



HERALD of HOLINESS

CHURCH OF THE NAZARENE / JANUARY 15, 1981

NAZARENE THEOLOGICAL SEMINARY SUNDAY
January 25, 1981

WARNING!

AN EDITORIAL

IF [WE] GIVE UP the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. Holiness is the strong cord which binds us together." This statement was a part of the address of some church leaders to their general conference in 1824.

John Wesley wrote: "In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness. In 1737 we saw that this holiness comes by faith. In 1738 we saw, likewise, that men are justified before they are sanctified; but still holiness was our object—inward and outward holiness. God then thrust us out to raise up a holy people."

After preaching the doctrine of holiness for half a century and having seen thousands sanctified, two years before his death he wrote: "This doctrine is the grand depositum which God has lodged with [us] and for the sake of propagating this chiefly He appears to have raised us up." In like manner our founding fathers started the Church of the Nazarene. They believed and preached that God had and has raised us up to bring men into this precious experience.

This is stated in our *Manual* on page 15 as follows: "The great

impulse of this movement has been the emphasis placed by the Scriptures upon the fact that, in the Atonement, Jesus Christ has made provision, not only to save men from their sins, but also to perfect them in love." Our *Manual* takes note of history as it states "This movement was similar to the Wesleyan revival of the previous century."

In the foreword on page 5 it states: "While our church accepts all the major doctrines of evangelical orthodoxy, as stated in the Articles of Faith, we have a definite commitment to proclaim the doctrine of Christian holiness. We believe it is an essential experience and provides the scriptural way of life for the Christian."

History alerts us to this need. Back in 1824 a great church declared likewise—but went on to forget and later repudiate this redemptive experience. Back beyond that, in fact nearly one hun-

dred years before that, John Wesley spoke and wrote concerning this divine command. The years and the drift of churches took a tragic toll of evangelism and advance of Christ's kingdom.

Let us take warning and know that we are not immune from a like tragedy. We are heeding the past. We are embracing our heritage as a church. In this year of 1981 we give our full attention to this great biblical truth—entire sanctification. Let everyone become involved in this meaningful and joyous Celebration of Christian Holiness.

First, as Christians we must give attention to our own personal relationship to God. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). Settle this in Bible research and prayer. Preachers—answering the call from God, our church and our people—we should proclaim this truth, guide our precious people into its embrace and build them in the holy faith. This will bring great revival, mighty outreach in power, and prepare many for our Lord's return. This will keep us on our divinely chosen course, save us from the deadly drift into failure, and produce righteousness in our lives.

Our great celebration will be a God blessed celebration indeed!

□



by General Superintendent V. H. Lewis

SEMINARY SUNDAY—January 25, 1981, will soon be here! How desperately we want to help Nazarenes everywhere to understand the purposes of our seminary, to rejoice in her product—a holiness ministry—and to become a part of her life through supportive prayer, loving understanding, and abundant living.

It was President Emeritus Lewis T. Corlett who, in a 1961 message to the faculty, focused on the true purpose of NTS:

... we must always keep in mind that the seminary was established and is maintained for the training of a ministry for holiness churches. . . . Our existence, our objectives, our plans, are all united in the purpose that . . . *scholarship must be permeated by the divine presence*, that each teacher must be a growing Christian, vital in personal fellowship with the Holy Spirit, committed to this uniqueness, and motivated by a sense of mission for God and the Church. The consciousness of the divine presence must control us as individuals until our faith and fellowship in God makes an impact deeper than intellectualism.



Nazarene Theological Seminary in Kansas City

But are these high goals, articulated 20 years ago, a vital part of NTS *today*? I wish I could invite every Nazarene to come for a semester and

- attend classes and rejoice in the thorough foundation for a holiness ministry which is given by our professors;
- worship in chapel as the sanctuary literally rings with praise in word and song;
- enjoy coffee break with our faculty after chapel and, through fellowship, truly know their spirit;
- get up early for "Breakfast Club" and hear a current theological issue warmly debated against a backdrop of loyalty to our Wesleyan-holiness tradition;
- study in the library and fellowship in the cafeteria with our students, sensing their dedication and sacrifice as they prepare to fulfill God's call in their lives;
- sit with administrators as they struggle to keep budgets in balance while being fair with church, faculty, and students;
- participate in Field Education as local pastors help our students translate classroom studies into practical ministries;

STEPHEN W. NEASE is president of Eastern Nazarene College. Until January 1, he was president of Nazarene Theological Seminary.

