

**And then shall they see the
Son of man coming in a cloud
with power and great glory.**

—(Luke 21:27)

HERALD of HOLINESS

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See page 25.



the HOLY life

AN EDITORIAL

A LONG TIME AGO God declared, "I am the Lord your God; consecrate yourselves and be holy, because I am holy" (Leviticus 11:44, NIV). Again through the apostle Peter, God speaks, "But just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy'" (1 Peter 1:15, NIV).

To be holy is to be pure and good in heart; in other words, to be God's person. For God is good, and we can only be good when we belong to Him, knowing and obeying Him. In 1941 in his book, *A Testament of Devotion*, Thomas R. Kelly wrote, "The life that intends to be wholly obedient, wholly submissive, wholly listening, is astonishing in its completeness. Its joys are ravishing, its peace profound, its humility the deepest, its power world-shaking, its love enveloping, its simplicity that of a trusting child. It is the life and power in which the prophets and apostles lived. It is the life and power of Jesus of Nazareth, who knew that 'when thine eye is single, the whole body also is full of light.'"

No, the holy life is not attained through seclusion in some cloistered sanctuary, nor is it a life somehow suspended between

heaven and earth and touching neither. Holiness is a life of relationship with the Lord Jesus Christ, and thus in the world as Christ was and is, being always aware in ourselves that we are not our own, but His. 'n His priestly prayer for His disciples, Jesus cried, "I do not ask Thee to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I also have sent them into the world" (John 17:15-18, NASB).

Holy living is not merely doing just good things (as usually defined by our own standards of what is good), but it is being good in the inner nature of our being which results in our doing good because the Lord owns us and has cleansed our hearts and filled us with His love and Spirit. Holiness results in good acts done because it is ownership by Christ

and the living out of that owned life.

Holiness is total obedience to Christ without conditions and reservations. Such a relationship is not the promise of escape from all physical sicknesses nor escape from trials, problems, and life's reversals. Neither is it the promise of material wealth and prosperity. Some of God's holy and wonderful saints have been people who have suffered physical pain and serious health problems. Others have suffered deprivations and hardships, and even loss of their lives, for the sake of their faith, as recorded in the 11th chapter of Hebrews.

The holy life rests in the assurance, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Romans 8:28, NASB). In the working out of His will in our lives, God may not always give us what we call benefits or successes or pleasures or great joy. We do not have to receive those tangible proofs of His love, for we rest in the assurance that He alone knows and comprehends all things and is carrying out His perfect will for us, which is best. We are His in order to live for His glory—this is the essence of holiness of heart and life. □



by General Superintendent Orville W. Jenkins



ARE YOU A PATIENT



Dave Anderson

POSSIBILITY Seeker?

WE SEE POSSIBILITIES when we look for them. We generally see what we want to see. Sometimes what we want to see is selfish, confusing, and self-destructive. Locked into that line of unhealthy thinking, we may focus our vision on all the seeming impossibilities that confront us as human beings.

But when we want to see the good we wonder how we never saw it before. It was there all the time, just waiting for us to recognize and to realize its presence.

We are so impatient with circumstances, ourselves, and other people. Impatience is a vexation to our spirits and when we follow this attitude of mind it is not long before we are out of harmony with God, ourselves, and our fellowman. The opposite to this attitude is patience. A patient person is a beautiful, tranquil person. Patience is a serene quality that enhances life, both our own and the people's with whom we come in contact each day.

Patience holds on. Patience sees her reward. She waits, anticipating the gaining of that reward. She sees the possibilities in people, in circumstances, and "she tenaciously strengthens her grip."

Patience brings forth the fruit of perseverance and these two work in double harness with each other. Patience waits and conquers while perseverance is in the action, in the steadfast pursuit of an aim or goal. These two qualities are similar, but they have different functions. Tie these two together and you have accomplishment. Where impatience threatens to destroy, patience waits and conquers. Perseverance "keeps her end of the bargain," and toils on single-mindedly, solely attuned to the gaining of the ultimate goal.

MERILYN BARTLETT is a free-lance writer from Greenacres, Australia.

Jesus accomplished the Father's ultimate goal for fallen man—redemption from sin. He was patient and persevering, because He saw the possibility of fallen man being set free from the bondage of sin through His suffering on the Cross. He looked beyond His present circumstances and suffering to the reward that was waiting for Him in heaven.

Jesus personally demonstrated these twin qualities in His dealings with Peter, one of His 12 disciples. Peter was "one of Jesus' most beautiful accomplishments."

Why was this? Because Jesus saw the possibilities in this uncouth, headstrong fisherman, and He gently applied the healing balm of patience and perseverance in Peter's life. This brought forth qualities in Peter's life that no human hand could ever have fashioned. Such was Jesus' manner of dealing with men everywhere. He accorded them dignity and they responded to His respect for them as people.

They didn't always deserve the patient nurturing that He gave to them, but they eventually became what He envisaged them to be as persons. In response to His gentle, patient, persistent love, they reached for the highest possibilities within themselves.

Jesus was alert to the untapped potential, the latent possibilities that were in the human heart. He sought to find a way to maximize and utilize the highest qualities that they possessed, to further His Father's kingdom.

He was the patient, persevering Possibility Seeker, in the midst of conflicting circumstances and people who misunderstood His life and purpose.

Are we like Him? Do we see the potential and possibilities within ourselves and within each other? Do we see our circumstances as being the prod and thrust to release that untapped potential in us, that we may realize our highest possibilities for the Kingdom of heaven's sake? Be a patient possibility seeker! □



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Letters

Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

SUDDEN REVELATION

Since reading your reply in the December 1 issue to the question in "The Answer Corner," I have felt led to share my own experience with you. While I agree with everything you said I still feel it was incomplete.

I, too, never understood why Jesus was displeased with a fig tree that had no fruit in the wrong season. Last summer I was driving along listening to a Christian radio program, when the preacher read this scripture, and began to talk about faith. At that point I stopped listening and said, "Lord, I don't understand; why did You do that?" The Holy Spirit then revealed (rather suddenly) this lesson to me. A season is only a set of conditions. The fig tree produces figs only when it gets the

right amount of sun, warmth, and water. But we, as believers, are to produce fruit out of season as well. We must produce peace and joy in a hostile environment, and love and kindness in a barren, wintry land. This is what our Lord expects of us.

*Janet Donsky
Marlton, N.J.*

FROM A PRISONER

Since I last wrote, our prayers were answered. Not only didn't I go to trial on the 25th of November; but the prosecutor asked for a postponement until the 8th of January, with a possible dismissal and treatment in a V.A. hospital. Praise God for His mercy.

But that is not the good news; Jesus loves us so much that he has answered many prayers of

the men here. Ten have gone home, 12 are serving adjusted sentences, and, despite losing 22 men, our current fellowship has grown to 40 men on all floors and holes (isolation). Praise God!

We are even affecting the guards here. Last night as 20 of us met in prayer in one cell the guards stopped and listened; then one lowered his head and joined before moving on his rounds. Praise God.

*Michael J. Woodman
Springfield, Ohio*

ALTERNATIVE PRAYER

I am writing in regards to the article entitled "But the Fruit of the Spirit Is Peace," by Robert E. Maner of Valdosta, Georgia, in the November 15 issue. It was a

(Continued on page 34)

MINISTERIAL LEADERSHIP



1980-81
Observing
THE YEAR
OF THE
MINISTER

by EUGENE L. STOWE
General Superintendent



THE YEAR OF THE MINISTER" is almost half over. There is reason to believe that this first year's emphasis of our quinquennium of "Celebrating Christian Holiness" is sharpening the focus on the New Testament ideal of holiness ministry.

This is an appropriate time and place to frankly address the matter of the Bible-based leadership role of the minister. The following quotation indicates that this may be a problem area for some:

"... minimizing the pastor's leadership is a disease spreading widely through evangelical circles. Fifteen years ago the opposite problem existed: authoritarian leadership. But when the laity began emerging with a strong excitement about the faith, attention was so focused away from the pastor that his function was perceived to be almost unneeded" (David Mains, *Leadership*, Spring, 1980).

The New Testament pattern is clear. God-called, church-ordained ministers were entrusted with the major leadership responsibilities in the young church. They were given theological authority. When Peter and Paul spoke on doctrinal issues, people listened! They were also expected to provide ecclesiastical leadership in matters of policy and procedure.

This did not discount the proper role and ministry of early church laymen. A case in point is found in Acts 6. A problem had arisen about the distribution of food among the Gentile Christians' widows. The 12 apostles (ministers) exercised their proper authority as leaders. They gathered the disciples together, conducted the election of seven lay deacons, and delegated to them the responsibility of distributing food.

From its inception the Church of the Nazarene has followed this biblical pattern. While significant leadership responsibilities have been assigned to laymen

at the general, district, and local levels of the church's operation, the *Manual* has clearly defined the minister's role as leader.

Six ordained ministers comprise the Board of General Superintendents whose authority includes the interpretation of the law and doctrine of the church (Paragraph 318), the supervision of all missionary work (Paragraph 317.1) and the supervision of all general boards and

departments of the General Board (Paragraph 317.3).

Elders serve as district superintendents whose duty is to "supervise local churches" (Paragraph 208.1).

Each local church is led by an elder or licensed minister who "has the oversight of [the] local church" (Paragraph 114), which includes giving "leadership to the evangelism, education, devotion, and expansion programs of the local church" (Paragraph 115.13).

Such ministerial leadership is a sacred trust to be accepted with proper humility. It is not a license for harsh, autocratic domination. The input of capable, committed lay leaders should be consciously sought and respected in the decision-making process. And any minister worthy of the name is not threatened by differences of opinion expressed by laymen. His servant role is just as clearly a scriptural mandate as is his leadership.

But just as a flock is led by a shepherd, so a properly functioning church depends upon duly authorized ministerial leadership to direct it to the green pastures and still waters of spiritual nourishment and to the paths of righteousness and holy endeavor. This is a vital part of the biblical pattern of the shepherding ministry.

All of this is contingent upon the minister's primary concern for being a spiritual leader. Administration, decision-making, and goal-setting are secondaries. St. Paul put it all into perspective when he wrote, "Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1). This is the only safe authority base. Christlikeness is still the minister's basic credential. □

JUSTICE THAT IS DIVINE



by G. FRANKLIN ALLEE

OF THE ATTRIBUTES ascribed to God, none is more awesome than His absolute, universal, and eternal justice.

We extol His truth, His love and mercy, and rightly so. These cannot be overemphasized and are worthy of all praise. Without a realization of these divine qualities it is impossible for us to have even a small understanding of our Heavenly Father. But basic to these, and as much a part of divine character, there stands the amazing justice of God.

We define justice as equity, fairness, impartiality, conformity to the principles that are right in every way. All these qualities are seen in God's relations with men. Never has He been known to deviate in any manner from this course.

Throughout the Bible are positive assurances, both in promise and action, of God's unfailing justice in His dealing with our race. In the Song of Moses, we hear the great lawgiver and leader shouting, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deuteronomy 32:4).

Even when He has been forced to take judgmental action against persistent and pernicious wrongdoers, the results have proved God's righteousness and foresight. The agnostic who points to Joshua's orders to destroy the squatters in the Land of Promise, calling it an act of cruelty that cannot be associated with a God of love and mercy, is either unfamiliar with the reason for this or is so biased in his attitude that he ignores it. He is looking at one single facet of the scene, and is ignoring the total picture.

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God knew that if these people were permitted to remain there, and eventually become assimilated with His chosen people, their evil practices would so corrupt the conquerors that His holy plan would be thwarted and all generations, races, and nations to come would be the losers. God could not be fair to the billions yet unborn, and at the same time permit a few thousand immoral, degenerate idolators to live and pass on to future generations their corruptive ways. Sodom's destruction was more preventive than punitive. They were not only a degraded people, but—what was more important in God's sight—were transmitting their corrupt and destructive practices to other areas, tribes and nations.

In Jesus Christ we find an example of divine justice that is perfect. Nowhere in the Gospels is there any indication that He ever violated the rule of justice and fairness by giving special honor or recognition to anyone because of wealth or position, or to procure their support. Although there were individuals of wealth and power among those who followed Him, of those chosen to be apostles only one had any claim to wealth or position. And he was a social outcast. Churches that seek the approval of God would do well to follow the Savior's example in this matter.

Three times in the Book of Acts, Jesus is called "The Just One." Peter, in his strong condemnation of the murderers of Jesus, aroused their greater fury when he said, "You preferred a murderer ahead of the Just One." When Stephen accused the leading Jews of being the betrayers and murderers of "the Just One" he sealed his own death warrant. Paul, defending himself after his arrest in Jerusalem, witnessed to the promise he received at the time of his conversion, that he had been chosen of God to "see the Just One."

