camp)
 Apr 6-9 Fayette, OH
 Apr 13-16 Salem, OH (First)
 Apr 20-23 Hartsville, SC (First)
 Apr 25-26 Fredericktown, MO (MO District Men's Retreat)
 Apr 27-30 Pittsfield, IL
 May 4-7 Midland, MI (Bethel)
 May 11-14 Columbia, SC (Grace)
 May 18-21 West Columbia, SC (Central)
 Jul 8-13 Adrian, GA (Georgia District Camp)

HAYES, ALVIN B.

Jun 1-4 Menomonie, WI (Forest Center)

HICKS, JOHN DAVID

Apr 6-9 Creswell, OR
 Apr 13-16 Bishopville, SC
 Apr 27-30 Greeley, CO (Sunny View)

HUCKER, LARRY K.

Apr 9-13 Decatur, IL (Trinity)
 Apr 27-30 Shelbyville, IL
 May 14-18 Benton, IL (First)
 Jul 10-15 Bonnie, IL (Holiness Campmeeting)

HUDDLESTON, BILLY A.

Mar 30-Apr 2 Canton, OH (Dueber United Methodist Church)
 Apr 6-11 Evendale, PA (Church of the Open Door)
 Apr 13-16 Cincinnati, OH (Fellowship Tabernacle)
 Apr 20-23 Logan, OH
 Apr 27-30 Anadarko, OK
 May 4-7 Anderson, MO (Goodman Banner)
 May 11-14 Wheelersburg, OH (Cornerstone)
 May 18-21 Birmingham, AL (First)
 May 28-Jun 1 Fairborn, OH (First Feewill Baptist Church)
 Jun 8-11 Dayton, OH (Northridge)
 Jun 16-20 Summersville, WV (WV District Senior High Camp)
 Jul 10-20 Sebring, OH (Sebring Holiness Camp Meeting)

HUTCHISON, GORDON R.

Apr 8-13 Schenectady, NY
 Apr 15-17 Dayton, OH (IHC Convention)
 Apr 22-27 Greeneville, TN
 Jun 19-29 Brushton, NY (Brushton Camp)

JUNEMAN, JOHN A.

Apr 1-24 Lebanon, TN (Cross Style Training Center)
 Apr 25-27 Fallon, NV
 Apr 28-May 8 Lebanon, TN (Cross Style Training Center)
 May 9-11 Sandstone, MN (Community Worship Center)
 May 12-Jun 15 Lebanon, TN (Cross Style Training Center)
 Jun 16-22 Mount Juliet, TN (Covenant Fellowship)
 Jun 23-Jun 31 Lebanon, TN (Cross Style Training Center)

KEARCE, DOUG & DARLA

Apr 13-17 Vineland, NJ
 May 23 Columbus, OH (Waiting School VII)

KUMM, MURRAY ALAN

Jun 29 Medicine Hat, AB (Glenview)

LACOMBE, CHARLES AUGUST

Apr 13-16 O'Leary, PE
 Apr 20-27 Lewiston, ME (Lewiston Zone Revival)
 Apr 30-May 4 Huntingdon, PA (McConnellstown)
 May 6-11 Alum Bank, PA (Ryot)
 May 14-18 Hancock, MD (Grace)
 May 20-25 Bedford, PA
 May 30-Jun 1 Easton, MD (NYI Retreat)
 Jun 3-8 Rockhill Furnace, PA (Orbisonia)
 Jun 10-15 Petersburg, PA
 Jun 17-22 State College, PA (Bethel)
 Jun 24-29 China, ME (Maine Family Camp)
 Jul 15-20 Harrisonville, PA (Pleasant Ridge Family Camp)

LANCASTER, JONI

Apr 18-20 Fredericksburg, TX (San Angelo First Nazarene Retreat)
 Jun 4-8 Odessa, TX (Faith)

LEAGUE, PAUL DANIEL

Apr 2-6 Sarcoxie, MO (New Beginnings)
 Apr 13-16 John Day, OR
 Apr 20-23 Butte, MT

LECKRONE, LARRY D.

Mar 29-Apr 2 Elkhart, KS
 Apr 5-9 Wright City, MO
 Apr 12-16 Paris, KY
 Apr 19-23 Parkersburg, WV (Blennerhassett)
 Apr 26-30 Morenci, MI
 May 3-7 Evansville, IN (First)
 May 17-21 Alexandria, IN
 May 31-Jun 4 Bay City, MI (First)
 Jun 8-15 Boyne City, MI (N. MI District Holiness Camp)
 Jun 19-29 Sharon Center, OH (Sharon Holiness Camp)
 Jul 9-20 Bethel Park, PA (Bethel Park Camp Meeting)
 Jul 21-29 Douglas, MA (Douglas Camp)
 Jul 30-Aug 10 Mooers, NY (Mooers Camp)

LEIDY, ARNOLD G.

Apr 16-20 Page, AZ (Lake Powell)

LIDDELL, P.L.

Jun 25-29 Erma, NJ (Erma Holiness Camp)

LORD, J. RICHARD

Apr 1-30 Madison, ON
 May 1-31 Madison, TN
 Jun 1-30 Madison, TN
 Jul 1-31 Madison, TN

LOTHENORE, ROBERT W.

Apr 6-9 Coalgate, OK
 Apr 23-27 Dodson, TX
 May 18-21 Amarillo, TX (South Georgia)
 Jun 1-4 Vici, OK

MANLEY, STEPHEN L.

Apr 2-6 Selma, IN (Harris Chapel)
 Apr 9-13 West Chester, OH
 Apr 16-20 Xenia, OH
 Apr 23-27 Dayton, OH (Parkview)
 May 9-12 Sandstone, MN (Community Worship Center)
 May 16-19 Dover, DE (The Cross)
 May 21-26 Mifflinburg, PA
 May 28-Jun 2 Colora, MD (Rising Sun)
 Jun 2-9 Louisville, TN (East TN District Nazarene Camp)
 Jun 9-15 Douglas, GA (Gaskin Springs Camp Meeting)
 Jun 16-23 Lebanon, TN (Training Camp)
 Jun 24-29 Farmingdale, ME (Maine District Family Camp)
 Jul 2-6 Knoxville, TN (Sanctified Church Camp Meeting)
 Jul 6-12 Harrisonburg, VA
 Jul 13-17 Frankstown Park, PA (Park Missionary Church)
 Jul 20-28 Howell, MI (E. Michigan District)
 Jul 27-31 Butler, PA (Pittsburg District Nazarene Camp)

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MCCARTY, FRED L.