"SCHOLARSHIP . . . PERMEATED BY THE DIVINE PRESENCE"

by STEPHEN W. NEASE

- attend a nearby Nazarene church and see the contribution of NTS students to the life of that congregation.

Nazarene Theological Seminary stands true to her high calling! Throughout our church, and Christendom, the ministry of her 1,230 alumni today is felt as follows:

Pastors	686
Associates	108
Evangelists	33
Missionaries	71
Chaplains	44
Nazarene Higher Education	77
Superintendents	13
Headquarters & Publishing House	20
Other ministries	178

As Nazarenes everywhere *Celebrate Christian Holiness* in this "The Year of the Minister," it seems fitting to suggest that on January 25, 1981, we prayerfully *Celebrate Seminary Sunday* and give loyally in support of our *holiness seminary*. And because all that NTS seeks to do is in behalf of men and women whom God is calling into His ministry today, testimonies from two of this year's NTS students may bring inspiration and blessing.

"I came to seminary a year ago this September. I had neither a clear call nor a real desire to be here. But in those first two semesters, God began confirming that I was in His will. The confirmation has continued and the scholarship I have received has a part in this. I do not take it for granted. I trust that I will be able to multiply the value of this gift in effective ministry in the years to come. By God's grace, I resolve to do just that."

"My education at the seminary has been a very fulfilling and satisfying experience. As I look back over the learning experiences of these three years, I am most struck by the commitment of godly professors. The stimulating environment of fellow "learners" has been a source of encouragement and lasting friendships. The chapel services have been helpful and inspiring. My own faith is deeper because it has been challenged by philosophy, enriched by biblical knowledge and understanding, and strengthened by sound theology. The counseling, preaching, and Christian education courses have added some practical guidelines that will always undergird my future ministry."

Support Nazarene Theological Seminary on Seminary Sunday, January 25, 1981! □



HERALD of HOLINESS

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Cover Photo: by Cooper Jenkins

Volume 70, Number 2 January 15, 1981 Whole Number 3318

Bible Quotations in this issue:

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HERALD OF HOLINESS (USPS 241-440) is published semi-monthly by the NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. Copyright 1981 by Nazarene Publishing House. CHANGE OF ADDRESS: Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. SUBSCRIPTION PRICE: \$4.50 per year. Second class postage paid at Kansas City, Mo. Litho in U.S.A.

ISSN 0018-0513

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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.

DISTURBED NAZARENE

I appreciate so much the Answer Corner in the *Herald* and the good answers you give to the many questions sent in.

In the November 15 issue of the *Herald*, the first question about "total abstinence" and what you had to say disturbed me and perhaps many, many other Nazarenes.

First, may I say, while you said it could not be proved from the Scriptures, there are those who think it can and I believe you would find many more who believe like this than those who don't.

My concern is not what you believe (for you already stated that) but what effect your statements will have on lukewarm Christians,

wavering youth, and those Nazarenes who have for so long fought against the standards of our beloved Zion. Will they use your statements to condone social drinking?

Luke 1:15; Proverbs 23:31.

*Mrs. Earl Frost
Battle Creek, Michigan*

HONESTY COMMENDED

I commend your "honesty" (your word) on the question of total abstinence in the November 15 Answer Corner. I assume this approach also applies to areas of doctrine—sanctification, Second Coming, etc.—as well as to cultural conditioning.

Please keep up the good work. It may be that the church will not

survive without this type of leadership. In any case, I'm sure we'll all be accountable for how we use God's Word.

*David Kealiher
Nampa, Idaho*

AVENUE FOR EXPRESSION

Congratulations on your decision to include a Letters to the Editor section in the *Herald of Holiness*. The *Herald* is an excellent publication and, in my opinion, the inclusion of comments, thoughts, etc., from its readers will serve to enhance that excellency.