Because our Heavenly Father is both merciful and just, we find pardon for sin through the atoning sacrifice of His Son (1 John 1:9). "But," someone questions, "by what right can anyone, even a just God, grant forgiveness to an individual who has wronged a third person? Only the one who has been wronged can do that."

To this argument we answer, "It was only by taking upon himself the flesh and frailty of mankind, becoming a human being and suffering at the hands of men as no other had suffered, forgiving those who were so brutally treating Him, dying in their stead and for their sins, that the Lord entered into a position where He could forgive repentant sinners who have wronged others—and remain the Just One."

Justice is God's rule for our generation.

As in all things Jesus is our Example, the Father demands the practice of complete justice by all men. He has declared that He will witness against those who have lived unjustly, in the judgment: "'I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me,' says the Lord Almighty" (Malachi 3:5, NIV).

In His Word, God notes the fact that though sinners may not see the necessity of fairness and honesty, Christians comprehend this principle well: "Evil

men do not understand justice, but those who seek the Lord understand it fully" (Proverbs 28:5, NIV).

That the principle of justice is to be observed in the words we speak is emphasized in the Epistle of James: "Brothers, do not slander one another. Anyone who speaks against his brother or judges him, speaks against the law and judges it" (4:11, NIV).

Strong words, those? Yes. But how happy in the great day of rewards will be those who have given careful attention to them.

Justice is the key to national greatness.

"By justice a king gives his country stability" (Proverbs 29:4, NIV).

The accuracy of this statement is borne out through the history of nations. Wherever nations have followed a policy of disregarding justice, deterioration and, in many cases, dissolution have followed. Ancient Egypt, the Persian Empire, and Rome are outstanding examples of this. That God eventually exacts a toll of nations that ignore His law of justice must have been a firm conviction with Abraham Lincoln. It was during some of the darkest days the

United States has known that the great emancipator made this statement: "If it be God's will that this terrible war go on until every drop of blood shed by the slaver's lash be repaid on the battlefield, so be it."

THE REWARD OF THE JUST.

That there is a reward promised those who practice the principle of justice in all their relationships is plain in God's Word. It can also be deduced from a close examination of His character. In the Bible the word *justice* is used synonymously with *righteousness*. These two are inseparable. To the just, God promises: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4). And may we add, "And no more injustice."

Knowing that our Heavenly Father is both able and faithful to keep all His promises, we take heart and press on to the end, to the day when we shall see the Just One face-to-face. □



the Rapture

*The freshness of a newborn snow
which fell in the stillness of night,
As morning appears, begins to glow,
and mountains stand forth in tow'ring
height.*

*The sun breaks through as clouds unfold,
its warm rays shine upon the earth.
As I raise my head, the breeze is cold;
awake, I watch a day's new birth.*

*The trees stand firm, faithful and strong,
laden with snow, they do not complain;
Burdens are transient, their days are long,
the seasons change but the trees remain.*

*A day like this is a sight to see—
the sun, the clouds, and each tall tree.
Such a day will the Rapture be—
the Son, the clouds, and you and me.*

*The Son will appear as clouds unfold!
The wicked will fall to the ground with
pleas
for mercy and pardon—too late, I'm told.
Those ready will stand like unshaken
trees.*

—LES PARROTT III
Olathe, Kansas

if I were a greeter in your church

I'VE BEEN TRAVELING and visiting Nazarene churches and I'm often disappointed in how I am received. Now just for the record, I'm not pushy and don't care for pushy people. I like people who are friendly, yet who do not try to impress me with their act; people who are genuinely warm yet do not overly react; people whose chemistry has a real balance, not too much self and not too much of milk toast. I've received some handshakes cold and lifeless that reminded me of a dead fish. Then I've had some I thought were going to crush my fingers; these I've learned to cope with. Here's one place where bodily exercise does profit!

On one occasion I entered the church through the main entrance and was greeted by no one. And there was no visible means of determining where the sanctuary was without looking around. I finally asked someone where it was and the reaction I got was something like, "Why don't you know? It's just around the corner." There were a dozen persons *standing* around but no one said, "Hi." As it was, I was just a visitor and would not return because I was on vacation, but I could have been part of a new family that just moved into the neighborhood and was looking for a church home. Some reception!

At another place the greeter would not let me go. He was like a leech and very irritating, and I couldn't get away from him. When I told him where I was from, he proceeded to tell me the life story of someone who was a friend of his wife's third cousin that lived there 40 years ago. I could have cared less. I was going to church to worship. I slipped by him on the way out and was I glad.

I could go on with a dozen or more of these accounts, some were good, others bad.

Are there any real good ways and rules to greet and receive people? Yes, and although I don't have all the answers, I will tell you what I would do if I were the greeter in your church.

1. I'd be at my position at *least* 15 minutes before the service started, in order to greet *anyone*. A warm handshake, a friendly smile, and a real hello will help someone who is hurting. Try it.
2. I'd be dressed very *neatly*. Now I know this word

H. A. WARD is a lay member of Baltimore, Maryland, First Church.



by H. A. WARD

has changed somewhat, but I mean what Webster says, "tasteful simplicity." Tie straight, shoes shined, suit clean and pressed.

3. I'd have my name on my lapel so that when I introduce myself, the person to whom I was speaking could look at my name as I was saying it. This is a must and a very big asset.
4. I'd greet the person warmly but naturally, with my outstretched hand and a genuine smile and a hello. After a brief salutation of

"how are you" or "glad to see you," I'd be certain he or she was looking straight at me and I'd tell my name. Usually at this time they will tell you theirs, but if not, ask them. This is the time to get them to sign a visitor's card. Don't have one that demands their life's history; just the basic information—name, address, and the reason they are visiting our town—business, relocating, vacation, or whatever, and how we may be of help. Need directions? lodging? a good place to eat? spiritual help? Would you want our pastor to call on you? There are other questions that could be asked on the card, but please, not too lengthy. Remember, they came to worship.

If the name is a difficult one to pronounce, ask them how to say it properly and then spell it phonetically for the one who is to make the introduction. No one likes to have his name pronounced incorrectly. My name has only four letters and is very simple, but I know a pastor's wife who pronounced it wrong for more than a year. Some people have trouble pronouncing any name—help them all you can. Get this information to the person who is to make the introduction in good time.

Give the visitors a pen or pencil or a card that has the church's name and address on it. This will cause them to remember.

5. Ask them where they would like to sit, or if they know someone present. If they express no preference, seat them comfortably at least midway and beside someone you can introduce to them. If the song service is in progress, see that they have a hymnal opened to the correct song.
6. Keep a personal file or record of the information given. Note something about them that will make it easy to remember them the next time they come. People like to be recognized. Keep the date

NAZARENE ROOTS



THE GLORY BARN

The interior of the "Glory Barn," the original building for P. F. Bresee's First Church of the Nazarene in Los Angeles, California, is pictured here with Dr. and Mrs. Bresee (*r.*) sitting on the platform. Dr. Bresee vividly described this early Nazarene church and the worship which took place within its plain walls:

"It was the fire that burned within that gilded its boards with glory, and made them shimmer and shine with the glistening light of heaven. When the multitude is gathered together and there are hundreds of one mind and heart, and the Holy Ghost descends in His plenitude and power, that place is garnished with a beauty and glory

in comparison with which all the adornings of Solomon's temple would be barrenness. Every board shines with the jeweled beauty of the walls of the New Jerusalem. What are carved marble, and overlays of gold, and trimmings of silver; what are arches and turrets and spires; what are the formations of art, and even the triumphs of human genius, in comparison with the beauty of the Lord, and the glory of the Divine Presence? This board tabernacle to us is far more beautiful than the most costly marble temple that was ever reared" (E. A. Girvin, *A PRINCE IN ISRAEL*. 1916. P. 109).

*General Church Archives
Kansas City, Missouri*

they visited and other information from the card. As you build your file, you'll add lots of items.

7. After the service is over, be certain to introduce your new friend to others of the same age-group, and especially to the pastor and a concerned Sunday School teacher. If possible, take them home to dinner with you; nothing has ever surpassed old-fashioned hospitality.

Can you add anything to this? I hope so—for you see, I've been a greeter a long time now and have sometimes failed miserably. But I've started using the foregoing plan, and it is working. Some people return, bringing a friend with them, and they look for me so they can introduce me to their friend.

My church is considered a friendly church and I intend to help keep it that way. □

A BIBLE TRANSLATOR
MAKES A
DISCOVERY ABOUT
THE PERSON AND
WORK OF
THE HOLY SPIRIT



American Bible Society

Holy IS A PRECIOUS WORD!

by CHARLES LUDWIG

FEW PEOPLE—even Christians—realize the preciousness of the word holy. If they did, they wouldn't use it with such little concern. Indeed, it is a privilege to use the word! This is something Gertrude Kramer learned from experience.

For years as she spoke or wrote to the Obunyore in Kenya, she longed to speak of holiness, but she could not. The reason for this was because in spite of all of her efforts, she could not find the word in Olinyore, the language of the Obunyore.

There were times when it seemed she had discovered it; but then after careful tests she would learn that the new word had a different meaning than the biblical one. Often as her research went on, she would sit at a table with native linguists across from her and a Greek New Testament by her side. Again and again she tried to ferret out the word. But each time the linguists shook their heads. They just could not understand the kind of word she was seeking.

Mrs. Kramer, however, was determined that she would find the precise word. With her Quaker background, she had sought, believed in, and taught holiness. But her obstacles were many. At the time, there was no written language in this high country bordering on Lake Victoria near Kisumu. The only list of words available to her African helpers was in their minds—minds that thought in terms of cows and goats; rain and hail; war and famine; leopards and

traps; and that were nurtured by simple conversations around village fires, and that had not, until a few years before, been exposed to the Gospel of Christ.

Mrs. Kramer knew that if she could not find this word she could not accurately translate the entire New Testament, for the word holy runs through it from the beginning to the end like the binding in a book. In a dilemma because of the lack of this word, some missionaries were referring to the Holy Spirit as the *White Spirit*, or the *Clean Spirit*, or even the *Good Spirit*.

These substitutes were clearly unsatisfactory. Still, the translating of hymns and Sunday School lessons had to proceed. Because of this, Mrs. Kramer decided to use either the English words, *Holy Spirit*, or the Swahili words, *Roho Mtakatifu*. But this method was not satisfactory, for in each case an explanation had to be made; moreover, the Obunyore did not all know Swahili.

Finding the correct word seemed a hopeless task. Day after day she prayed about it. But her prayers seemed to be unanswered.

Then about the time she felt she would have to give up, she found a copy of the Swahili paper, *Habari*. In it, there was an article on how cotton is ginned. This article went on to explain that a portion of the cotton was taken to the hospital where some of the boys *takaza* (ed) it in order to use it as medicated cotton.

Seeing a splinter of light, she summoned the cook and other natives and asked them what it meant to *takaza* cotton. "Oh, that means to take every bit of dirt or leaves out of the cotton so that it will be very clean," explained a man who had been to Nairobi and who spoke Swahili.

CHARLES LUDWIG is a free-lance writer and photographer from Tucson, Arizona.

"What would that word be in Olinyore?" pressed Mrs. Kramer, anxiously.

After a long conversation, one of them replied, "We think the word would be *tsienula*."

The moment Mrs. Kramer heard that word she knew that she had used it before. A quick search showed that she had employed it in her translation of Psalm 51:7 for "Purge me with hyssop." She then realized that the Swahili adjective, *takitifu* (holy), had probably been taken from the verb *takaza*. Remembering that the Olinyore word *tsienula* was used to describe the special cleaning and preparation of grain that is stored against famine, she knew that if she could produce its adjectival form she would have the word for holy.

A little thought convinced her that that adjectival form would be *omutsienkhu*. Motioning for her helpers to draw closer so that she could test the new word, she said, "I have been trying to find the word for *Omwoyo* (Spirit) *Omutsienukhu*."

"Oh, you mean the *Omwoyo* has no guile or deceit," they exclaimed almost together.

Yes, she had discovered the word for holy!

With this information at hand, she was enabled to write *Omwoyo Omutsienukhu*, Holy Spirit, in Olinyore; and to translate "Holy Father" in John 17:11 as "*Papa Omutsienukhu*."

In a recent letter to me in regard to this discovery, Mrs. Kramer exclaimed, "Oh, the joy of such experiences!"

In addition to ferreting out the word for holy, Gertrude Kramer was led to many other discoveries. One of the most colorful of these was the Olinyore word for throne. Ah, but that's another story!

Now in her retirement years, Mrs. Kramer often remembers those days of struggle. She lost several children in Kenya. Indeed, I helped to bury one of them. But in spite of these sorrows, the Lord stood by her; and today those memories of discovery lighten her path. □

A Formulated Battle Strategy for the Effective Interruption of the Christian Worship Service

Dear Mr. and Mrs. I. M. Churchgoer:

There would appear to be a need for additional clarity concerning our current offensive. Therefore I want to focus again on the strategy our general chief of staff has mapped out. I expect each of you to master the following guidelines until they become "second nature."