Apr 20-24 Alderson, WV

MILLER, C. WESLEYApr 1-30 Taloga, OK (Camp Creek)
May 24-25 Camargo, OK (How Great Thou Art Trail Ride)
Jun 25-28 Scottsville, TX (Dallas Pre-Teen District Camp)**MILLHUFF, CHARLES T**Apr 2-6 Mount Erie, IL
Apr 11-13 Schuykill Haven, PA
Apr 22-27 New Boston, OH (First)
Jun 30-Jul 6 Hendersonville, NC (Hendersonville Camp Meeting)**MILLS, CARLTON T**

Apr 1-Jul 31 Fort Myers, FL

MILLS, HENRY L.Apr 2-6 Greenbrier, AR
Apr 12-13 Conroe, TX (New Horizon)
Apr 16-20 Jacksonville, TX (Lookout Valley)**MITCHELL, ROYCE G.**Apr 18 Beaverton, OR (Village Baptist Church)
Apr 19 Modesto, CA (Richland Faith Assembly)
Apr 20 Chico, CA (Butte Bible Fellowship)
Apr 20 Roseville, CA (Pleasant Grove Community Church)
May 1-3 Fresno, CA (Great Western Fan Festival)
May 4 Elk Grove, CA (First Baptist Church)
May 17 Talent, OR (Friends Church)
Jun 6 Thornton, CO (Crossroads Church)
Jun 8 Longmont, CO
Jun 27 LaGrande, OR (Hot Lakes Springs)
Jun 28 Richland, WA (First)
Jun 29 Loon Lake, WA (Pinelov Park Prime Time Retreat)
Jul 6 Baker City, OR (Geiser/Pollman Park-God & Country Rally)
Jul 11 Kendrick, ID (Southwick Bible Church)
Jul 13 Seattle, WA (Calvary Christian Assembly)
Jul 27 Battle Ground, WA (Baptist)**MOORE, NORMAN L. T**Apr 13-16 Vienna, WV (River Valley Community)
Apr 27-30 Manchester, CT
May 4-7 Newport, KY (First)
May 11-14 Fort Scott, KS
May 25 Wahiawa, HI (Community)
Jun 10-15 Dickson, TN (Tennessee District Camp Meeting)
Jul 1-6 Manville, IL (NW IL District Camp Meeting)
Jul 11-15 Mechanicsburg, IL (Illinois District Camp Meeting)**MURPHY, MARK N.**Apr 16-20 Alma, MI
Apr 27-30 Saint Joseph, MI
May 2-3 Bourbonnais, IL (ONU Graduation)
May 10 Hartford City, IN (Hartford City Mother's Day Banquet)**NICHOLAS, CLAUDE G.**Mar 30-Apr 2 Celina, OH
Apr 6-9 Hot Springs, AR (First)
Apr 13-16 Piqua, OH
Apr 20-23 Mt. Sterling, OH**PERDUE, KENNETH W.**

Apr 19-20 Spencerville, OH

PERDUE, NELSON S. TApr 2-6 Ashland, KY (Grace)
Apr 9-13 Charleston, WV (Calvary)
Apr 20-23 Weirton, WV (First)
Apr 27-29 Circleville, OH (Holiness Summit)
Apr 29-May 1 Circleville, OH (Holiness Conf.)
May 2-4 Hurricane, WV (First)
May 18-21 Ashtabula, OH (First)**PETTIT, BENJAMIN AND AMANDA**Apr 6-9 Millinocket, ME
Apr 25-27 Vicksburg, MI (Chapman Memorial)
May 23-25 Columbus, OH (Waiting School VII-Elaine Pettit Ministries)
Jun 1-30 Jackson, MS (Wesley Biblical Seminary)**PETTIT, ELAINE C. T**Mar 30-Apr 2 Gardiner, ME
Apr 6-13 Millinocket, ME
Apr 16-20 Skowhegan, ME
Apr 25-27 Vicksburg, MI (Chapman Memorial)
Apr 30-May 4 Des Moines, IA (First)
May 10 Mineral City, OH (Prayer Awakening)
May 10 Mineral City, OH (Mother/Daughter Banquet)
May 11-14 Mineral City, OH
May 23-25 Columbus, OH (Waiting School VII-Elaine Pettit Ministries)
Jun 14-18 Kalamazoo, MI (South Side)
Jul 5 Wichita Falls, TX (Lakeview)**PETTIT, JEREMY MATTHEW**Mar 30-Apr 2 Gardiner, ME
Apr 6-13 Millinocket, ME
Apr 16-20 Skowhegan, ME
Apr 25-27 Vicksburg, MI (Chapman Memorial)
Apr 30-May 4 Des Moines, IA (First)
May 10 Mineral City, OH (Prayer Awakening)
May 10 Mineral City, OH (Mother/Daughter Banquet)
May 11-14 Mineral City, OH
May 23-25 Columbus, OH (Waiting School VII-Elaine Pettit Ministries)
Jun 14-18 Kalamazoo, MI (Kalamazoo South Side)
Jul 5 Wichita Falls, TX (Lakeview)**PHILLIPS, GENE C.**

Apr 2-6 Quincy, IL (Emmanuel)

RAEBURN, JANETApr 14-15 Flint, MI (Central)
May 20 Saline, MI (Houghton School Circus Show)
May 21 Lenawee, MI (Christian School Chapel service)
May 23-25 Columbus, OH (Waiting School VII-Elaine Pettit Ministries)
Jun 9-14 Colera, AL (Alabama North District Camp)
Jun 23-29 Crestwood, IL (Chicago Calvary)
Jul 11-19 Mechanicsburg, IL (IL Dist. Family Camp-Nazarene Acres)
Jul 21-25 Mechanicsburg, IL (IL Dist. Girls' Camp-Nazarene Acres)
Jul 28-Aug 1 Mechanicsburg, IL (IL Dist. Boys' Camp-Nazarene Acres)**RAEBURN, STEPHEN M.**Apr 14-15 Flint, MI (Central)
May 20 Saline, MI (Houghton School Circus Show)
May 21 Lenawee, MI (Christian School Chapel Service)
May 23-25 Columbus, OH (Waiting School VII-Elaine Pettit Ministries)
Jun 9-14 Colera, AL (Alabama North District Camp)
Jun 23-29 Crestwood, IL (Chicago Calvary)
Jul 11-19 Mechanicsburg, IL (IL Dist. Family Camp-Nazarene Acres)
Jul 21-25 Mechanicsburg, IL (IL Dist. Girls' Camp-Nazarene Acres)
Jul 28-Aug 1 Mechanicsburg, IL (IL Dist. Boys' Camp-Nazarene Acres)**REED, SHERMAN R.**Apr 1-6 Payne, OH
Apr 11-12 Nashville, TN (Reserve Officers' Association)
Apr 22-24 Washington DC, DC (Ambassadors Conference US Army)
May 10 Jasonville, IN
May 25 Vanceburg, KY
May 27 Lebanon, TN (First Men's Ministry)
Jun 25-29 Atlanta, GA (Military Event)**RICHARDS, LARRY AND PHYLLIS**