A possible avenue of expression for us so-called "little folks" will do wonders for the psychological outlook and/or attitude of the layperson. I am aware the

(Continued on page 34)

WE HAVE OFTEN HEARD of the “fall from grace” that occurs when an individual knowingly renounces his confession of faith in Jesus Christ and lives no longer as His disciple. But what about the other “fall from grace” that also rejects the Christian’s only legitimate basis for reconciliation with God? You haven’t heard of it? Well, it’s the one to which the Galatian church had fallen victim.

The people of that church had gladly heard from Paul the “good news” that God, in Christ, had freely extended to everyone forgiveness, reconciliation, and a new life. Unreasonable? Certainly, when judged by the way men normally treat those who have wronged them. But the message was clear: even while the Galatians were enemies of God, Christ had died for them, and through the free gift of His love He now sought to reconcile them to himself. Fully aware that by their own merits they could not claim God’s love and favor, the Galatians, by grace through faith, had joyfully accepted the resurrected Lord as Redeemer. This was indeed “good news!”

But in time something entered the Galatians’ thinking about the nature of Christian discipleship that threatened to undo all that God’s grace had accomplished. Some “Judaizers,” lately arrived in town, began to teach the people that circumcision and observance of other Jewish laws would have to be added to their faith in order to make their redemption complete (2:3; 5:2-3). Simply put, faith in Christ, the Judaizers said, is not enough.

Paul was jealous for the well-being of the Galatian church and spoke to them with emotion-charged language. He warned the people that in order to embrace an additional basis for reconciliation with God they would have to renounce the relationship established by grace. In a sense, Paul was telling the Galatians that *nothing can be added to grace*. In the moment that we try to do so, grace is set aside. But when we understand that we are redeemed through Christ alone, then we realize that all other foundations are totally excluded.

“Are you so foolish?” Paul asked the Galatians; “After beginning with the Spirit, are you now trying to attain your goal by human effort?” (3:3, NIV). Their addition of the law threatened to alienate them from Christ, from grace. “You have fallen away from grace” (5:4, NIV), he said to them.

Although you and I may not be tempted to “fall from grace” in the same manner as were the Galatians, the subtle threat is still before us. Not uncommonly, it is easier for the infant Christian to clearly understand the meaning of justification by grace through faith than for some of us who are “veterans.” The new Christian seems joyously aware that reconciliation with God—freedom from guilt and the beginning of a new life—is received as sheer gift. But



Harold M. Lambert

THE OTHER FALL FROM GRACE

by AL TRUESDALE

there seems to be a subtle and common temptation for us to think that the various elements of discipleship take on a meritorious significance all their own, that they actually constitute an independent basis for claiming God’s love and favor.

For example, a Christian may come to believe that because he or she has faithfully tithed, something has been done that genuinely merits God’s mercy. The same can be said for a person’s faithful attention to his or her responsibilities in the church. In other instances Christians, perhaps unintentionally, equate the reason for their hope with “who they know in the church,” or with how long their family has been associated with the church. Or a person may “fall from grace” by confusing “justification before God” with

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THE OTHER FALL FROM GRACE

“favor before men.” Others “fall from grace” through legalism by thinking that God should accept them because they have successfully obeyed a set of rules. Part of the problem with this last error is that it tends, on the basis of what has been accomplished, to demand that “sinners” who haven’t “measured up” be cut off from God’s forgiveness. And this demand is an outright denial of the gospel.

The “other fall from grace” puts into practice what some people express in doctrine, the idea that grace is given to us so that we may perform meritorious works. But the New Testament message that we are *always being reconciled to God by grace through faith alone* flatly rejects this idea. Remember, to the degree that we establish some other basis for reconciliation with God we also declare our independence from His grace. The matter is just this simple, and yet just this profound.

Never does the Christian’s hope change. He or she is always a child of grace. Absolute dependence on God’s free gift of himself to us, in spite of our unworthiness, must always be fundamental to our self-understanding.

“What, then,” someone may ask, “is the importance of giving to support the church, living selflessly before others, etc., if such things do not have meri-

torious value before God?” The significance is great indeed! When we have been freely reconciled to God by His grace, the various elements of discipleship now take on the nature of worship, thanksgiving, and rejoicing. And service to my neighbor, rather than being a slavish attempt to win God’s favor, now becomes a means by which to extend to him the good word of forgiveness, grace, brotherhood, and hope! Indeed, through Christ the whole world becomes a place where grace is celebrated.