1. Always enter into the sanctuary after the worship service has started. This permits everyone to see you and certainly involves you in the service. It is a very successful strategy for interrupting the continuity of the service.
2. Always sit close to the front of the sanctuary and disturb as many people around you as possible. You might whisper to someone three or four pews away, or you might find that looking through a hymnal is effective. This strategy is deeply appreciated by almost every pastor, because it prevents the congregation from paying very close attention to what the sermon is all about, thereby assuring the complete acceptance of the message without offending anyone. It also is a great technique against the moving of the Good One.
3. Always disregard the song leader's instructions and directing. After all, is not a service to be characterized by spontaneity and liberality? The very idea of one leading a congregation in singing or in unison reading limits one's self-expression. And, of course, those about you become totally befuddled trying to decide whom they should follow.
4. Always permit your small children to run up and

by Lucifer Fallenstar

Arranged by NELSON F. SHEETS

- down pews and/or aisles. By all means encourage babies to cry during the service even if it means pinching one nearby; this is a must for all my troops! This sideshow takes away attention from the main event—the gospel message.
 5. Always avoid giving any tithe or offering. After all, the ushers aren't as young as they used to be and it might be very hard on them if they had to carry a heavy offering plate! Besides, that, think of all the time you save the church's treasurer if he or she doesn't have to count all the extra money. Besides this, not supporting the church certainly will help to stymie attempts to reach *our* people.
 6. Always put your coat on during the benedictory prayer; this permits you to look around and determine the safest way to exit in the least amount of time. This is an excellent strategy to prevent *our* people from responding to the message of the Good One.
 7. Always take up the pastor's time after the service to spare him or her the ordeal of meeting any strangers who might have been in the service. After all, after that long message the pastor is much too tired to meet strangers. And above all we don't want strangers to feel welcome.
- I expect these guidelines to be followed strictly and will be very severe on any and all of my troops who fail to follow them to the letter of the law. □

NELSON F. SHEETS is associate professor of sociology and speech at Point Loma College, San Diego, California.



Harold M. Lambert

by PAUL T. CULBERTSON

PREVENIENT & CO

HOLINESS PEOPLE are thoroughgoing believers in Ephesians 2:8-9. We are absolutely convinced that full salvation is a free gift of God's wonderful grace, "not of works lest any man should boast." One of our leaders, spelling out what members of the Church of the Nazarene believe (or should believe!), declared that our central emphasis is not on *free will*, as some of our critics have asserted, but *free grace*. We believe that even a person's ability to choose Jesus Christ as Savior and Lord is made possible by God's wonderful grace.

God is the Ultimate Source of all that is holy, good, true, beautiful, and health-giving. Reformed theology, which finds its developmental roots in the thought of Augustine and John Calvin, has traditionally made a sharp distinction between *common* grace, extended to all men, and *saving* grace, made available to the elect only. But Arminian-Wesleyan (holiness) theology does not make that sharp distinction. Rather, we emphasize God's *prevenient* grace, the grace that makes conviction, repentance, decision-making, and faith for salvation possible for *who-soever* will be saved. We believe and take seriously the great assertion of the apostle Paul, "For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds" (Titus 2:11-14, NASB). Yes, the grace of God has appeared to *all* men!

In addition to our emphasis on *prevenient* grace, holiness people also stress the *continuity* of grace. From the very beginning to the end of the Christian life, all is of grace through faith. Now these two em-

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**IF YOU SHOULD QUESTION
HOW THIS RELATES
TO YOU, READ ON...**

CONTINUOUS GRACE

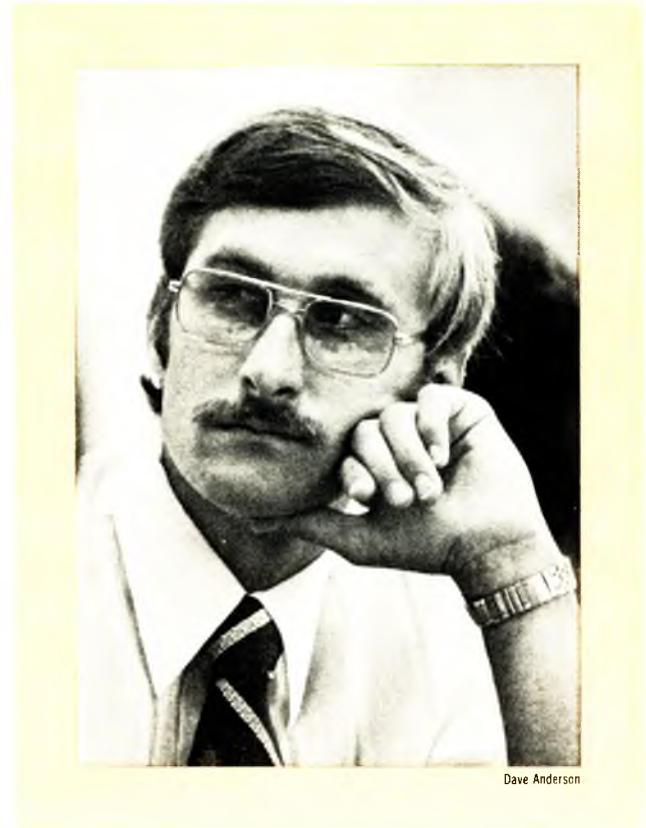
phases have important consequences for our Christian thinking and living. Let us examine several of these.

(1) The grace of God is at work in the lives of *all* people. Every sinner is a candidate for salvation! God is seeking, by all legitimate means consistent with His wise and loving purposes, to break through into the lives of even those who may seem to us to be beyond all hope. We can therefore seek to bring every person to a saving knowledge of Jesus Christ. The Savior knows no hopeless situations. Whenever we reach out in loving concern to others, we can be assured that the grace of God has "gone before," preparing the way to make our witness a means of saving grace.

(2) All genuine goodness, even in the lives of sinners, is a result of the grace of God. He, alone, is the Source of all goodness. Thus, for example, the sharp distinction between human love at its sacrificial best and divine love, with its redemptive, healing quality, is reduced.

It is true that the love of God is shed abroad ("poured forth") in the hearts of believers by the Holy Spirit (Romans 5:5). Yet, whatever is truly good, even in the lives of those who do not know Jesus Christ as their personal Savior, though such goodness may be marred by sinful self-centeredness, is a product of the prevenient grace of God. Believing this, we need not insist that a truly unselfish act on the part of a sinner is all evil. Recently a young man on his honeymoon in Southern California leaped in a stream swollen by the torrential rains in order to try to save a child who seemed to be losing his life. The child was swept up on a sandbar and rescued, but the brave young man lost his life. We believe that such an unselfish act of heroism was an expression of the prevenient grace of God.

(3) God is the source of all that is truly beautiful. Thus a Christian can deeply appreciate the beauties of nature, music, poetry, and art. There is a continuity between the beauty of a sunset and the beauty of holiness. The believer, now personally



acquainted with the Author of Beauty, has a new awareness of true beauty, and a new responsiveness to it.

(4) There is a continuity in the healing forces of nature and of faith. There is no contradiction between the healing that comes through antibiotics or surgery, and that which comes from obeying God's laws of health, or through His special healing touch which comes as a result of the prayer of faith.

(5) God is the Source of all that is true. Thus the truth that is discovered through scientific research, careful and honest reasoning, and creative imagination is not sharply divorced from the truth as it is found in the teaching of the Word of God, or is personalized in the One who is himself "the way, the truth, and the life." The intelligent Christian not only treasures the truth, but seeks it fearlessly by all legitimate means. And, above all, he refuses to forsake the "love of the truth" (2 Thessalonians 2:10-12).

Pagan religions and philosophies involve largely man's unaided search for God. They are 100 percent failures! But the Christian faith is, wonder of wonders, God's search after wayward, sinful man! And if we will but give Him a chance, and *allow ourselves to be found*, He will be 100 percent successful! His prevenient grace goes before, which enables you and me to be surely found! And having been found, His continuing grace guarantees that we may live the Christian life with continuing triumph, and enter the Eternal City in the end! □



He TAUGHT THEM TO FISH

by DAVID L. SCHOOLER

AN OLD PROVERB SAYS, "Give a man a fish and he will eat for a day, teach him to fish and he will eat for a lifetime." Jesus followed the wisdom of this proverb. He taught His disciples to "fish" for themselves. He wanted them to be able to produce for themselves, and not be helpless and dependent upon others.

To do this, He employed three teaching themes.

First of all, He taught them to have faith in God. This was primary. He wanted to teach them to be totally dependent upon God and totally independent of anyone else if the occasion demanded. In Luke 9 we learn how Jesus taught this principle. He called them together, instructed them, and sent them out to minister, but He told them not to take money, food, change of clothing, or anything else. Why did He do this? That His followers might learn techniques of begging or borrowing? No. He did it to teach them that the secret of success in life and ministry is trusting God to meet every need. He taught them to "fish" by teaching them to have faith in God.

Secondly, He taught them to "fish" by teaching them to think. Some Christians do not think. They seem to regard thinking as unspiritual. If anyone in any community should be mentally alive and creative, it should be the Christian. Churches can die because the members do not think new, lofty, and creative thoughts.

DAVID SCHOOLER is pastor of the Branson, Mo., Church of the Nazarene.



Thanks
for the
Little Things

*Lord, as we go forth with each new day,
Though we may not live like kings,
Yet may we always give You thanks
For all the little things.*

*They help to make our days run smooth
However small they be,
But what's so nice about these things
Is, most of them are free.*

*If we take the time in our busy day
To watch our blessings mount,
We soon begin to realize
It's the little things that count.*

*May we never take for granted all
The joys each new day brings,
But continue to give thanks to You
For all the little things.*

—ANNE WALKER
Bellevue, Florida

Our message never changes—it is forever fixed. But the means whereby we get the message of holiness out to those who need it is always open to change. The means that we employ to fulfill the Great Commission are forged as we seek the mind of Christ and think of new and creative ways to perform our task.

Jesus taught His followers to think for themselves in several ways. One way was by asking a lot of questions. Our faith should encourage questions—never discourage them. He also taught them to think by continually challenging them with the fact that He had chosen them, a handful of men, to establish a new order of things. This new order was to be worldwide in its scope, universal in its appeal, and eternal in duration. There is nothing better than challenge to cause one to think.

Jesus taught His followers to “fish” by teaching them to think.

He employed a third theme: He taught them to “fish” by teaching them to work.

Jesus let it be known at the outset that being a follower meant work. “Follow me, and I will make you [teach you to be] fishers of men.” I will teach you to fish—I will teach you to work.

One is saved by faith, not by works. But works are an essential part of discipleship, and all who follow Him must learn this. In my judgment, the work of the church is thwarted and the growth of the church is stunted because many will not work. They ask for a fish when they should learn to fish for themselves. Jesus taught His followers to work.

He did this in three ways. First He taught them through example. In John 5:17 He says, “My Father worketh hitherto, and I work.” He employed the greatest of all teaching techniques here, that of example—Jesus worked.

The second way was through illustration. At one time Jesus pointed to a ripe wheat field and made the point that it was ready for harvest. The world is like a giant harvest ready to be gathered in. “Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest” (Luke 10:2).

A third way He taught them to work was by commanding them to do so. “Go.” In one of his epistles, Paul says, “If a man will not work, neither shall he eat.” “Fishing,” producing, involves work.

As I see it, far too many of us are asking for daily handouts and are therefore becoming spiritual cripples. Jesus will have no part of this. He taught His followers while with them to “fish” for themselves. He did this by teaching them to have faith in God, to think for themselves, and to work.

History records the results. If we are going to make history we must learn the same lessons. Men and women are needed who will step out in total dependence upon God, who will think in new and creative ways, and who will work. If enough will do it, then we can have the same results that the early recipients of the teachings of Jesus had.

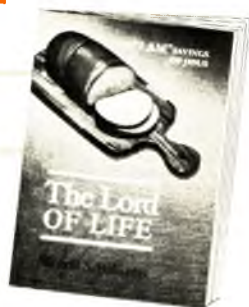
He did not give them a fish—He taught them to fish. □

Book Brief

THE LORD OF LIFE



MERRILL S. WILLIAMS,
Author



devotional meditations upon the meaning of Jesus for our lives today.

Clear writing and choice illustrations make this a valuable little book for laymen and ministers alike. Best of all, it breathes a genuine devotion to Christ which the reader will find contagious.

For many readers, a Bible study of this type will provide a new approach for one's personal quiet time. With Bible and notebook in hand, this book will open doors of new understanding to these particular teachings of our Lord. Search out these scriptures for yourself; read Mr. Williams's comments, then jot down your own insights and discoveries. This will give a devotional hour more depth and meaning.