Apr 22-24 Shipshawana, IN (Prime Time Retreat)

RITTGERS, DELBERT L.Apr 1-6 Ottumwa, IA (Trinity)
Apr 13-16 Mason City, IA
Apr 19 Cedar Rapids, IA (Iowa District Men's Conference)
Apr 26-30 Kimball, NE
Jun 6-13 Oskaloosa, IA (Iowa Holiness Camp Meeting)
Jun 15 Davenport, IA
Jun 22 Davenport, IA
Jun 29 Davenport, IA**ROTH, RONALD W.**Apr 1-6 Decherd, TN
Apr 9-13 Elizabethton, TN
Apr 15-20 Newell, WV (First)
Apr 22-27 Logan, WV
Apr 29-May 4 Olive Hill, KY
May 6-11 Newell, WV (Congo)**RUSHING, TRACY AND TERRI**May 3-4 Scottsdale, AZ (Faith Christian Community)
Jun 16-22 Normal, IL (Central IL Holiness Assoc. Camp)**SCUTT, M. V.**

Apr 27-30 Masontown, WV

SHARP, JOSEPH L.Apr 6-27 Fort Wright, KY (Covington Central)
May 4-25 Fort Wright, KY (Covington Central)
Jun 1-29 Fort Wright, KY (Covington Central)
Jul 6-27 Fort Wright, KY (Covington Central)**SHARPE, VANCE AND JEANNIE**Apr 18-20 Logan, OH (Central OH Lay Retreat)
Apr 24 Concord, NC (Good SAMS Club Jamboree)
May 28-Jun 1 Tishomingo, OK (SE OK Campmeeting)
Jun 10-15 Pineville, LA (Louisiana District Campmeeting)
Jun 22 Myrtle Beach, SC (Ocean Lakes Campground)
Jul 6 Elgin, IL**SHAVER, CHARLES F.**Apr 6-9 Jackson, OH
Apr 10-13 Columbus, OH (Whitehall)
Apr 19-23 Fremont, OH
May 3-7 Greentown, OH
May 17-21 Frederick, MD (First)
Jun 22-29 Batesburg, SC (South Carolina District Camp Meeting)**SHELburne, JEFFERY J.**Apr 20 Noblesville, IN (White River Campgrounds)
May 1 Noblesville, IN (National Day of Prayer Concert)
Jun 29 Rochester, IN (First Baptist Church)**SHELLENBERGER, SUSIE**Apr 5 Oceanside, CA (CLOSER: Moms' & Daughters' Conference)
Apr 11-13 Conway, AR
Apr 20 Nashville, TN (Come To The Water)
May 1 Toronto, ON (Huntley 100: TV Show in Toronto)
May 2-3 Toronto, ON (Girls Heart Point)
May 10 Tulsa, OK (Central)
Jun 16 Wichita, KS (Kansas District NMI/NYI)
Jul 25-27 Sandy Cove, MD (Women's Conference)**SMITH, DUANE T**Apr 6-9 Rockledge, GA (Wilkes)
Apr 11-13 Berry, AL (Boley)
Apr 16-20 Lexington, KY (Lafayette)
Apr 23-27 Plainfield, IN (United Community)
Apr 30-May 4 Portland, IN (Evangelical Methodist Church)
May 14-18 Nevada, MO
Jun 22-29 Murphys, CA (Wesleyan Family Camp)
Jul 8-13 Owens Crossing Rd., AL (Alabama District Camp)
Jul 24-Aug 3 Imperial, NE (Nebraska Camp Meeting)**TIMKO, KIMBERLEY K.**

Apr 6 Lamar, SC (Christian Pathway Church)

ULMET, WILLIAM A. TApr 2-6 Cairo, GA (First)
Apr 13-16 Sherman, IL
Apr 20-23 Elkton, KY
Apr 27-30 Rock Hill, SC (Trinity)
May 4-7 Roxana, IL
May 11-14 Franklin, PA
May 18-23 Indiana, PA (First)**WESLEY, RONALD E.**Apr 1-30 Louisville, KY (Southern Hills)
May 1-31 Louisville, KY (Southern Hills)
Jun 1-30 Louisville, KY (Southern Hills)
Jul 1-31 Louisville, KY (Southern Hills)**WETNIGHT, RICHARD M.**Mar 30-Apr 2 Oak Hill, OH
Apr 13-15 New Harmony, IN (Harmony Chapel)
Apr 20 Owensville, IN**WHITWORTH, MARCUS A.**Apr 14-18 Jackson, MS (Mississippi District Assembly)
Apr 19 West Des Moines, IA (Iowa District Men's Retreat)
Apr 30-May 4 Britt, IA (Zion)
May 6-9 Alexandria, LA (Louisiana District Assembly)
Jun 3-8 Crowley, LA (Ebenezar Campmeeting)
Jun 10-15 Dickson, TN (Tennessee District Campmeeting)
Jun 25-27 Bethany, OK (SNU Prayer Summit)
Jul 27-Aug 3 Butler, PA (Pittsburg District Family Camp)**WILLITS, ERIK ELLSWORTH**Apr 2-4 Manteno, IL
Apr 25-27 Lenexa, KS (Kansas City Central)
Jun 16-20 Vicksburg, MI (Michigan District Jr. High Camp)
Jun 23-28 Madison, WI (Wisconsin Free Methodist Jr. High Camp)
Jul 21-26 Henniker, NH (New England District Sr. High Youth Camp)
Jul 28-Aug 1 Howell, MI (Eastern Michigan District Jr. High Camp)