Paul’s last words to the Galatians were, “May I never boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world” (6:14, NIV).

Let us who identify ourselves as disciples of Christ very carefully examine the character of our hope. Let us be sure that we have not “fallen from grace,” that we have embraced no other Savior than “Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption” (1 Corinthians 1:30, NIV). In all ways we will declare,

*Oh, to grace how great a debtor
Daily I’m constrained to be!
Let that grace, now like a fetter,
Bind my yielded heart to Thee.
Let me know Thee in Thy fullness;
Guide me by Thy mighty hand
Till, transformed, in Thine own image
In Thy presence I shall stand.* □

WE’RE CELEBRATING HOLINESS

*We’re celebrating holiness
In these years just ahead,
When Adam’s sin is cleansed
away
As grace and faith are wed.*

*We’re celebrating holiness,
Proclaiming Christ the Lord
As Cleanser from the inbred
dross
According to God’s Word.*

*We’re celebrating holiness,
Assured there is within
A fullness of the Holy Spirit
Cleansing us from sin.*

*We’re celebrating holiness
And gladly tell its worth
In rectifying human life
Throughout our needy earth.*

*We’re celebrating holiness,
Experiencing its power
To help us with our witnessing
At almost any hour.*

*We’re celebrating holiness,
Prepared amid the strife
To show it makes a difference
In any Christian’s life.*

*We’re celebrating holiness
With banners wide unfurled,
And pens and tongues and
godly lives,
To tell it to the world.*

*We’re celebrating holiness
And waiting for the day
When Christ our blessed Lord will come
And show us heaven’s way.*

—J. KENNETH GRIDER
Professor of theology at
Nazarene Theological Seminary



Dave Anderson



Janet Anderson



Dave Anderson

Build some fences in life to keep Satan from making a thoroughfare through which he traffics sin.

THE LAW OF RESERVED RIGHT

by C. NEIL STRAIT

THERE IS AN OLD LAW called “the law of reserved right” which allows right of access to a piece of ground surrounded by other properties. It means that if 10,000 acres of land should be sold, but 1 acre at the very center retained, the person selling the property would have the right to go over the other land to get to the center acre.

There’s a “law of reserved right” that Satan tries to get us to use in our commitment to the Lord. He bargains with us to reserve a room in our heart for him so that he can use his right of way. And where such bargaining gains our consent it means that our total dedication to the Lord is stalled and our Christian growth is in jeopardy.

Another item to consider in the “law of reserved right” is that the “right of way” it grants to Satan will soon be a thoroughfare where Satan will traffic into our lives those attitudes, habits, and ill-feelings that will influence every other room of our heart. What is bargained as an occasional access soon becomes more frequent. For Satan knows that resistance is weakened by frequency of temptation.

Dr. William Greathouse quotes John Wesley, who was writing about the separated/sanctified life, and it speaks to our subject: “Entire sanctification is neither more nor less than pure love—love expelling sin and governing both the heart and life.” He further

explained this about perfect love: “It is love excluding sin; love filling the heart, taking up the whole capacity of the soul . . . For as long as love takes up the whole heart, what room is there for sin therein?” (*From the Apostles to Wesley*, Beacon Hill Press of Kansas City, 1979, pp. 111-12).

The Christian must reckon, early in his experience, with the “law of reserved right.” If growth and Christian commitment are to be factors in the believer’s life, there must be surrender of the “right of way” where clear title to all of life is given to Christ. Brother Andrew, in *God’s Smuggler*, talks about “the step of yes.” And it is so necessary. Before we can move forward with God, we must say a firm no to all that would detour and destroy our love and discipleship. Someone said of Joseph, the Old Testament example, “Joseph won his battles because he was able to pronounce the most difficult word in the language—‘No!’”

Ann Kiemel has put it like this: “The motto of my life is ‘Yes, Lord. Anytime, anywhere.’ Yes to whatever He wants, wherever He leads. Sometimes I have kind of died inside, saying ‘Yes.’ It has meant, ‘God you can put anything in or take anything out of my life . . . anything you wish . . .’” (Ann Kiemel, *I Love the Word Impossible*, Tyndale, 1976, p. 93).