Merrill Williams is a pastor in Texarkana, Texas. He is a graduate of Bethany Nazarene College and Nazarene Theological Seminary. His pastoral ministry is expanded through his writings which appear in a number of periodicals. □

Beacon Hill Press of Kansas City
To order, see page 23.

JESUS comments on His own identity and purpose in the “I am” sayings found in John's Gospel.

- *I am the bread of life.*
- *I am the light of the world.*
- *I am the door.*
- *I am the good shepherd.*
- *I am the resurrection and the life.*
- *I am the way, the truth, and the life.*
- *I am the true vine.*

These sayings form the basis for Mr. Williams's

the editor's STANDPOINT

HEART RELIGION

In revival services where I was preaching, a young pastor's wife came forward for prayer. She was in earnest, smarting under some spiritual defeats and hungry for victory. After she had prayed, she testified, and this sentence grabbed me: "It's so hard to live something you don't have in your heart."

Her words, confirmed by her experience, underscore a point I have repeatedly tried to make. Life is lived from the inside out. The quality of our actions will be determined by the condition of our hearts. Unless the heart is pure and strong, occupied and directed by the Holy Spirit, we will cave in under the pressure of "the world, the flesh, and the devil." "Keep your heart with all diligence," an ancient word of Wisdom exhorts, "for out of it are the issues of life" (Proverbs 4:23).

Posting the Ten Commandments on your wall will not empower you to keep them. The law written on stone or paper cannot energize our obedience to its demands. What we need is the law written inwardly, engraved upon the heart. Thank God, this interior religion is promised as part of "the new covenant"

which God established through the death and resurrection of Jesus Christ: "I will put my laws into their hearts, and in their minds will I write them" (Hebrews 10:16).

The Holy Spirit was first poured out upon Christians on the Day of Pentecost. Among other things, this annual Jewish feast commemorated the giving of the law at Mount Sinai. On the day when the writing of the law outwardly was celebrated, the Holy Spirit came to write the law inwardly.

The young pastor's wife had been through a familiar, dreary sequence: Try . . . fail . . . try harder . . . fail again . . . try even harder . . . fail more conspicuously . . . become discouraged. What she needed, sought, and received was the Holy Spirit's fullness, cleansing her from sin and conforming her inner life to the will of the Lord.

Yes, it is hard to live what the heart lacks. But God is able to fit our hearts for holy living. He makes possible what John Wesley called "good old heart religion." □

ADVANCE PREPARATION

I have always believed that God prepares some blessings for His people well in advance. My conviction was confirmed by a letter I received from Chloris Brunker of Burlington, Ia.

Sister Brunker's mother died when Chloris was 12 years old, the oldest of four children who were kept together and reared by a wonderful Christian father. The mother's death occurred in June, 1923.

Last September, 57 years after her mother's death, Chloris received a copy of a letter her mother had written to a friend on May 11, 1923. Her mother's friend had since passed away, and the letter was found among her treasured things by her daughter, who shared it with Chloris.

Mrs. Brunker wrote, "I know that God had preserved this letter for 57 years for a definite purpose. It spoke to my heart because she gave her testimony to her friend as to God's keeping grace and the sweet presence of the Holy Spirit."

How like our God! He preserved a woman's testimony against that time, over five decades later, when that woman's daughter would need the uplift and encouragement that came from reading the words of witness.

Not many of us require or receive major miracles in our lives. But we are profoundly thankful for the little providences that keep us reminded of the Father's love, and encouraged in our Christian lives.

Somewhere God has in store for you a very special providence. In some moment of need, you will receive the blessing and help He has prepared in advance.

Indeed, this is how God confers His final blessing of heaven. At the last judgment, the Lord will say to His faithful servants, "Come, you blessed of my Father, inherit the kingdom *prepared for you from the foundation of the world*" (Matthew 25:34). □

The law written on stone or paper cannot energize our obedience to its demands. What we need is the law written inwardly, engraved upon the heart.

A DEBT ACKNOWLEDGED

Among the joys provided by my holiday mail was a letter from Earle Vennum. He is now the minister of visitation at our Goodlettsville, Tenn., church, where they recently celebrated his 80th birthday.

When I was converted and joined the church, Earle Vennum was superintendent of the Florida District. I owe him an immense debt of gratitude for the encouragement he gave me as a beginning preacher. He made possible my first experience in pastoral ministry. My wife's father was pastor of my home church and had been granted a leave of absence for six months for health reasons. Brother Vennum met with the board and urged them to engage me as an interim pastor. Doris and I lived in the parsonage and I subjected the church to preaching that was often as weird as it was sincere. From that time, I was eager to devote my life to pastoral ministry.

Shortly after that brief stint of preaching, I applied for a district licence, the first milepost on the road to ordination. There were some men on district boards

who were reluctant to grant that license. They saw no promise in me, and looking back, I cannot fault them. But Earle Vennum saw beyond the awkward reality to possibility and pled my case. His support was a big factor in my acceptance by the district.

Even more important than his words and deeds of encouragement was his example as a minister. His life and spirit and ministry, then and ever since, have furnished me with an inspiring and challenging model of genuine holiness.

Doris was saved in a revival meeting conducted by Elizabeth Vennum, and I found Christ through the love, prayers, and witness of Doris. To Earle and Elizabeth Vennum we are bound by ties of providence and gratitude. In this "Year of the Minister," it is a joy to acknowledge those ties.

Every green, awkward, unpromising young preacher needs an Earle Vennum's vision, confidence, and encouragement. May the Lord help me to play that part in some young man's life! □

THE PERILS OF LIBERATION

John Jones married Mary Smith. Being modern and "into" liberation, they refused to sacrifice her maiden name to the marriage. After the ceremony, they were presented as Mr. and Mrs. John and Mary Smith-Jones.

Meanwhile, several states away, William Kincaid married Louise Brown, and they became Mr. and Mrs. William and Louise Brown-Kincaid.

To the Smith-Joneses was born a son whom they christened David. To the Brown-Kincaid home came a daughter named Sara.

David Smith-Jones and Sara Brown-Kincaid met at college, fell in love during Am. Hist. 220, and married in their senior year. Even more liberated than their parents, they became Mr. and Mrs. Brown-Kincaid-Smith-Jones.

Their union was blessed with children, the oldest son a bright, lusty lad named Kevin. He attended his parents' alma mater, starred as a running back on the football team, and lived for three years in a coed dorm with pretty, petite Karen Black-Conway-Rogers-Dunsmore, whose parents had come along a

similar track as his. Karen dropped out in her sixth semester to give birth to a daughter, to whom the ultra-modern parents gave the old-fashioned name of Abigail.

When Abigail was five, Kevin and Karen bowed to tradition and married. Now they were Mr. and Mrs. Kevin and Karen Black-Conway-Rogers-Dunsmore-Smith-Jones-Brown-Kincaid.

Abigail flunked the tryouts for the first women's professional football team franchised in her city. They could never have lettered her name on a jersey, not even by using the sleeves.

As time passed, Abigail became the wife of a promising young attorney, Richard Paine-Garroway-Dean-Steinfort-Jefferson-Calhoun, whose forebears were a generation later than Abigail's in preserving names. Even so, his shingle reads like an entire law firm.

With Mr. and Mrs. Richard and Abigail Black-Conway-Rogers-Dunsmore-Smith-Jones-Brown-Kincaid-Paine-Garroway-Dean-Steinfort-Jefferson-Calhoun, our freedom trail ends. Their only child, alas, died in its crib of hyper-hyphenation. □



Grover Brinkman

by LOLA M. WILLIAMS

AN EMPTY SHELL

THAT TREE REMINDS ME OF SOME PEOPLE'S LIVES . . .

WE HEARD the sharp “crack” as the big tree fell to the ground after a morning’s work by the village tree-cutting crew. It has amply shaded our front yard for many summers, even though it was located on village property. It always seemed to have plenty of life, with an abundance of leaves, but each time a storm blew, its branches would be scattered for half a block, sometimes bringing traffic to a grinding halt.

My husband and I had watched the proceedings off and on. Now, curious, we walked over to the tree stump to get a closer look. We were shocked to see that it was hollow all the way down to the ground! The truth was out; it had been nothing but an empty shell.

I remarked, “That tree reminds me of some people’s lives, appearing to have life, but empty on the inside.” A scripture came to my mind: “Having a form of godliness, but denying the power thereof” (2 Timothy 3:5).

The dictionary defines “empty” as “lacking contents that could or should be present.” How frustrating to anticipate something only to discover a stark emptiness instead.

Jesus’ disappointment at finding “nothing but leaves” (Mark 11:13) brought condemnation and death to the deceitful fig tree. He warned that the same fate awaits us if our lives are barren of fruit.

While traveling, we often stop at one of the fast-food restaurants. One well-known fried chicken chain also advertises beef and ham. When we gave our orders in a particular restaurant, I opted for beef instead of chicken. “Sorry,” was the reply. “We don’t serve beef at *this* restaurant.”

I said I’d settle for ham then. “Don’t have that either, ma’am, only chicken.” I felt cheated and let down. My taste buds had been revved up for beef, now I had to substitute chicken instead.

LOLA WILLIAMS is a free-lance writer and pastor’s wife from Dixon, Illinois.

Their sign clearly stated, “beef and ham also.” The words of Dr. George Lyons, used on a different occasion, expressed my feelings exactly at the moment: “If you don’t have the product, you should take down the sign.”

How sad if we should witness to being “filled” with the Spirit of God, while there is, instead, only a vacuum inside. Either we should take down the sign or, better yet, get the product.

We may reason, “If I go to the altar, people will lose confidence in me.” Probably they already have; the only person we’re fooling is ourself. Lester Keiser warns us that “we get so much in the habit of wearing a disguise before others that we eventually appear disguised before ourselves.”

Perhaps people have read our sign, looked in vain for the product, and lost faith in us. The only remedy for this is open confession, sincere repentance, and evidence of fresh fruitfulness. Then others will once again believe our profession of Christlikeness.

A certain man, I’ll call him Bill, went to the altar to pray. When he got up, he testified that he had, over a period of several months, lost out completely with the Lord. He had even started smoking again, which he hadn’t done in years.

At home that night, I expressed surprise to my husband over what was, to me, Bill’s shocking confession. I had not been around Bill much except to see him at church services, but my husband had been working closely with him for some time. He said, “I’m glad Bill got straightened out with the Lord. I didn’t know about the smoking, but I’m not surprised. I’ve noticed his attitude in recent months. He’s been critical, faultfinding, and generally disagreeable. I suspected he was having spiritual problems.”

Jesus got right to the core of the matter in the parable of the unclean spirit who returned to his former house, found it uninhabited, and promptly filled that void with seven other spirits even more wicked than himself (Matthew 12:43-45).

Scripture tells us, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Galatians 5:22-23).

Our lives will not long remain an empty shell. Either they will be filled with the rottenness and corruption of “unclean spirits” or the sweet fruit of the Holy Spirit. The choice is ours. □

SUNRISE OR SUNSET? . . .



... It matters little, for your Department extension of your local church which ministers, and church-employed laymen their ministry or the warm glow of late



OFFERS VALUABLE INSURANCE PROTECTION FOR THE WHOLE FAMILY:

Nearly 10,000 ministers are enrolled in the **Basic Group Term Life Insurance Program** which gives \$1,000 of coverage to district-licensed ministers and \$1,500 of coverage to those ordained. Paid for by the Department of Pensions and Benefits, the policy includes "Double Coverage" when the participating district reaches 90 percent or more payment of the Pensions and Benefits Fund.

Supplemental Group Term Life Insurance coverage is offered to both ministers and full-time, church-employed laymen. Up to \$100,000 of coverage can be secured at an extremely low cost. Dependents' coverage is also available.

New Programs:

Eligible pastors, church employees, and full-time evangelists may take advantage of the low-cost **Long-Term Disability Income Protection Plan**. This protection pays a monthly benefit of \$500 during periods of total disability due to accident, injury, or sickness extending beyond a one-month qualifying period.

A daily benefit of \$50, \$100, or \$150 is available in the **Daily Hospital Benefit Plan**, which is designed to protect participating ministers, district-credentialed laymen, church employees, and their families. For each hospital confinement, the plan pays a daily amount to the insured for up to 365 days.

Personal Accident Insurance can help with extra protection from the financial hardships of accidental fatality. This plan will be most beneficial to families of those who travel, such as: evangelists, song-evangelists, district superintendents, etc.



Department of Pensions and Benefits is a service
that assists Nazarene ministers, widows of
ministers, and their families, whether they face the early sunrise of
retirement years. For example, your church . . .



MAKES THE ROAD OF RETIREMENT MORE ENJOYABLE:

Nearly 2,000 ministers and widows of ministers depend on the **“Basic” Pension Program** to assist them financially in their retirement years. Many “thank you” letters are received from those who are remembered by their church with up to \$200 per month. You can be proud that your local church supports the Pensions and Benefits Fund which makes this pension possible.