Contact Don Gessner, (317) 837-6621

www website directory

Adams, David & Charlene www.adamsvoice.net
 Armstrong, Leon www.armstrongfamilyministries.org
 Baker, Judith www.judithbakerministries.com
 Birt, Alvin www.clownsforhire.com
 Black, Rick D. www.purefaithministries.com
 Bolich, Jeremiah www.jeremiahbolich.com
 Bond, Gary www.bondministries.com
 Bullock, Rex www.dayspringradio.com
 Burg, Steven www.home.earthlink.net/~t-shuva/
 Burkhalter, Pat & Donna www.burkhalterministries.org
 Cervantes, Rudy www.heavenlytrumpet.com
 Chapman, Jim www.bigchap.org
 Covington, Nathan www.lifemenders.org
 Cundiff, Vickie www.vickiecundiffministries.com
 Dell, Jimmy www.jimmydell.org
 Donnerberg, John www.johndonnerbergministries.org
 Downing, Ann www.anndowning.com
 Dunham, Scott www.scottdunham.com
 Ferguson, Anthony S. www.fergusonfamilyministries.com
 Flint, Bob www.bobflintministries.com
 Fox, Jay David www.jayfoxmusic.com
 Fox, Jeremy www.adamsvoice.net
 Fruehling, Robert www.avivministries.org
 Fuller, Stefanie Coburn www.stefaniecoburnfuller.com
 Gallimore, David www.davidgallimore.com
 Garrick, John www.eternalimpact.org
 Gee, C. Eugene www.familylobby.com/Gee/
 Gessner, Don & Shirl www.gessnermusicministries.org
 Goss, M. Mikki www.mnjministries.org
 Greene, Carolyn www.instepliving.com
 Greenway, Kenneth www.greenwayministries.com
 Haines, Gary www.garyhaines.com
 Hampton, Deborah www.deborahhampton.org
 Hance, Larry www.larryhance.com
 Hancock, Tim www.ncodistrict.org (click on Hancock link)
 Hicks, John David www.faithencounter.org
 Huddleston, Billy www.billyhuddleston.com
 Hull, Bethany www.resurrectionsministries.com
 Hutchison, Rick www.barnabas-ministries.org
 Jackson, Paul & Trish www.gojetstream.net

Jones, Terry & Laquita www.terryjonesministries.org
 Juneman, John www.cstrainingcenter.com
 Kearce, Doug and Darla www.crossstyle.org
 Leckrone, Larry www.leckroneministries.org
 Legg, Charles www.middlecrossministries.org
 Leidy, Arnold www.nazarene.ch/upwardcall
 Lewis, Christopher www.chrislewisministries.org
 Liddell, PL www.liddellministries.com
 Liversage, Jerry www.jerryliversageministries.org
 Lord, J. Richard www.truckpastor.com
 Lothenore, Bob www.lothenoreministries.com
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 Manley, Stephen www.crossstyle.org
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 Winchester, Larry www.grace-outreach.org

Music in Worship Matters to God

by Tamla Leckrone

I read an article recently about a clergyman. In 1738, a London mob gathered to see a public hanging of some prisoners. The night before the hanging, the clergyman and a mechanic friend spent some time in the cell with the prisoners to comfort and pray with them. Several of them professed to a change in heart and hope in Christ. The day of the hanging the clergyman met the death-cart below the gallows to again give comfort and strength to the prisoners. There he sang the hymn "Behold the Saviour of Mankind" written by his father Samuel Wesley. Yes, the clergyman's name was Charles Wesley.

It was just two months previous that Charles had been ill and experienced his own spiritual peace in the home of his mechanic friend who helped witness to the prisoners. Soon thereafter Charles Wesley wrote his first hymn with many more to follow in subsequent years. It

seems that when he experienced a full surrender to God and His way, it unleashed the flow of song from his heart. Charles Wesley is credited for writing 6,500 hymns through which was taught the doctrine and theology of the church including these elements of Methodism:

All need to be saved.

All can be saved.

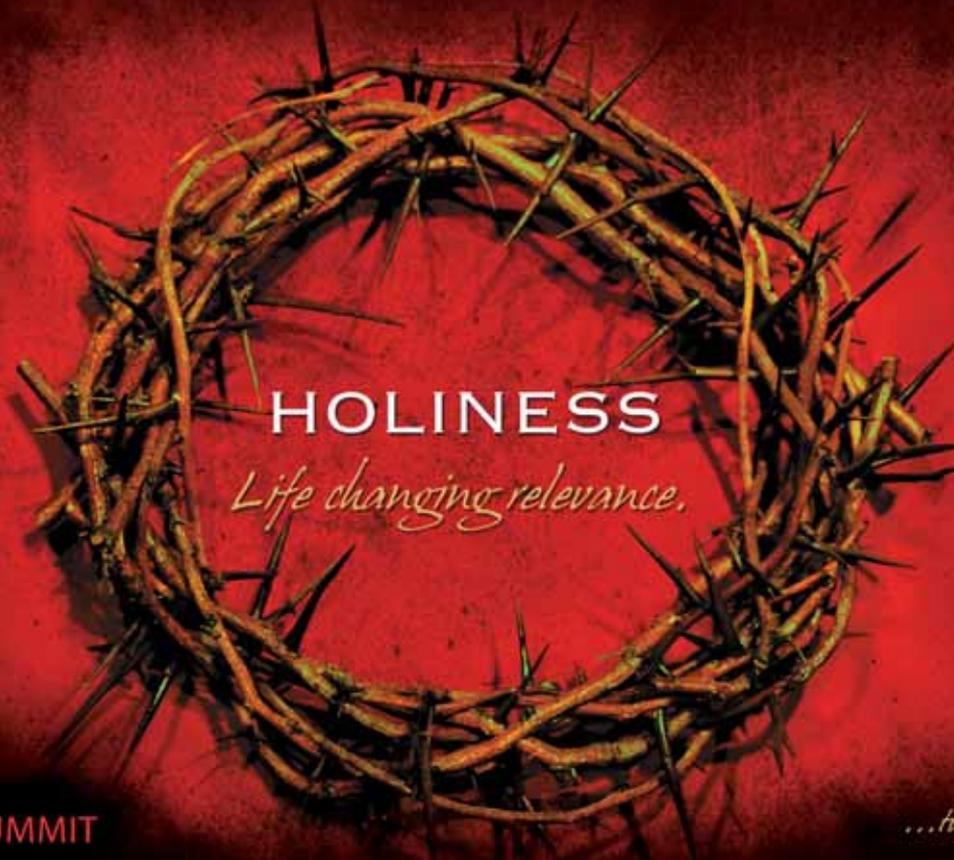
All can know they are saved.

All can be saved to the uttermost.

Doctrine and theology of hymns and choruses matter to God.

Recently a friend emailed me a great outline of her pastor's sermon on how to worship. One of the key points that emboldened itself on the screen was that we should come to God

with a surrendered *continued on page 17 >*



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*...to make the people holy
through his own blood.*

Hebrews 13:12

> *continued from page 3*

Worship Leaders and Preachers need to honor each other rather than feel in competition with each other in regard to “their” portion of the service. God wants to use it all. As part of a team, we must be sensitive to each other, keeping the same goal in mind. We must choose to set egos aside as a sense of competition serves no good purpose. We must remember that it’s not about us. It’s all about *Him*.