With such a resolve of the will, Satan has no access to even a part of our hearts. And where he is shut out completely, there victory is total and complete. □

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

IT HAS BEEN 40 YEARS since Dr. R. T. Williams, Sr., ordained me in Los Angeles, and I have had more than enough time to reflect on my preaching and wonder how people—at times—have endured it!

In Canada, they were gracious enough to tell me how they really felt. “You misquoted scripture this morning, Pastor.” “I have heard you do better, Pastor.” “You’re getting better, Pastor.”

In America there seems to be an obligation for the listener to appreciate anything the pastor says. Ecclesiastical courtesy demands that the listener say, “I enjoyed the sermon” (whether he did or not), or “It was a great sermon, Pastor” (he knows better). If not, there is a long tradition that says something was wrong with the listener—“sin, perhaps, or sheer cussedness.”*

At first, the Canadian openness floored me and I wept in my study. But as the months passed I learned to deeply appreciate their candidness. I knew where they stood—and where I stood in their minds—and loved them for it.

While in graduate school, I spent some Mondays with my pastor, Dr. M. Kimber Moulton. As we played golf, we discussed his sermons. Those Mondays are among my most blessed memories.

It takes a secure man to reflect on his own preaching. Dr. Moulton would slash a drive down the fairway and say, “Didn’t God meet with us yesterday?” “Wasn’t that a terrible job of preaching?” “Where in the world did I come up with that idea?” “I need help—let’s go over the sermon again.”

His was an inquiring mind. He was always seeking by the power of the Spirit to do a better job in the pulpit. As a result, God blessed L. A. First under the preaching ministry of a great pastor.

Listening to sermons as a creative hearer is an art.

OSCAR F. REED is professor of preaching at Nazarene Theological Seminary.

There are five strategies that will make preaching important to you and help your preacher—if he can take it!

Strategy No. 1. Make up your mind that every preacher has something to say.

You may think, “But this preacher has nothing to say, nothing at all.”

Sometimes a preacher can seem to stand in the way of God’s speaking for a long time and then inadvertently say something true and memorable. Old sermon listeners can even get a certain pleasure in watching and waiting. In extreme cases, when the preacher repeats the text at the end of the sermon that may be the moment when light breaks through.

I have sometimes prayed, agonized over preaching that seemed to be wasted time—and then realized that my spirit was bathed in the glow of one thought which made the hour worthwhile.

Every preacher has something to say! It may take him a long time to say it. He may not say it well. He may be too glib for the truth to come through directly. But if you listen, the idea will emerge and you can clothe it in your own understanding with insight and appreciation.

Strategy No. 2. Learn to disagree creatively. Fighting back is neither carnal nor undesirable. In some cases it is highly desirable. “It is probably best to do this silently or you may be called on to elaborate constructively on your ideas before the congregation; and that is much harder to do than merely to disagree.”