The Nazarene Supplemental Retirement Program (a tax-sheltered annuity) provides a means by which ministers, evangelists, and all church employees can supplement their retirement income. Those who are making deposits earn 10½ percent interest with all monies tax-sheltered until withdrawn! The Department of Pensions and Benefits pays all administrative fees. Over 2,200 are enjoying the benefits of this service.

The department is happy to assist you in expressing your love to each person on the pension roll by means of a **“Remembrance”** plan. Each receives a birthday greeting and appropriate gift, tangibly expressing thanks for their years of unselfish service to the Church and to the Kingdom. Appropriate expressions are also sent at Christmas and for special wedding anniversaries.



Plus . . .

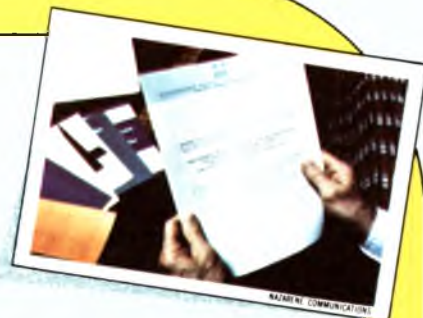


PROVIDES BENEVOLENCES:

Limited **Emergency Medical Assistance** is for participants faced with a medical financial crisis beyond the amount which is covered by insurance and/or Medicare.

Temporary Monthly Disability Assistance gives the participant a lift while waiting to receive Social Security disability benefits.

Funeral Assistance helps the immediate family in case of a need not provided for by the Group Life Insurance Program.



OFFERS INFORMATIONAL SERVICES:

An important part of the services provided by the department is the periodic distribution of Social Security and Federal Income Tax information to ministers and local church boards.

In response to church board questions, the department provides information concerning pastoral and staff compensation and employee benefits. A regular column appears in the *Herald of Holiness* to provide current information desired by the leadership of your local church.

The annual district hospitalization survey keeps districts abreast of comparative plans. In these days of rising hospital costs, solid health care plans are essential to the well-being of Nazarene ministers and their families.



Dear Friend:

An organized endeavor to provide financial assistance for retired ministers and widows was first established in 1919. Since that time, the Department of Pensions and Benefits has continued to expand its services to better meet the needs of a growing ministerial population.

No General Budget dollars are allocated to the department. These services are sustained by *your* faithful support of the Pensions and Benefits Fund. For the 1979-80 Assembly Year, the denominational average for district payment of the fund was 92.38 percent. Your local church is to be commended for supporting these ministries to those who serve the church so well.

Concerned individuals may also support this work by naming the Department of Pensions and Benefits in their wills. Some have chosen to provide by means of deferred gift agreements or charitable remainder trusts.

Across the denomination, ministers continue to voice gratitude for a church that cares and provides. Your Department of Pensions and Benefits is privileged to offer these services.

Cordially,

Dean Wessels, Executive Director
Department of Pensions and Benefits

“SERVING THOSE WHO SERVE THROUGHOUT THEIR MINISTRY”

Department of Pensions and Benefits

6401 The Paseo
Kansas City, Missouri 64131
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GUILT

THE HURT THAT HEALS

Dave Anderson



I DON'T KNOW why they do it. They just stand there and tell those awful stories, when we both know they are lying through their teeth. And yet I think I do know, way down deep inside me. Any story, as far out as the explanation may be, is better than facing the truth and all its possible consequences. So, guiltily, the "stories" are born to avoid the consequences of the truth.

All parents have experienced the pain of knowing their child is not telling the truth, but is trying to avoid the consequences of his action by covering up or explaining away. We know what this is all about because we have been there ourselves. We remember too well those times when we "bent" the truth a bit to cover our tracks. Our guilt was just enough to make us risk telling the lie.

Now that we are older we still sometimes experience the feeling of guilt. It is the feeling of inadequacy when we try to do something and we are reminded that we should have prepared better. It is the feeling of insufficiency when we are asked to teach the Sunday School lesson (you *are* the substitute teacher, aren't you?), and remember how we watched TV instead of preparing the lesson. And how many times have we attempted to cover the guilt by explaining or excusing, or even worse, rationalizing?

Feeling guilty can be a constructive experience. Isaiah saw the Lord and immediately felt guilty. Peter saw the Lord fill his boat with fish and he too felt guilty. Paul remembered the times he persecuted the early Christians and felt waves of guilt. However, in each of these instances, they experienced a constructive event that changed their lives.

In Isaiah's case, his vision of God was actually a vision of himself. He saw his insufficiency, his inadequacy, the loss of confidence, his separation from

God. This vision became a springboard not only to a new relationship with God, but to service and witness that would gain him immortality.

With Paul, the guilt feelings he experienced when he reflected back on those days of persecuting the Christians became the vehicle for change. Those feelings of unworthiness and remorse over past actions stimulated Paul to prove, by a demonstration of tireless and heroic effort, the change that God had worked in him.

The one that really stands out to me is the experience of Peter when he loaned Jesus the use of his boat for a floating platform. Jesus had preached a great sermon. The crowds had listened intently. Now the sermon is over and the people are leaving for home. Jesus wanted to express his appreciation to Peter for the use of his boat. "Row out into the deeper water, Peter. Put down your net for a great catch."

Reluctantly Peter obeyed Jesus, suggesting that he and the others had fished these waters all night and had caught nothing. But when the net began to fill, and the boat was so full that it was in danger of sinking, the whole impact of who Jesus was and what He could do hit Peter squarely in the heart. Talk about guilt; what a sermon couldn't do, the demonstration of Jesus' appreciation for the use of his boat did. And Peter felt guilty.

This is the part I like best. God's response to our guilt is not always what we expect. Jesus didn't clobber Peter with another sermon. He took him on as a full partner in a mission that would change the world forever. God assured Isaiah of his forgiveness and commissioned him to special service.

Guilt is healthy, for it is God's way of awakening us to the wrong in our lives. Too much of the world's energy is spent in silencing the voice of conscience. No one really enjoys feeling guilty and so we quickly seek relief from it. Yet, as we study the Word of God we see the value of guilt. It reveals our true selves and provides the springboard for change. It is only when we become absorbed in a morbid, unhealthy obsession with guilt that it acts in a destructive manner.

Guilt can be the pivotal point in our lives that inaugurates the day of new beginnings. It can reveal our true self to us. And when we acknowledge it and allow God to forgive, cleanse and heal us, the guilt that once troubled our spirit becomes the vehicle of positive change. □

IN THE NEWS

PEOPLE AND PLACES

Members and friends of Lakeland, Fla., First Church observed the 40th year of **Pastor Samuel F. Sparks** in the ministry. He began his ministry at age 18, and has served the Church of the Nazarene as a commissioned evangelist and senior pastor. During his evangelistic ministry, Rev. Sparks was a successful revival, crusade, college, and camp meeting speaker. During his three pastoral assignments in Lakeland and Orlando, Fla., Rev. Sparks headed three building programs, amounting to nearly \$7.5 million in property and facilities.



This celebration was especially significant since Pastor Sparks was involved in a near fatal automobile accident a year ago, in which his neck was broken. This reception marked Rev. Sparks's return to pastoral service. He is currently serving his eighth year at Lakeland First Church. □

WOOD BECOMES PASTOR OF BRITISH ISLES "MOTHER CHURCH"

Rev. Colin H. Wood, Th.B., was recently inducted into the pastorate of the Sharpe Memorial Church of the Nazarene at Parkhead, Glasgow, Scotland. It was an occasion for Nazarenes in the British Isles, who look to "Parkhead" as their "mother church."



Colin Wood is the son of Mr. and Mrs. Harry Wood. Mr. Wood was a lay leader of the former International Holiness Mission, and British Isles South district treasurer for many years.

Rev. Colin Wood studied theology at British Isles Nazarene College and Canadian Nazarene College. He served for seven years as pastor of the college church in Manchester, England, and taught music in the college

until he was invited to open up new work for the church in East Anglia. With this assignment successfully completed, he was chosen to fill the vacancy in the Parkhead pastorate.

His wife, Mary, who is Canadian, served as district Church School chairman while on the British Isles South District. She lately became the district's first lady member of the Advisory Board. They have three young children. □

THREE YOUNG WOMEN HONORED

Mrs. Miriam Hall, executive director of the Department of Children's Ministries, announced that three members of the department were selected for inclusion in the 1980 edition of "Outstanding Young Women of America." This program is designed to

honor and encourage exceptional young women between the ages of 21 and 36 who have distinguished themselves in their homes, their professions, and their communities.

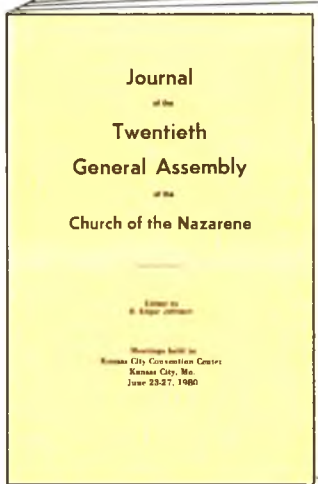
Vonnie Healy, office assistant in the Department of Children's Ministries, is the daughter of Carl and Lottie Billings of Eugene, Ore. Vonnie attended Northwest Nazarene College. She is also trained and certified through Image Improvement, Inc., as a personal improvement instructor and certified color analyst.



She is in demand as a civic and church speaker and lecturer. Vonnie is married to Jim Healy, a senior at Nazarene Theological Seminary. Jim and Vonnie are both certified by the Department of Adult Ministries as a marriage enrichment leader couple.

Kathy Hughes, the daughter of Elmer and Mary Ellen Hughes of Benton, Ky., is currently serving as the general director of Children's Quizzing. Kathy is a 1972 graduate from Trevecca Nazarene College with a B.A. in religion,





Journal
of the
Twentieth
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and a 1975 graduate from Nazarene Theological Seminary with the M.R.E. degree.

She has been involved in a wide variety of children's ministries in the local church and has developed in-depth workshops in the areas of leadership aids for Caravans, Evangelistic Follow-up of the Converted Child, and Bible Studies for Children. Kathy has written various materials for the Department of Children's Ministries, including camping, children's missionary lessons, *Kaleidoscope*, Caravans, vacation Bible school, and Bible studies for children.

Yvonne Smitley, daughter of Rev. and Mrs. Melvin Smitley, Upper Sandusky, Ohio, is the kindergarten editor for the Department of Children's Ministries.



Prior to accepting this position, Miss Smitley was an assistant professor in the English Department at Nazarene Bible College in Colorado Springs.

Yvonne is a graduate of Olivet Nazarene College in the field of elementary education. She taught at the primary level in public school for five years, then spent two years as editor/writer in curriculum development in Dallas. While developing a first grade reading program there, she completed

her M.Ed. degree, along with certification in reading, at East Texas State University.

Over the past 20 years, Yvonne has been involved with children in both church and school situations. Her experiences include development of children's programs, as well as teaching and staffing at all levels of service. □

PASTORS' CONFERENCE— BRAZILIAN STYLE

The Southeast Mission District of Brazil celebrated its Sixth Annual Pastors' and Wives' Conference in Brazil's capital city, Brasilia, on November 3-7. Pastors and wives gathered to reconfirm and recommit themselves to spread the gospel to all of Brazil and unto the world.

Host and conference director, District Superintendent Joaquim A. Lima, invited the pastors from the neighboring Brazil South (Pioneer) District, making a total of 55 participants.

The theme focused on "A Conscientious Ministry." This year, local Nazarene pastors from the Southwest District who achieved unusual success

in various specialty areas spoke about their ministry.

Each afternoon was devoted to touring beautiful Brasilia. □

PRAYER ALERT LINE INAUGURATED

A new World Mission Prayer Mobilization Line has been installed in the general NWMS office in Kansas City. Anyone can call the number (816) 444-0588 at any time and receive the latest urgent mission field request for prayer. New requests will usually be recorded on Thursdays. Emergency requests will be added whenever received. Answers will be reported as soon as we hear.