As a musician, be comfortable with the role you are to play. Singers can be too “preachy” with long introductions to songs. Professor Joe Nielson once pointed out that it’s imperative to remember that the words of the song *are* the message. Our listeners are a lot smarter than we often think. Yes, some songs need to be “set up,” but in most cases the song can speak for itself.

I know that I won’t be able to please everyone all the time, but my goal is to sing as if I am the voice of the listener. I choose hymns and familiar choruses along with solos meant to penetrate a heart of stone. My purpose is to prepare that heart to receive God’s message. Careful attention to the preaching theme also helps me continue God’s convicting or calming atmosphere with closing music as the Evangelist draws the net of decision.

Over 30 years of ministry have taught me that worship requires preparation, perspiration and saturation in the Spirit of the Lord. If it wasn’t for God’s grace we would never have the opportunity to experience the joy that true worship brings.

**My heart is steadfast, O God,
my heart is steadfast;
I will sing and make music.
Awake, my soul!
Awake, harp and lyre!
I will awaken the dawn.
I will praise you, O Lord, among the nations;
I will sing of you among the peoples.**

Psalm 57:7-9 



Mark Murphy
Selma, IN,
Song Evangelist,
Church of the Nazarene

Music in the Church:

By Renda Brumbeoe

Today’s church is in dire need of a definition of worship—not a new definition, but a Biblical definition.

Clearly, the Bible gives a definition (or if you prefer, a description) of Christian worship. Let’s get directly to it.

Christian worship proclaims Jesus, the Son of God, as Lord and Master of life, and we must have the Holy Spirit’s help to worship as we should. The Bible says it doesn’t matter where we worship—but rather how we worship.

“Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, in word or in deed, do everything in the name of the Lord Jesus” (Colossians 3: 16–17).

“But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:22–24).

Worship, at its center, always involves confrontation with the Holy Spirit. He enables us and says to us in our heart, “Be ye holy for I am holy.” Jesus reminds us, “When He, the Spirit of truth has come, He will guide you into all truth” (John 16:13). The Holy Spirit leads our hearts of worship into all truth.

Christian worship goes far beyond praising with uplifted hands to a spirit in the sky.

- It is more than bowing our heads to a great power to which we must submit.
- It is more than rising to our feet or falling prostrate on our face.
- It is more than acknowledging that God is everywhere in nature.
- It is more than an awesome feeling that we have connected with a power in the universe that is greater than ourselves.

Pagan worship has practiced all these things. New age worshippers model this and more.

Christian worship begins by approaching Jesus Christ in belief.

Church music is only a vehicle transporting us to worship. Music, when restricted to its proper place, is incidental to worship, not central to it. Jesus must be the centerpiece of worship.

May I use an analogy? If I were attending an important meeting, it doesn’t matter so much how I arrive, but that I arrive. If the emphasis is on the car that I arrive in, then what is the importance of the meeting?

We often think that worship is a continuous song session before an offering and a sermon. And unthinkingly, Worship Leaders (and Pastors) often refer to worship as the music portion of a church service. What a misunderstanding of worship!

Defining Christian Music in Worship

Music (in whatever form it may be) is only the ride to the meeting. Worship only begins when we are confronted by the Holy Spirit. Worship continues in confession, repentance, belief and commitment. It is brought to fruition in a Biblical gospel message, which propels us into acts of worship outside the walls of the church and the giving of ourselves in Christian service. Worship is what a Christian does. IT IS THE PURPOSE of the meeting. Every act flows out of a heart of worship. Worship is everything!

It is natural when we sing that our hands and feet feel the rhythm, but our minds must be engaged as well.

We must sing new songs; old songs; songs that connect with Holy Scripture; songs that speak the truth of God and the Gospel of Christ; songs that reject heresy and error; songs that connect with the arts and culture of our day; songs that are unique only to the Christian faith. These are the “cars of truth” that take us to the “Auditorium of God,” and we cannot arrive at the meeting in a faulty vehicle.

Point one: Christian worship is always about truth. In our effort to make church music less theological and appealing to young people and/or non-church people, we have often allowed heresy to replace Christian truth.

It is a serious error to put words into the mouth of God. One need not look hard for numerous examples. It is a known fact that publishers/editors will shade the truth or not allow certain Biblical doctrines in order to make a song more universal and commercial to wider religious audiences. The church has fallen into accepting most any testimony of a published song writer, never questioning whether it is a voice of truth.

Erwin Lutzer, in his book “Who are You to Judge,” reminds us that truth mixed with error is sometimes more deadly than error all by itself. (Moody Press, p. 67)

It is time that our songs and testimony be true and sure. We should know who is writing our worship songs. We should know what they believe, if they understand the Gospel and if they are Christian at all. Many pastors and church leaders fail to address this. I believe that worship wars have been sustained not by individual taste or preference as much as the lack of Christian doctrine and truth in our songs of worship.

Point two: Many of our modern songs of worship are filled with the “I and me” syndrome. Our songs of worship should be focused on God, not us. However, many modern choruses are about how we feel, what we wish or what we have done. I am disturbed to see so much of “me, my, and I” in every line when I read the projection screen during worship services.

Words like Savior, God, Redeemer, Heavenly Father and King Jesus place the focus on God. Meanwhile, words like forgiveness, repentance, obedience, the Cross, the Resurrection and servitude are often omitted in our song liturgy.

The question is what does the Christian faith proclaim? What is unique in Christian faith that no other religion can sing? The Gospel of Christ leaves no room for doubt, but often our worship songs do.

Please know that I am not against the new. Traditional gospel songs have their heresy as well. As a minister of music in the Church of the Nazarene for 22 years, serving churches of 100 to 3,000, I cared about the cutting edge and the dramatic changes in music ministry since the 1970s, but these changes were tempered with the questions, “What is true? What edifies the congregation in worship?” Again, many church leaders fail to address these questions.

Point three: It is most important to choose the right song at the right time. It is a mistake to sing a song of confession and commitment while worshippers are still gathering and the focus of the awesome power and presence of God is not evident in the heart and minds of the worshippers. Even a good song at an inappropriate time in our heart, can be worse than no song at all. God alone can give us the right to sing some songs to Him.

We must be called by the Holy Spirit to worship. An Old Testament example is when the children of Israel saw the smoke and incense rising from the tabernacle, and they rushed to the place of worship to feel the presence of the Almighty God.

Again, we must have the Holy Spirit’s help to worship as we should.

“And I, if I be lifted up, will draw all men unto me” (John 12:32).