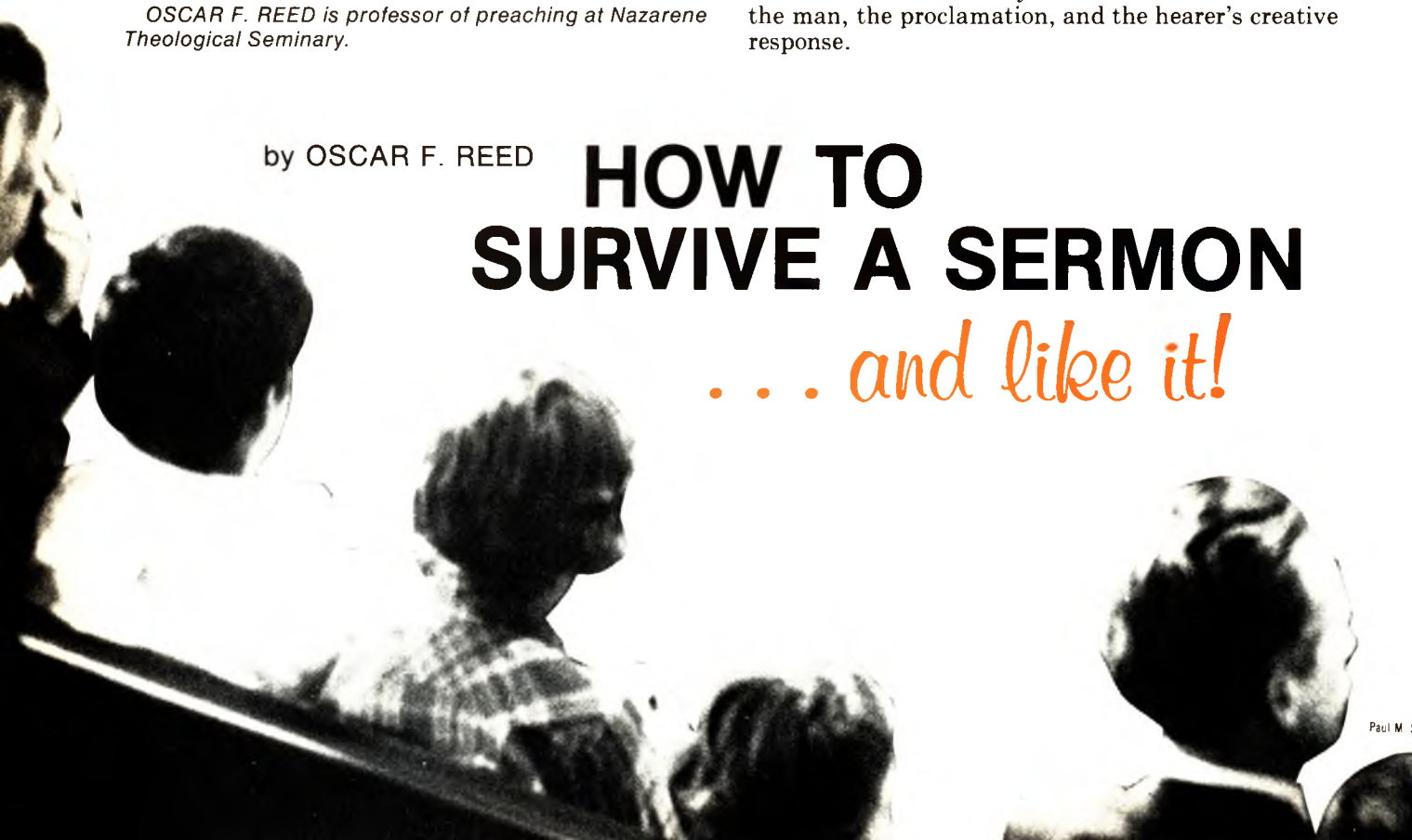
For every sermonic thesis there is an antithesis. You can think through your pastor’s half-truth, articulate it for yourself, and appreciate both the preacher’s beginnings and your understanding of the incomplete truth that he is attempting to proclaim.

A sermon is not really a sermon until it includes the man, the proclamation, and the hearer’s creative response.

by OSCAR F. REED

HOW TO SURVIVE A SERMON

... and like it!



NAZARENE ROOTS

FROM THE H. F. REYNOLDS' PAPERS

Harmon Schmelzenbach, a member of the Holiness Church of Christ, left for the African mission field in 1907 on an independent basis, trusting God to care for his support. Five months after the union of his home church with the Church of the Nazarene at Pilot Point in 1908, he was notified that he had become a Nazarene and asked if he wished to remain a Nazarene, and if so, did he wish to become a Nazarene missionary. Having replied Yes to these questions, he was commissioned a missionary in October, 1909, and received a check for his first month's salary on January 31, 1910.

*General Church Archives
Kansas City, Missouri*



This 1914 photo of H. Schmelzenbach preaching is one of hundreds that General Superintendent H. F. Reynolds shot when photography was in its infancy. The Reynolds collection is vital documentation of Nazarene roots.

Received from *Harmon Schmelzenbach*
the sum of *one dollar* *and no cents* *for*
one month's salary
2010
1-5-2-0 *H. F. Reynolds*

Receipt given by Harmon Schmelzenbach for his first month's salary.

Strategy No. 3. Use your imagination. There is a time to let your mind wander as you listen to your pastor preach. It may be that through imagination you can create meaningful understanding in the face of meaningless platitudes.