The Prayer Alert Line has been established because of the time lapse between receiving prayer requests and getting them into print in publications. Call the Prayer Alert Line weekly. Print the requests in your church bulletin, and announce them from the pulpit. The united prayer of Nazarenes across the nation for each request will open channels through which God can send the answers. □



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PRESENTING THE TOP DISTRICT IN EACH GROUPING

Group	Members	Mgr.	D.S.	Goal	Subs	% Goal
Group I	(8,500 members or more)					
Illinois		Gilbert Romine, Mgr.	James Hunton, D.S.	4,591	5,857	127.6
Group II	(6,500-8,499 members)					
Washington		Charles Fraser, Mgr.	Roy Carnahan, D.S.	3,531	3,759	106.5
Group III	(5,000-6,499 members)					
Northwest Indiana		Verl Ballmer, Mgr.	Thomas Hermon, D.S.	3,127	4,261	136.3
Group IV	(3,500-4,999 members)					
Southeast Oklahoma		M. Gene Wilson, Mgr.	Wendell Paris, D.S.	1,957	2,234	114.2
Group V	(3,499 members or less)					
Dakota		Harold Stratton, Mgr.	Phil Riley, D.S.	1,031	1,550	150.3

THOSE WHO ACHIEVED 100 PERCENT OR MORE

Group	District	% Goal	Group	District	% Goal	Group	District	% Goal
Group I	Philadelphia	100.7	Group IV	Maine	108.7	Group V	Louisiana	118.0
	Central Ohio	103.1		Canada West	105.7		Nebraska	116.6
	Eastern Michigan	101.2		Mississippi	100.8		Minnesota	114.3
	Southwest Indiana	100.0		Upstate New York	100.5		Alaska	108.8
(Kansas-90.2)		Southwest Oklahoma	100.0	Canada Pacific	105.6			
Group II	Missouri	105.0	(North Florida-96.0; Northeast Oklahoma-91.3)		(Wisconsin-99.3; Rocky Mountain-98.7)			
	West Texas	104.8						
Group III	Northwestern Illinois	118.8						
	Iowa	104.5						
	(New England-93.1)							

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Mrs. Evonne Neuenschwander (standing) is shown conducting the Playing Hymns Properly Seminar at the King Conference Center in Kansas City.

CHURCH PIANIST SEMINAR

October 27-31, a *Playing Hymns Properly* Seminar was conducted at the Leo-Mattie King Conference Center in Kansas City with church pianists attending from various parts of America. The four days were packed with practical helps for the church pianist. Not only were skills improved at the keyboard, but the pianists received beneficial information and insights from Pastor Gordon Wetmore

of Kansas City First Church and from Hardy Weathers, minister of music, Olathe, Kans., College Church.

The group enjoyed a tour of Nazarene Publishing House after which they were hosted for dinner and presented a gift packet especially prepared for them. They also spent one evening at Mid-America Nazarene College campus, where they had dinner and practiced in the piano laboratory of the music department.

The seminar was sponsored by the Department of Education and the Ministry, and the instructor was Evonne Neuenschwander. Similar seminars will be conducted in June of 1981 for church pianists and February of 1982 for Christian piano teachers. For more information, contact the Department of Education and the Ministry in Kansas City, Mo. □



Rev. Fred Hahn (r.) is presented a new 3-speed Schwinn 3-wheel bicycle with lock and chain by Pastor Don Peterman, to replace his that was stolen while he was attending a 6:30 a.m. prayer service at the Upland, Calif., First Church. Church members, along with neighbors of Rev. Hahn, banded together to purchase the bicycle. Rev. Hahn, age 84, visits the shut-ins and nursing homes, singing and giving the gospel.



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 JOHN HAZELTON from Independence (Kans.) First to Lake Charles (La.) First
 J. D. HENSON from Wellington, Tex., to Haywood (Okla.) Arpelar
 DONALD W. HICKS to Marianna, Fla.
 ROBERT L. HOYT II from associate, Fresno, (Calif.) Grace to associate, Pasadena (Calif.) First
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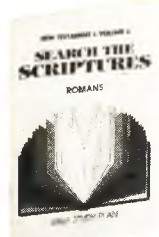
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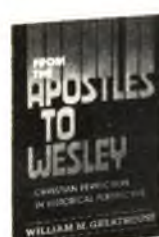
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LYNN SCHMIDT, New Appointee, R.S.A. North Medical, Address: 17360 Grove Rd., Nashport, OH 43830

KENNETH SINGLETON, Mozambique and Mines, Field Address: P.O. Box 331, Florida 1710, Republic of South Africa

JIM SMITH, R.S.A. South, Furlough Address: Box 39, Penns Creek, PA 17862

ALFRED SWAIN, Ecuador, Furlough Address: c/o Church of the Nazarene, 236 Main St., Manchester, CT 06040

ANNOUNCEMENT

The McMinnville, Ore., church will celebrate its 70th anniversary on March 29. All former pastors, members, and friends are invited to attend or send greetings. For further information, write Rev. John David Hicks, 823 N. Ford St., McMinnville, OR 97128, or call 503-472-2328.

RECOMMENDATIONS

REV. JAMES ROBBINS is entering the field of evangelism. Brother Robbins has been a successful pastor and has enjoyed good success as an evangelist. He is a strong Bible preacher, and declares with clarity the message of full salvation. I strongly recommend him. He can be contacted at 1807 Jericho Rd., Aurora, IL 60506—*Forrest W. Nash, Chicago Central district superintendent.*

I recommend REV. DANIEL C. SMITH, who is a registered evangelist and song evangelist from our district. Dan's ministry through the Word and music has been used of God in a number of churches. Contact him at 535 S. Spruce, Tulare, CA 93274.—*Wil M. Spaite, Central California district superintendent.*

VITAL STATISTICS

DR. JOSEPH GRAY DIES

Dr. Joseph Gray died in his home in Lubbock, Tex., Jan. 7. He was born in 1896 in Long Eaton, England, and immigrated to the United States in 1912. He became a naturalized citizen in 1939.

Joseph Gray entered full-time ministry in 1916. He graduated from Pasadena College with a Th.B. degree in 1934, earned the M.R.E. degree in 1943, and was honored with a Doctor of Divinity in 1957.



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stepson, Carl Huston; 22 grandchildren; 8 step-grand-children; and 25 great-grandchildren.

MRS. VIOLET L. INGLAND, 78, died Dec. 17 in East Liverpool, Ohio. Funeral services were conducted in East Liverpool by Revs. Bert Grant, Ed McDonald, and Clark Allison. Interment was in Monongahela, Pa., with Rev. Leonard Daws officiating. Surviving are her husband, Robert M. Inland, Sr.; one daughter, Rev. Wilma Jean Inland; a son, Rev. Robert M. Inland, Jr.; three grandchildren; four sisters; and two brothers.

REV. JAMES H. JONES, 73, died Nov. 3 at Staten Island, N.Y. Rev. David Sparks and District Superintendent Roy E. Carnahan officiated at the services in Dover, Del. Rev. Jones had been a missionary in Barbados, Panama Canal Zone, and Republic of Panama. He had also pastored churches in Massachusetts, New York, Ohio, Pennsylvania, and Maine. Survivors include his wife, Helen Emery Jones; one son, James Warren; three daughters, Mrs. David (Reba) Bowen, Mrs. Tim (Mary-Esther) Kauffman, and Mrs. William (Joanne) Gough; six grandchildren; and one sister.

MRS. AMELIA WILHEMINA KETNER ("Ma" to MANC students), 76, died in Olathe, Kans., on Jan. 5. Funeral services were conducted by Revs. Paul Cunningham and Dan Vanderpool. She is survived by her husband, Rev. Francis D. Ketner ("Pop"); and two sons, Rev. Francis D. Ketner, Jr., and Rev. Jerrold W. Ketner.

MRS. JULIA LUCRECIA LEMASTER, 94, died Dec. 19 in Grants Pass, Ore. Funeral services were conducted in Medford, Ore., by Rev. Ralph J. Huit. She is survived by one son, Marvin; two grandchildren; and four great-grandchildren.

BERTHA JANE LEWIS, 99, died Dec. 21 in San Antonio, Tex. Funeral services were con-

During his lifetime, Dr. Gray pastored 18 churches, travelled in evangelist work over 20 years; was the counselor of Christian Counseling Center in Lubbock 5 years; acted as research editor of Hertel Bible Company, Wichita, Kans., 9 years; and was active as evangelistic and pulpit supply from the time of his return to Lubbock in 1969 until he was 84 years of age.

He is survived by his wife, Ruth Felker Gray; a son, Paul; daughters Evelyn and Carol Gray, and Mary Waller; four grandchildren; and four great-grandchildren—all residents of Lubbock.

Funeral services were held Jan. 9 at Lubbock First Church, with Dr. George Coulter, District Superintendent Gene Fuller, and Pastor Eugene Sanders officiating.

DEATHS

EARL COOK, 72, died Dec. 23 in Grants Pass, Ore. Funeral services were conducted by Rev. Ralph J. Huit. He is survived by his wife, Grace; 2 daughters, Priscilla Andrews and Charlotte Woodruff; 1 son, Phillip; 14 grandchildren; 1 sister; and 2 brothers.

MRS. NORA J. CORLEY, 85, died Aug. 30 at Augusta, Ga. Funeral services were conducted by Rev. Harold Marsh, assisted by Rev. H. C. Davidson and Rev. Charles M. Butler. Survivors include 3 sons, J. C., William F. and Rev. Bob; 6 daughters, Shay Corley, Mrs. Nadine Clark, Mrs. Layton Banks, Mrs. Julia Phillips, Mrs. Mary Duncan, and Mrs. Cynthia Wiggins; 25 grandchildren; and 40 great-grandchildren.

REV. A. L. DENNIS, 85, died Nov. 12 at Lake City, Fla. Funeral services were conducted by Rev. James W. Steele and District Superintendent J. T. Gassett. Surviving are his wife, Fredo; two daughters, Mrs. Lorraine Esty and Mrs. Jean Lacey; one stepson, Roy Brown; three grandchildren; four great-grandchildren;

one brother; and four sisters. Most of Rev. Dennis's 55 years of ministry was in Texas until his retirement to Florida, where he continued to supply in various pulpits.

PEARL JOSEPHINE DOERLE, 81, died Jan. 3 in Washington, Mo. Rev. Ron Perry officiated at the funeral services in St. Clair, Mo. She is survived by her husband, Rev. Harry H. Doerle; 3 sons, Donald P., Norman H., and Rev. Howard W.; 2 daughters, Zelpha J. Willm and Harriet F. Washburn; 12 grandchildren; 4 great-grandchildren; and 1 brother.

LOUIE FABIN, 67, died Jan. 8 in Beckley, W. Va. Funeral services were conducted by Rev. Robert E. Snodgrass. Interment was in Cedar Grove, W. Va. Survivors include his wife, Eva; one son, Gary; one daughter, Mary Ann; two grandchildren; two brothers; and three sisters.

REV. CHARLES KENNETH HELSEL, 70, died Dec. 8 at Bethany, Okla. Funeral services were conducted by Rev. Sam Stearman, assisted by Dr. Ray Hance. Rev. Helsel had served in pastorates and related activities in the church for more than 45 years. He is survived by his wife, Emmelyne; two sons, Rev. Charles W. and Robert E.; one daughter, Mrs. Laurel Hubbard; nine grandchildren; and one great-grandchild.

CLIFFORD H. HODEL, 64, died Dec. 9 in Bakersfield, Calif. Rev. Irving E. Sullivan officiated at the funeral services. Survivors include his wife, Viola; one son, John E.; two daughters, Gloria J. Hall and Faith D. Heath; two grandchildren; one sister; and one brother.

MRS. ETHEL N. HUSTON, 84, died Dec. 9 in Grants Pass, Ore. Funeral services were conducted by Rev. Ralph J. Huit. She is survived by her husband, Lloyd; 3 daughters, Wilma Sterner, Melba Baker, and Viris Long; a step-daughter, Bernice Murphy; 3 sons, Leroy Calkins, Howard Calkins, and Robert Calkins; a



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ducted in Richland Center, Wis., by Pastor Jack Braundmeier. She is survived by 4 sons, Ray, Glen, Burle, and Keith; 4 daughters, Eva Winslow, Erma Janey, Vera Lewis, and Iona Thomas; 29 grandchildren; 52 great-grandchildren; and 8 great-great-grandchildren.

REV. WILLIAM H. LONG, 80, died Nov. 22 in Olney, Ill. Funeral services were conducted by Rev. Edward J. Eichenberger and Rev. Estelle Jones. Rev. Long had pastored churches in Omaha, Jerseyville, and Assumption on the Illinois District. He is survived by his wife, Eura; and one daughter, Betty Kennedy.

MRS. BRACK (MARY I-DELLA GRACE) McLAIN, 94, died Dec. 30 in Bethany, Okla. Funeral services were conducted by Rev. Sam Stearman and Rev. Charles Hastings Smith. Surviving are 8 children, Mrs. Lacie Neal, Mrs. Kathleen Macrory, Mrs. Wanda McMore, Glen, Fletcher, Allie, Carroll, and Charles; 15 grandchildren; 31 great-grandchildren; and 8 great-great-grandchildren.

MRS. ZELMA L. MILLER, 75, died Sept. 4 in Tampa, Fla. Rev. Craig Vandiver conducted the funeral services. She is survived by her husband, Gilbert; 6 sons; 5 daughters; 47 grandchildren; and 27 great-grandchildren.