Our vision is Jesus, and the stratagem is worship. It is everything. We must see Jesus. When we worship in Spirit and Truth, the Holy Spirit is present and faithful. Conviction, confession and repentance are evident and believers are edified.

If the worship is not right, the church is not right. If worship is right, then the variety of the cars in the parking lot will bring glory to God. 



Renda Brumbeloe

*retired United Airlines pilot,
former worship leader, Bethany, OK,
First Church of the Nazarene*

Revival Fires

unusual breakthroughs of the Holy Spirit in our churches!

The Sunday Grandpa King Died

by Sherman R. Reed

It was a normal Sunday morning (if Sunday mornings are ever normal). Frank King—who preferred the title “grandpa” and was every bit the image of the perfect grandfather—had carefully folded all the worship bulletins, greeted young and old, regulars and visitors, and was seated in his pew as was his normal pattern. His life was a victorious example/witness to the love, grace and presence of Jesus Christ.

This particular Sunday morning the routine was the same except that there was no one next to him in the pew. The church was about two-thirds full and all had gone just as a preacher would expect. I was nearly halfway through my sermon when my eyes fixed upon Grandpa King. His head was tilted slightly forward, his color ashen; something was not right. I asked for anyone near him to please check on him. One of his best friends was seated directly behind him. As the man reached forward and tapped him on the shoulder, Grandpa King slumped to one side in the pew.

On the other side of the sanctuary a nurse immediately rose to her feet and started his direction. I requested the congregation to remain seated except the three people assisting Grandpa King. I saw the nurse, assisted by her husband, begin CPR and shake her head. Her husband asked if he could try with her, directing each step of CPR.

One of the ushers had phoned for an ambulance, and I led the congregation in prayer. A quiet, serious, respectful, cooperative hush of prayer settled over the entire congregation. The nurse informed me later that there was no pulse.

What seemed forever was in actuality only a minute, but suddenly Grandpa King moved and wanted up. Everyone was astounded. He immediately asked what had happened and why everyone was around him. The nurse explained to him, and he said that he was fine. The ambulance crew arrived, and he informed them he was feeling fine and did not need them. His son came in, and Grandpa King wanted to know why he was so concerned and that he felt just fine.

In his thinking, there was no reason for him to go to the hospital. The son, nurse, ambulance crew and church friends finally convinced him that going to the hospital was best. He agreed—if he could ride with his son.

Medical staff could find no damage to the heart and released him within 24 hours. Grandpa King lived a normal life for another four years...

Before he died—the second time. 

Dr. Sherman R Reed
Lebanon, TN
Commissioned Evangelist,
Church of The Nazarene



Has God been working in an unusual way in your church or camp meeting? We encourage you to submit written accounts.

MUSIC IN WORSHIP MATTERS TO GOD

> *continued from page 13*

heart, which enables a completely yielded life of obedience. If we are sanctified for the Lord's purposes, He will be that song in our heart whether or not we are musically gifted. Our song matters to God!

Music directed to God is a form of prayer. Worship music is different than gospel music. Gospel music shares a testimony as to what God has done and anticipation can be felt for what God will do. As important and special as that is, worship and praise both address God Himself to any member of the Trinity.

We sing and my husband preaches in revivals and camp meetings across North America and other world areas. The music we choose emphasizes words building to the message the Lord would have him preach. One of many ways congregations truly worship the Lord is through the singing of choruses, hymns and special songs. The music prepares a pathway for the truth of the Scripture to be clearly heard by those in the congregation.

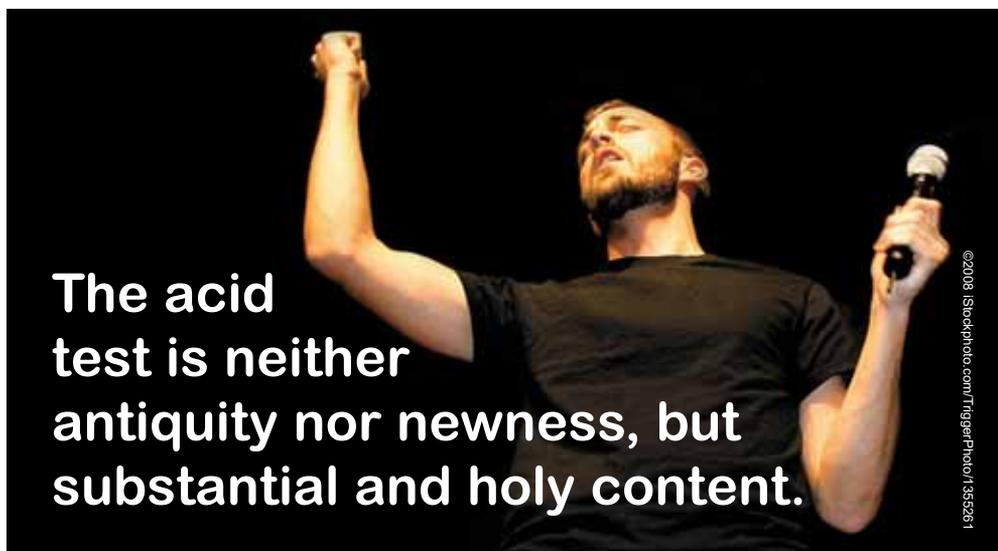
I recently read this quote from an editorial in the November 2007 *God's Revivalist and Bible Advocate* in reference to church music: "Remember that always the acid test is neither antiquity nor newness, but substantial and holy content." I believe that to be true.

The words are the most important part of our music in worship. The music should enhance the words. I am blessed as we sing the Lord's music that ministers to people's needs. Our words matter to God!

I have heard it said that you are what you eat. This statement implies if you eat in a healthy fashion, then you are normally in good health. The unhealthy diet may eventually have an adverse effect on the body. I think that principle also applies to our "listening diet." Are you listening to the world's music? When you go to a worship service are you participating in every part of the worship, or are you still humming the tune you just heard on the radio? What are you listening to? How does that mirror your life in other areas?

My husband once knew a man that was a gambler before he was saved. When the man became a Christian, God gave him a personal conviction to stay away from any game that was played with cards—not just face cards, but any card game because there was a tendency in him to be drawn back to his old ways of gambling. He was radically changed from his old life because he took radical steps to be different in his new Christian life.

In a similar way, a man I read about was once involved in rock music and then saved from his life of sin. He was very attracted to so-called contemporary Christian rock music and found that it kept drawing him back to his old ways and distracted him from true worship from the heart. He did not find real peace with God until he was willing to completely separate himself from any music that resembled his old way of life. For him, that included "Christian rock" music. We must be careful as sanctified believers to allow God to choose our music for us. I know when I hear certain music of the world (I use the word music loosely here because much of what I hear is not melodic) it causes an unsettled spirit within me.