If during that time an idea grasps you, make an appointment with your preacher and talk about it.

Such conversations can be powerful sermons in dialogue and as good for the preacher as for you. (Did it ever occur to you that the preacher is as bored with the sermon as you are? Preachers need stimulation to produce stimulating ideas.)

Strategy No. 4. Analyze your disappointment with the sermon. The preacher stands in the pulpit primarily to proclaim rather than amuse. If he can bring humor into that message—so much the better. However, when the sermon doesn't touch you, decide where it missed and why.

You may well be able to personally make the connection that the message has missed. Such analysis is a positive response to a personal disappointment, and will enable you to enjoy at last the sermon you merely endured at first.

In fact, while the sermon may miss you, it may be meaningful to another. (A preacher cannot speak to everyone all the time. But he ought to be able to speak to all some of the time.) How many times have I left the auditorium a disappointed person only to have a friend say, "My, the sermon was powerful and spoke to my heart."

Strategy No. 5. Help your preacher by doing something. You can help your preacher by engaging him in activities that can help him to be a better preacher.

Involve him in conversations that will challenge him toward excellence. Bring his attention to ideas, articles, and books that will enlarge the scope of his understanding. Write him a letter during the week in response to the challenge of the message. Let the preacher know that there is someone in his congregation who is listening and expectantly awaiting his message.

I have been a sermon listener for many years—for good or bad—and learned a lesson I have never forgotten.

It was at a district church board meeting. After the conference we all attended a revival meeting in the modest Nazarene church. The evangelist "butchered" the King's English, preached with no organization, and spread his message in shallow tangents. And I sat in the congregation wishing I was at the lodge overlooking a lovely lake in moonlight.

But something miraculous happened. Three fine young men responded to the altar call and the Spirit of Christ began to speak to me: "You see, son, I can use anything. Yes, the sermon wasn't much, and I could have used a better one. But I used what I had. Could you have done any better?" And I had to honestly admit that I probably could not have done as well.

So, you see, every man has something to say, and your response is a part of a program for survival both for you and for your preacher. □

*The idea and quotations for the article were borrowed from Clement W. Welsh, "How to Survive While Listening to a Sermon," *College of Preachers' Newsletters*, Fall, 1979, Vol. XXV, No. 3, Washington, D.C., pp. 1-2.

Janet Anderson



by NEIL E. HIGHTOWER

Luoma Photos



THE INWARD CULTURE OF THE SOUL

MANY CHRISTIANS are trying to live million-dollar lives on 25-cent capital. We are trying to live 20-foot tall in character performance, but our superstructure is supported only by a 6-inch foundation.

Far too many Christians are living surface lives, cultivating their emotions but failing to cultivate the inward man. News analyst Paul Harvey once said, during the decade of space-probing: "What a tragedy that man should conquer outer space and fail to conquer his inner space."

The Greek philosopher Socrates was observant of this human failing, for he said: "The unexamined life is not worth living."

Christians who do not pay attention to their inward resources will either backslide or remain spiritual pygmies all their lives. The Psalmist knew that God's holy desire for His children was inward integrity and purity. He wrote: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (Psalm 51:6).

It is possible for holiness believers to be so intent on results that they lose the reason for and the source of

results. It is tragically possible to spend so much time on the external landscape of life that we fail to nurture and tend the inward foundations, and the inner fire of the house of life.

For instance, a husband and wife can so focus on the material trappings of homemaking and human love that the real foundations of inward character are neglected. Permanence and strength in homemaking is based on what each is inwardly.

A businessman can so focus on the external appearance of his product for sales appeal that he neglects its inner quality and durability. In the long run he could lose his business because consumers are interested in durable function as well as appearance.

A church can focus on its statistical success, or its lack of it, and become an institutional neurotic. Such a church forgets that what it *is* in inner character is the only genuinely attractive quality it has.