ANNA MORRIS, 88, died Dec. 6 in Ironton, Ohio. Funeral services were conducted by Rev. Robert Grubb and Rev. Clell Elliott. Mrs. Morris was instrumental in starting three churches in the Ironton, Ohio, area. She is survived by three daughters, Wilma, Anna, and Eileen; and two sons, Ralph and Bob.

MRS. GRACE MURPHY, 80, died Dec. 24 in Wollaston, Mass. Rev. Russell Metcalfe and Dr. Donald Brickley officiated at the funeral services. Mrs. Murphy is survived by one daughter, Patricia A.; one son, Hatton Marlowe; 6 grandchildren; and 7 great-grandchildren. She also raised 21 foster children.

DOROTHY DeBOARD RAUHUT, 68, died Dec. 16 in Carpinteria, Calif. Funeral services were conducted by Dr. Norman Arneson, Dr. Oren A. DeBoard, Rev. A. T. Smith, and Rev. Stan Miller. Survivors include her husband, Walter E.; one son, William; one daughter, Anna Tremaine; her mother; five grandchildren; four brothers; and two sisters.

MURIEL J. RHODES, 81, died Sept. 22 in Pensacola, Fla. Rev. E. Dale McClafflin officiated at the funeral services. She is survived by one daughter, Mrs. Lottie "B" Leidig; four grandchildren; four great-grandchildren; one great-great-grandchild; two brothers; and two sisters.

REV. FRANK L. SPIKER, SR., 77, died Nov. 29 in Charleston, W.Va. Funeral services were held in Dunbar, W.Va., with District Superintendent M. E. Clay and Revs. Frank Goff and Warren Foxworthy officiating. Rev. Spiker pastored churches in Wheeling, Hurricane, Wellsburg, Bluefield, and Charleston, W.Va. Surviving are his wife, Edna; 4 daughters, Mrs. Charles (Wilma) Heller, Mrs. Noah (Lina) Sul-

NEWS OF RELIGION

NEW CONGRESS TO FACE CHURCH-STATE ISSUES. Prayer in public schools and tuition tax credits head the list of church-state issues likely to be legislative objectives of the conservative-flavored 97th Congress which convened January 5.

Since both the Republican platform and President Reagan support prayer in public schools and tuition tax credits, the question is not whether these issues will surface, but when, and in what form. Such issues may be pushed aside until the new president and Congress have had a chance to tackle the ailing economy.

Proponents of school prayer and tuition tax credits mustered a flurry of activity during the last Congress, but failed to change current laws and court decisions which support the constitutional requirement of church-state separation. Like the prayer in school issue, chances for tuition tax credit legislation have been enhanced with the new Congress and administration.

On another key church-state matter, the 96th Congress backed away from lobby disclosure legislation requiring religious groups to keep records and report to government on their advocacy efforts. Chances for a legislated ban on the use of clergy in the 97th Congress are uncertain, but the new Republican leadership in the Senate and the Republican platform both seem inclined to unleash the intelligence community rather than restrict it. □

OCCULT ACTIVITY IN AMERICA INCREASED DURING 1980. The year 1980 saw another increase in occult activity in America as reflected in the marketing sophistication of occult movements. According to Craig A. Huey, president of Infomat, Inc., a Rolling Hills Estates, Calif., direct marketing agency, many companies prospered greatly by marketing occult books, magazines, charms, voodoo pendants, and other assorted paraphernalia.

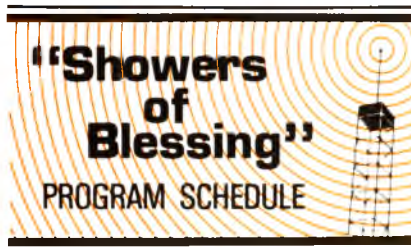
The available mailing lists involved in the occult now stands at some 3,824,622. Women still constitute a majority of the buyers. Most occultists are involved in astrology. For example, one company called the American Astrological Association has some 339,660 individuals who have bought horoscopes. Seventy percent are women. There are some 86,000 women mail order buyers who paid \$8.40 each for a genie-in-the-bottle good luck pendant, a mystical talisman. The House of Collinwood has 92,976 buyers who purchased ankhs, pyramids, talisman amulets, zodiac medallions, occult necklaces, bracelets, rings, earrings (mostly for women).

There were 208,302 buyers of the *Handbook of Supernatural Powers*, which gives directions for ancient spells and potents. Seventy percent are men. There were 91,846 buyers of the book *Magic Power of Witchcraft*. There are 16,842 members of the Circle of Mystic and Occult Arts Book Club.

Mr. Huey cautioned that "evangelical Christians should be aware that modern, persuasive marketing techniques are being used on the general public. Christians have much to learn from the unreachd public's interest in the supernatural." □

CHURCHES CHALLENGED TO MINISTER TO HANDICAPPED. Joni Eareckson is urging churches to become involved in ministry to the handicapped during the United Nations' International Year of Disabled Persons. The dynamic 31-year-old has been confined to a wheelchair since 1967 when she was involved in a diving accident that totally paralyzed her from the neck down.

Joni and Friends, an agency which she launched in 1979, is suggesting that churches designate a "Handicapped Awareness Sunday" to spotlight the needs of the disabled and Christian ministry to them. Her office is making available a taped message and other materials. The suggestion is that a local church take the initiative and designate its own "Handicapped Awareness Sunday" this spring. □



"Showers of Blessing"
PROGRAM SCHEDULE

February 22
"Two Invitations"

March 1
"Somebody"

by W. E. McCumber, speaker

livan. Mrs. JoAnn Starcher, and Mrs. Homer (Phyllis) Hudson; 1 son, Frank; 14 grandchildren; and 12 great-grandchildren.

BIRTHS

to ALFRED AND CONNIE (SAUNDERS) ATKISSON, Columbus, Ohio, a boy, Aaron Matthew, Dec. 26

to DAVID AND KAY ANNETTE (HAMILTON) BEESON, Kansas City, Kans., a boy, Brock David, Dec. 16

to RICHARD AND JANIS (BUCHANAN) CAS-SICK, Bartow, Fla., a boy, Richard Eric, Dec. 30
to STEVE AND SUSAN CLAYTON, Durham, N.C., a girl, Erin Elizabeth, Nov. 4

to BEN AND PAMELA (GREENOUGH) CLINE, Encampment, Wyo., a boy, Joel Paul, Dec. 10
to ARTHUR AND CAROLYN (TUCKER) GOULD, Nyssa, Ore., a boy, Anthony Wayne, Oct. 5

to REV. CHARLES AND PHYLLIS (WHITLEY) HALLIN, Portland, Ore., a boy, Daniel Edward, Nov. 6

to KENNETH AND SHIRLEY (NORDEN) HESS, Oklahoma City, Okla., a girl, Kamela Serena, Dec. 8

to DON AND TEDDEA (SIMMS) HEWITT, Bonner Springs, Kans., a girl, Megan Jolene, Dec. 9

to ALAN AND CAROL (GOULD) HOUCK, St. Petersburg, Fla., a girl, Neva Diana, Sept. 18

to LYNDEN AND JAYNE (WEAVER) LEE, Duncan, Okla., a girl, Lindsey Anne, Oct. 13

to RAY AND CHARLOTTE (SMITH) LOGHRY, Duncan, Okla., a girl, Lindy Elizabeth, Nov. 22
to ART AND MARY JUNE (COLESTOCK) O'LEARY, Columbus, Ohio, a boy, Arthur Garin, Dec. 2

to REV. RON AND LINDA (DARNELL) ROB-BINS, West Milton, Ohio, a boy, Brent Alan, Nov. 29

to REV. JAY AND SHERI (DYER) SHOFF, Kansas City, Mo., a girl, Kelli Dawn, Dec. 17

to REV. GARY AND CHERYL (THAYER) SLUSHER, Jacksonville, Fla., a girl, Diane Elizabeth, Nov. 5

to BUFORD AND CLAUDIA (CALHOUN) WEESE, Shattuck, Okla., a girl, Joni Michelle, Dec. 31

MARRIAGES

ROSEMARY LYNETTE HOLLIS and R. ALLEN SCHLEGEL at Bushnell, Ill., Jan. 9

ANNIVERSARIES

Nov. 16, 1980, HOWARD AND DOROTHY SNOW were honored by their children and grandchildren with a reception held in their honor at Orlando, Fla., Central Church to observe their 50th wedding anniversary. The Snows formerly of Kokomo, Ind., now make their home in Orlando. They have two children,

Mr. Robert Snow of Valencia, Calif., and Mrs. Hal (Joan) Hess of Orlando, Fla.; and three grandchildren, Jeff and Marsha Hess, and Doug Snow

Jan. 11, 1981, ERVIN AND EVELYN HESS observed their golden wedding anniversary with an open house. The Hesses, formerly of Chicago, now make their home in Orlando, Fla. They are parents of one son: Hal, of Orlando, Fla. and a daughter, Helene, of Jacksonville, Fla. They have four grandchildren: Jeff and Marsha Hess, and Mike and Missy Evans of Jacksonville, Fla.

MR AND MRS. RAY CLAPP, SR., were honored with a reception held in their honor at Orlando, Fla., Central Church, observing their 65th wedding anniversary, Sunday, Jan. 25, 1981. The clapps have three children, Ruth Chambers of Orlando; Mary TenEyck, Fern Park, Fla.; and Ray Clapp, Jr., of Oklahoma City; several grandchildren and great grandchildren.

DIRECTORIES

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

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

Regarding being raised from the dead: Jesus' grave was a hollowed-out rock, with the opening shut by a stone rolled into place. The angel rolled away the stone so He could get out. We presume that men could have rolled it away if they had wanted to do so. But we place our dead in tight coffins, put the coffins in another box, sometimes steel, and bury them six feet under. No human can "roll away" these barriers, so how will the dead get out of there? This may sound childish to you, but some people discuss the matter, so please give us your best answer.

The answer is really quite simple. The dead will be raised by the power of God, and nothing can successfully oppose that power. The fact is, graves have been opened and bodies exhumed by men. Certainly God will have no problem opening graves and raising bodies—or dust—to life. You create a problem by supposing that someone has to let the dead out, but the problem disappears when that someone is God. (See 1 Corinthians 15:35-57 and John 5:28-29.)

The angel didn't roll away the stone to let Jesus out of the tomb, but to show His followers that He was already gone from the tomb. It wasn't to let *Him* out, but to let *them* in (Matthew 28:2-6; John 20:1-8). □

After 65 years in our church you would think that all the questions had been answered. Now and then one comes up.

I was visiting a longtime friend in the hospital. There were four people in the room getting ready to anoint my friend with oil and pray for

him. All four of them were laymen. I was asked to join them in this event. I refused because as a Nazarene, a layman just does not anoint with oil and pray for any sick person. It is always done by elders.

It is alright for a layman to preach a sermon when no preacher is present (I have done this for 40 years in our church). Also it is alright to visit sick ones in the hospital and pray for them (I have done this also for 40 years), but never to anoint with oil.

I know what harm I did by refusing to take part with them. I hurt a dear friend. But would you please tell me what sin I would have committed if I had joined in the anointing.

I don't think you would have committed a sin. The "elders" in the New Testament were Christian men of mature faith and wisdom appointed by the apostles to supervise the life and work of local congregations. Sometimes more than one functioned in a local church. While they performed ministry similar to our pastors, the clergy-laity split was not as sharply defined as today. In the circumstances you describe it seems quite "in order" for mature laymen to anoint the sick and pray for them. As a pastor, I often had such experienced laymen assist me in healing services. Bear in mind that anointing with oil, as prescribed by James, was not a sacrament, and may have been medicinal rather than symbolic. □

Are New Testament Christians required to observe the rules of the Old Testament Sabbath day?

No. They are required to live in obedience to the teachings of Jesus Christ, which involves divine worship and human service on the day when the people of God meet together for prayer, praise, and the preaching of the Word. □

3 Mini Books to Read and Give Away

During This
Lenten/Easter Season



Resurrection: Myth or Fact?

By Russell V. DeLong

Supports the belief that Jesus rose from the grave and is alive today in the hearts of all who will accept Him. 44 pages. Pocket size, 4¼" x 6".

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By Russell V. DeLong

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Why Millions Believe

By Leslie Parrott

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THE CHURCH SCENE

Blackwell, Okla., First Church had a mortgage-burning celebration for their church plant December 28.

Former pastor E. Roy Darden was responsible for the construction and completion of the church plant in 1964. Rev. Darden was the guest speaker of the hour and shared in the mortgage burning with Pastor Daniel R. Kennedy. An all-church dinner was served in the fellowship hall. □



The new parsonage of Riverton, Wyo., First Church was dedicated June 8 by Dr. Orville W. Jenkins. With three bedrooms, a double fireplace and two-car garage arrangement, this 2,000 sq. ft. home is one of the finest on the Rocky Mountain District. Ninety percent of this structure was completed by the congregation and is valued at \$98,000, including the acreage. Pastor Charles Ice and his congregation worked seven months on the project.