The acid test is neither antiquity nor newness, but substantial and holy content.

When this happens, I know the Holy Spirit is communicating with me to guard my spirit from anything that is not of Him. Our heart's desires matter to God!

Psalms 95:1-2 says, "Come, let us sing for joy to the Lord; let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song." This is a powerful model. We are to sing for joy. I have been in church services where the music was not joyful. This passage of scripture tells us to raise our voices in praise to the Father. We are to exalt Him with music and song.

Our praise in worship is often linked to the music. Music is one key to unlocking the flow of the Holy Spirit's blessing. I recently experienced the ministry of the Holy Spirit to my own soul while attending a service. I started singing with the congregation the words to the hymn "Alleluia! Sing to Jesus." The words were exactly how my heart wanted to express my love

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“SING WITH ADOLPH ON CHRISTIAN CORNER”

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the message and the move—and in that order. I am not so naive as to not realize that worship styles have changed and that there are different services for different purposes. In all of them, though, there is as a rule music. I would, however, still stay rather close to the axioms I mentioned earlier.

Psalm 150 describes music in this way: about anything you can grab, use it to make a sound and let that sound praise God. And so may it be. All emphasis I learned years ago is no emphasis. There is a time for a cappella and a time for the music to rise like a storm of glory. There is also a time to stand and a time to sit and a time to kneel. So much has been added: drums and guitars, screens and videos. Who would want to go back to no sound systems and unrobed choirs, meandering up out of the congregation? Praise teams make a lot of sense in small churches—and large for that matter. May it all be to the glory of God, and may we be as well entertained in and by the Spirit.

Find the balance and try to know your audience as God leads. Also, remember that the operative part of the word “contemporary” is the word “temporary.” To be stuck and ugly about change is toxic to any church, and no real Spirit-filled Christians would let themselves become a center of anger. If the changes really are beyond your ability to worship, it may be time to find a church that is more suited to what meets your needs, even if your family did pay for the organ that is never used anymore.

If you were to go to a Wal-Mart parking lot and turn on every radio, what kind of music would you hear? Is this the real world we are trying to reach? Of course, if you were to go to a nursing home and listen to the music, it would most likely be different. Finding balance is the key to music that creates worship for us all. We each make up our minds as we walk from the parking lot to the entrance of the church if we are going to worship or rekindle our anger.

As for me, I am not going to be bitter. I choose to worship from the first handshake to the ride home. How about you? 

MUSIC IN WORSHIP MATTERS TO GOD

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and adoration for the Lord that day, and it overflowed from my heart to tears on my cheeks. I basked in the Lord’s presence as the beautiful music was all around me.

Some churches have struggled with music issues. It has been a big concern of mine that churches have literally lost members over this matter. That is what the enemy (Satan) wants. He wants to confuse and divide us, using whatever means he can. Somehow he has found an opening in the different styles of music in worship. It is natural that people will have different preferences in music just as there are varied preferences in preaching styles. However, if our focus is on God and His faithfulness, our worship and praise should transcend our personal taste in music.

In summary, we should:

- Use doctrinally sound music
- Be conscious of the words we sing
- Not pattern our music after the world’s music
- Honor the Holy Spirit’s leading

Then we are well on our way to worshipfully praising our Father in our church services.

Ephesians 5:18–19 says, “...be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord...” This scripture not only commands us to “be filled,” but also indicates that our music in worship is a part of the ongoing process of *continually being filled* with the Spirit. Our consecration matters to God!

C.S. Lewis says in his book *Mere Christianity*, “When a person is walking in the wrong direction, sometimes the best way to make progress is to turn around, go back and get on the right road.” If we apply this advice to church music today, it will be very difficult to go back and recapture the mood and style of praise and worship in the 1970s. Furthermore, who is to say we should? By the same token, who is to say that one’s preference should be scorned if he/she likes “Oh, How I Love Jesus” better than “You Are My All in All” or vice versa?

If you are expecting me to tell you exactly what is right and wrong for music in the worship service, I’m not going to do it. I do encourage each one of us (especially those involved in leading the worship service) to prayerfully discern what is pleasing to the Father. If God has saved you from your sin and you have allowed Him to fill your life with His Holy Spirit, He will guide you to just the right songs that are edifying to Him and will lead the rest of the congregation into true worship and praise. Music in worship matters to God! 



Tamla Leckrone,
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THE LANGUAGE OF PRAISE

by *Stephen Manley*

In the last decade there has certainly been a renewed emphasis upon the issue of praise and worship. I am very grateful for the contribution this emphasis has made in my own spiritual life. New styles of music have been developed. New methodologies have been used to stimulate praise within the congregation. Who would want to criticize such an awakening?

However, there is a danger within this new approach that raises its head in every Christian endeavor. It is the issue raised in the Book of Acts as the most fundamental concern. It is the question of “sourcing.” Everyone’s attention is being drawn to this one factor. The resurrected Christ is seen as the One Source. The prologue (Acts 1:1–3) sets the boundaries of the Book of Acts. It is the infallible proofs of His resurrected Being. His indwelt presence is the source of everything happening in the book. The only explanation for every miracle, every convert and every message preached is the Spirit of Christ who has come within the believer. Nothing is taking place that He does not source.

I fear we have approached praise with our normal activity-oriented thought process. We consider it a new program or activity to be done. We have taught this to our congregations by our very leadership. Our praise director announces that we will now move into moments of praise. In our bulletins we list the activity as “praise service.” One member expresses to another that we really had great praise and worship last Sunday. It is a lively activity.

The focus of the Book of Acts will give us a new view of praise. The whole focus of this book is on the person of Christ who gives us His nature and Spirit. How does this relate to praise? Might I boldly state that praise is a “feeling?” You may be hesitant about linking feel-

ings and praise. A part of the definition for “feeling” in Webster’s Dictionary is “an affective state of consciousness, such as that resulting from emotions, sentiments or desires.” It is an “awareness or impression” or “an emotional state or disposition, an emotion.” Praise is always a response to the sourcing of the Spirit of Jesus within the believer which affects his emotions. Praise is not an activity I do regardless of how I feel; it is a feeling which is a response to the revelation of Christ within me! Other words might be used to express this concept. Praise is a state of awesomeness, wonderment or thrill which is generated by the sourcing of Christ within our lives. This is not an activity that we do but a state in which we live. It is the emotion of praise.