Riverton, Wyo., First Church dedicated its new all-purpose building June 8, with Dr. Orville W. Jenkins and District Superintendent Darrel Slack officiating. Pastor Charles Ice, working as the contractor, with his congregation worked from February 7, 1977 to June 1, 1980 to complete this 12,000 sq. ft. building. The congregation gave over 100,000 donated hours to its erection. The sanctuary seats 300 and the church school space will handle 400. A day-care center was initiated September 1, 1979. The exterior is decorated with Moss Rock that was donated by the Joe Thompson ranch and was hauled 60 miles by the congregation. Most of the masonry work was completed by the congregation. The cost of the new church and all its facilities, plus the new parsonage, was near \$276,000. Valuation of all the grounds and new buildings is \$900,000, with a total indebtedness of less than \$100,000. During the entire building program, attendance increased 41 percent and finances gained 300 percent.



The Kingfisher, Okla., church dedicated its newly built family center on Nov. 23, with Dr. Bill E. Burch, district superintendent, as the speaker. The facility includes basketball, indoor tennis, volleyball, and a racquetball court. There are also Sunday School rooms, a foyer, kitchen, equipment room, and showers. The family center is 11,200 sq. ft. and was built at a cost of \$150,000. Keith A. Maule is the pastor.



Shown (l. to r.) are the committee who discussed women's ministries: Helen Temple, Ruth Gibson, Jacque Oliver, Phala Gilbert, Beula Postelwait, Grace Ramquist, and Alice Jean Wetmore. Marcia Heasley is not pictured.

WOMEN'S MINISTRIES OUTLINED

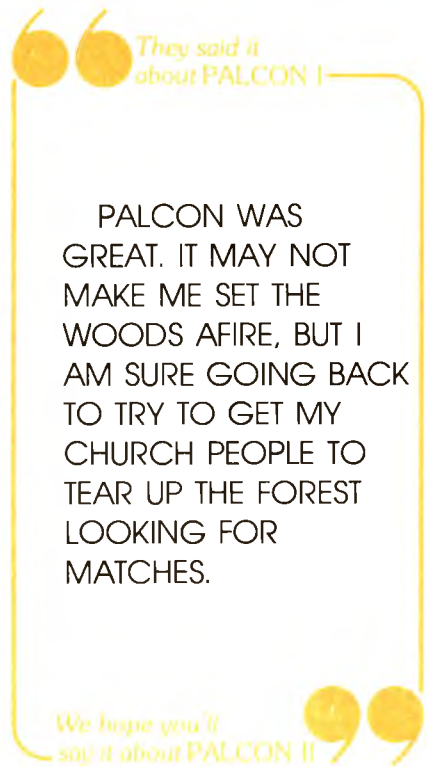
A committee of eight women, under the direction of Ruth Gibson, general director of women's ministries, met for six hours on Saturday, December 13, to discuss the many facets of women's ministries.

This is a new program recently launched by the Adult Department of Christian Life in response to the interest already evolving at the local

and district levels. Such items as the philosophy, purpose, objectives, and ways of implementing those objectives were considered. The needs and interests of women in different age-groups and life situations were also studied.

The members of the committee, representative of these needs and interests, were: Phala Gilbert, Marcia Heasley, Jacque Oliver, Beula Postelwait, Grace Ramquist, Helen Temple, and Alice J. Wetmore. □

—NCN



They said it
about PALCON I

PALCON WAS GREAT. IT MAY NOT MAKE ME SET THE WOODS AFIRE, BUT I AM SURE GOING BACK TO TRY TO GET MY CHURCH PEOPLE TO TEAR UP THE FOREST LOOKING FOR MATCHES.

We hope you'll
say it about PALCON II

MEMO

to church board members:

Social Security can be a very complicated matter for the lay employee of the local church. As a church board member, you will want to familiarize yourself with the difficulties involved.

Because of the separation of church and state, a local church can maintain a tax-exempt status. If the church employer has not waived its exemption from payment of Social Security tax, by express desire or by usual practice, the lay employee of the local church is not covered by Social Security and cannot participate. (Neither is he able to file quarterly, as if self-employed.)

The church can, of course, choose to waive its exemption by signing Form SS-15. If the exemption is waived, then the employer *MUST* withhold for FICA at the current employee rate from all lay employee's wages that are subject to Social Security and match it with another equal amount from their own church funds. This total amount is then paid to the government for the individual.

A great deal of thought should go into making a decision concerning this subject. You will want to explore the alternatives and to seek competent advice from your professional advisors.

—Department of Pensions and Benefits

good article but I reacted to a couple sentences in the suggested prayer in the next to the last paragraph which read: "Here I am, Lord. I am not much, but You can have what there is. . . . If there is anything of me that is usable by You, it's Yours."

This implies that maybe the one who prays this is so bad God can't use him. This is never the case. God don't make junk. The prayer might have better been as follows:

"Here I am, Lord. I have made a mess out of the wonderful person You created. I give myself back to You to clean up and renew. Your Word teaches that you will sanctify what is brought to You. Please sanctify and cleanse me as Your Word teaches. Help me to accept myself as I am. I can't erase my memory or change my record. Deliver me from dwelling on 'how I wish it had been.' Help me to begin this day to receive the peace that the Holy Spirit brings and to have eyes only for Jesus and eternal life with Him begin-

ning now. Sanctify me through and through so that there is no spot left in me that is not under Your control or missed by Your cleansing power. Thank You for hearing and answering my prayer. Thank You for the sanctifying, cleansing power of the Holy Spirit at work in me now. Amen."

Why do we have to continually put down what God has created no matter what kind of mess we have made in His creation?

K. Charles Buster
Springfield, Oregon

THE *Real* ISSUE

WHEN I FIRST HELD my newborn baby in my arms, I wondered what the future would hold for her. Then peace came to me as I prayed, "Lord, this is Your child. Keep her under Your care and direction, and use her according to, not my will, but Your will."

As my little girl grew, she developed physically and spiritually. I remember the day she came home from Junior Girls' Camp and we sat down to talk. She looked at me with those greenish-blue eyes and said, "Mom, the Lord has something special for my life." Dreams flashed through my mind; a dedicated nurse, a caring teacher, or perhaps even a missionary.

As a pastor's wife, I've helped others in times of tragedy, but when it reaches home it is altogether different. The doctor's diagnosis was leukemia. My heart fell, "Leukemia, that's not possible! Not my little girl. It can't be; no, God, please; no." Then the words came to me, "Not my will, but thine." But I just couldn't say these words, not yet.

The first few days were really hard, watching my child go through chemotherapy. I remember holding her hand as she cried in pain, "Mommy, why does God make me go through all this?" Choking back the tears I tried to reply, "God doesn't cause bad things to happen. Some things we have to go through that we don't understand. We just have to trust God and pray that He will help us."

There was some relief when the doctor spoke with

LORRAINE DeLONG is the pastor's wife of the Indian Meadows Church of the Nazarene in Anderson, Indiana.



by LORRAINE DeLONG

my husband and me about advancements in this field. There was an excellent chance of remission. They can't call it a cure, but there was hope. Of course, there is always hope with God. Now I could say, "Your will, not mine." Great peace flowed through my being, as I felt the Lord taking control of the situation.

Remission came, and we praised God as we brought her home. Of course, we knew the chance of a relapse was very possible, but we placed our faith in the Lord.

One night I dreamed that a close friend, an evangelist's wife, called and told us that they wanted to come to our church for a special service on Sunday night. Of course, my husband agreed. The next morning I started to tell my husband of the dream when the phone rang. After the phone conversation, he told me that this evangelist's wife called and wanted to come Sunday night for a special service! It turned out to be a healing service for my daughter. We had been praying earnestly for a breakthrough among the unsaved teens in our church. That Sunday night, while we anointed and prayed for my daughter we saw two of the key teens beside us crying. They couldn't understand why God would take a nine-year-old girl's life. I said, "My daughter told me just last night that she wasn't going to die, because God told her that He had something special for her." I went on to say, "It is not whether you live or die, it's whether you walk with Jesus."

That night those two girls found the Lord. Later that week a teenage boy was saved. As I was tucking in my little girl for the night, she said, "Mother, maybe I had to go through the pain, so those two girls could get saved."

We never know what the future may bring, we just trust in an all-knowing, all-loving God, and keep our hand in His. It's not whether we live or die, it's whether we walk with Jesus. That's the real issue. □



White House reception for the former hostages, their families, and U.S. government employees.

LEE FAMILY WELCOMES GARY HOME

The former American hostages returned to the nation's capital to tumultuous cheers and expressions of love. As crowds surged around the 15-bus motorcade, the crowds broke out into spontaneous applause, singing "God Bless America."

Gary Lee was met in Washington by his parents, Dr. and Mrs. Earl Lee of Pasadena, Calif., and other members of the Lee family. They were guests of President Reagan and government personnel at the White House for an official, but warm "Welcome Home."

Commenting later of the parade, Dr. Lee said, "We were swept along in waves of love. It was tremendous, unbelievable." Earlier, Dr. Lee expressed his appreciation to the church for "their multitude of prayers and love and understanding that surrounded us and flooded us and lifted us during the entire ordeal. The Body of Christ," he said, "has more meaning to us now than ever. All of this has been a living testimony that love never fails. Gary and his wife, Pat, have appreciated the support of the Nazarene family."

The return to America and home was expressed beautifully by a little girl, who in the press of the crowds, waved her handmade sign, "Freedom, Precious Freedom." □

—NCN

SPANISH BROADCAST NOW PRODUCED IN COSTA RICA

For 30 years, "La Hora Nazarena" has been produced at International Headquarters in Kansas City. The former Nazarene Radio League assigned Dr. H. T. Reza to begin a Spanish language broadcast. Through the years it has grown so rapidly in acceptance that production has been moved to Costa Rica. Financed through World Mission Radio Offering taken by churches in July, it has become the

largest of the denomination's radio programs. It is aired in 27 countries over more than 400 stations in Central and South America, the Caribbean, and Europe.

Other Latin American church leaders became involved in the radio ministry. In addition to Dr. H. T. Reza, Jose Pacheco, Juan Vaquez Pla, Mario Zani, Ismael E. Amaya, Moises Esperilla, H. O. Espinoza, and Albert Ainscough have been heard on the broadcast.

The rapid indigenization of the Nazarene missions has resulted in the church's internationalization. One of the specifics has been the transfer of most of the production of "La Hora Nazarena" to Costa Rica. Under the supervision of Juan Vaquez Pla and the leaders in the Seminario Nazareno de las Americas, the program is put together using facilities and students both in the technical work and the follow-up.

Music and assistance in selecting and recording speakers are supplied by the Department of Communications in Kansas City. The script writing, continuity, and announcing is done in Costa Rica at the studios of Difusiones Interamericanas. □

—NCN

MAIL TO CAPE VERDE

An error of information is circulating concerning mail to the Republic of Cape Verde. Mail to Cape Verde should use "Rev." before the addressee's name, and may use "Church of

Dr. Russell V. DeLong passed away in St. Petersburg, Florida, January 29, 1981. Look for a story on his life and ministry in a subsequent issue. □



the Nazarene" in both the return address and the mailing address.

The Church of the Nazarene is well respected in Cape Verde. Omitting the title "Rev." and the name of the church actually causes difficulties. □

—NCN

FOOD PARCELS STILL NEEDED IN CAPE VERDE

Word has been received that the drought in Cape Verde continues, and dried food parcels are urgently needed. Foods such as rice, beans, and dried soups, and canned meats are recommended.

Address parcels to CHURCH OF THE NAZARENE, in care of one of the Cape Verdian pastors. Write to the NWMS for a list of names and addresses, and for mailing instructions. □

—NCN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and in consultation with the District Advisory Board of the Central Ohio District, I have appointed Rev. J. Wilmer Lambert (now superintendent of the Upstate New York District) as superintendent of the Central Ohio District, effective March 1, 1981. □

—Charles H. Strickland
General Superintendent

J. WILMER LAMBERT APPOINTED TO CENTRAL OHIO

Dr. Charles Strickland, general superintendent, with the approval of the Board of General Superintendents and after consultation with the District Advisory Board, has appointed Rev. J. Wilmer Lambert superintendent of the Central Ohio District. He has accepted effective March 1. Rev. Lambert succeeds Dr. Terrell Sanders, who resigned to become president of Nazarene Theological Seminary.



Rev. J. Wilmer Lambert has been superintendent of the Upstate New York District for eight years. Previous to that he was superintendent of the Dakota District for five years. He has pastored churches in Orange, Tex.; Porterville, Calif.; Castro Valley, Calif.; and Lewiston, Ida. He was ordained in 1945. A native of Kansas, he graduated from Bethany Nazarene College. He is a member of the Board of Trustees of Nazarene Bible College.

His wife's name is Evaleen. They have two daughters: Janet and Melinda. □

—NCN

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