If you follow the trail of your time, energy, money, affections and allegiance you will find a throne. Whatever is on that throne is what you value most. This is what brings joy to your life. Here is what supplies the constant challenge and thrill for your living. This is what produces the “wow” of your heart. It makes your face light up and brings a spring to your walk. It alone produces the emotion of praise in your life. Is the person of Jesus the one on this throne? This is the issue of the Book of Acts.

It is impossible to praise without the Spirit of Christ! You and I must be filled with the presence of the Holy Spirit or we find it impossible to live in this constant state of praise. This means the Holy Spirit is the source of all praise. Does He simply indwell the believer and then praise Himself through the believer? No, this is not the procedure.

It is the Spirit of Jesus who is the source of all revelation (John 16:13). Our response to revelation is an emotion which is praise. What is revealed is not data or information. Those items are simply facts. The revelation which comes is truth. Jesus stated clearly, “*I am the way, the truth, and the life,*” (John 14:6). Truth is the revelation of the reality of His person. It is the way things really are as they are seen in Him. He takes the facts to a new level called truth. This understanding can only come from Him. A person may know hundreds of facts about history, but not understand the reality of Who is directing those events and where it is going. They may never see that history is “His story.” One may study the Scriptures and know Biblical information but not see the reality of truth as found in Christ.

Praise is a byproduct of the believer responding to a revelation sourced by the Spirit of Christ. This response to revelation immediately affects his emotions. This emotional feeling is called praise. Because one knows what he can not know and sees what he can not see, he lives in a state of awesomeness and wonderment. It is a condition of praise.

This is not an activity the believer has to initiate. He does not need a check list to see if he spent an adequate

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THE LANGUAGE OF PRAISE *by Stephen Manley*

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amount of time praising. Praise is automatic; it is a byproduct of the revelation of the Holy Spirit within the believer. Truth will be revealed and praise will result.

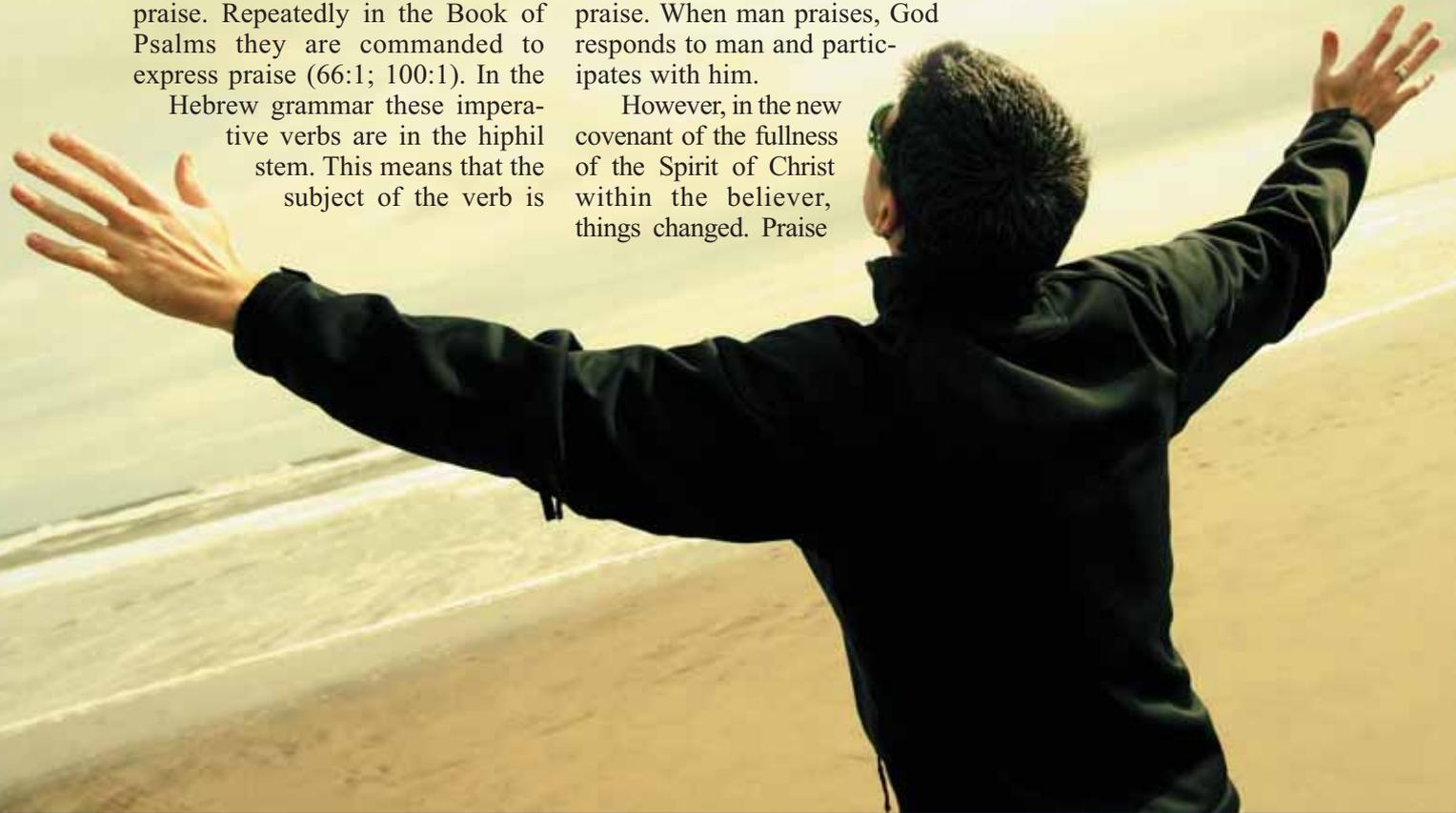
This is seen clearly in the contrast of the Old Testament covenant and the New Testament covenant. In the Old Testament there was a call placed upon the people of God to praise. Repeatedly in the Book of Psalms they are commanded to express praise (66:1; 100:1). In the

Hebrew grammar these imperative verbs are in the hiphil stem. This means that the subject of the verb is

responsible for the action of the verb, but the subject causes the direct object of the verb to participate in the action of the verb as a “secondary subject.” In the sentence “Bob caused the car to crash,” the direct object (car) participates in the action that the subject (Bob) caused. In the Old Testament God is outside of man and commands him to praise. When man praises, God responds to man and participates with him.

However, in the new covenant of the fullness of the Spirit of Christ within the believer, things changed. Praise

is not what man does and God responds; rather God moves and man responds. God moves upon the inward being of man by bringing revelation of truth. Upon seeing this truth of who He is, man feels and expresses this great emotion of awesomeness, wonderment and praise. Praise is a response to Jesus within your life. 



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