A believer can concentrate on externals, and neglect internal resources; and he will dry up and become a petrified Christian. The care and culture of the soul is not a matter of going through two spiritual crises of the new birth and entire sanctification; it is a lifetime affair. The Psalmist knew this, and he prayed for it, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

St. Paul knew this, and spoke about it in 2 Corinthians 3:18; "But all of us who are Christians have no

Helps to
HOLY Living

veils on our faces, but reflect like mirrors the glory of the Lord. We are transfigured . . . in ever-increasing splendor into his own image" (Phillips)—and this transformation comes from the Lord who is the Spirit. The careful words of the Holy Spirit in the Greek text of this Scripture show that we cannot remain static believers, because the literal force of the verbs in the first sentence is: "we keep on mirroring as we keep on beholding."

In that continuing present experience of fixing our heart upon Jesus, we are being transformed (or metamorphosed) into the likeness of Christ. We are still very much human, with spiritual, emotional, and intellectual weaknesses. But the weakness of the flesh is being overcome. Dr. William Greathouse, commenting on Romans 8:26, says: "The tyranny of the flesh is ended by the sanctifying presence of the Holy Spirit, but not the weakness of the flesh" (*Beacon Bible Commentary*, vol. 8, p. 183).

Therefore the Christian cannot rest in complacency at the Hotel of the New Birth, nor in security at the Fortress of Entire Sanctification. He must move

through the territory of the weakness of his own soul, and build bulwarks of confidence at every stage of occupation. He must constantly strengthen and feed the inner man. He must daily cultivate his own soul. Thomas a Kempis had this to say on the inner life:

Rest your confidence on God, and let him be your fear and your love. . . . All things pass away, and you are passing with them. Take care not to cling to them, or you may be entangled and perish. . . . The man who is living the inward life can soon still all his thoughts, because he never abandons himself entirely to outward things.

The basic attitude required for the inward culture of the soul is willingness to become little in our own sight and pliable in the Lord's hands. It is becoming conformed to the Master's forming and shaping touch, as surrendered clay. It is releasing into God's choice what kind of vessel He wants to make of me—a water bottle or a delicate vase. It is surrendering the passing baubles of this world for the eternal weight of His glory. □

Paul J. Robertson

by JIM SPRUCE

LOSING THE LUSTER

MILLIONS of tiny seashells glistened in a rainbow of colors on Dauphin Island. The beach seemed a paradise, desolate and still in the dawn's early light. I had risen about 5:30 a.m. to catch the feeling of isolation. The early morning tide had washed these transparent creatures 8 or 10 feet inland. They sparkled in the first glimpses of daybreak in shades of pale blue, violet, green, bright yellow, and white. I thought they would make a beautiful addition to my collection of ocean oddities, so I scooped up a few handfuls into a pail.

Back at our cottage, I washed

JIM SPRUCE is pastor of our Champaign, Illinois, First Church.

them off and packed them for the trip home. They were placed, eventually, on a shelf in my library. And there remains a beauty, an attractiveness about these miniature designs of God.

However, the passing of a little time has produced an unwanted change. The "rainbow shells," as I call them, have lost their luster. Much of their natural beauty and true nature has vanished. The hot sun beaming through the south window has faded their brightness into muted, flat tones. They no longer sparkle as they did on Dauphin Island. This is true because they are no longer in their natural habitat. The moment they left the beach, with all its risk from the

forces of nature, with all the slimy moss and pieces of kelp, and entered into the overprotected environment of my ownership, their beauty began to diminish.

There is a sense in which I, too, am dependent upon being in the presence of Christ so that His beauty may shine through my living. Likely there may be a few storms and pounding waves. But if I seek an easy, overprotected life, particularly one that is separate from His will for me, I will be out of my natural spiritual habitat. I may never be the maturing disciple He has planned for me to be. If others are to catch a glimpse of Christ in me, I must be where the Son is shining. □

by RICHARD S. TAYLOR



When does LEGALITY Become LEGALISM?

IT IS HARD to lay the bogey of “legalism” to rest. It is one of those loaded epithets which can mean almost anything its irritated users want it to mean. That is, if we are given to loose thinking. For actually, the term can be quite precisely defined, and should be used judiciously and honorably.

Paul contrasted the “letter” with the “spirit” (Romans 2:29; 7:6; 2 Corinthians 3:6). An obsession with the niceties of the *letter* while trampling all over the *spirit* of the law would indeed be legalism. Example: in a small town overseas the city council passed an ordinance that all public buildings be equipped with toilets and wash basins. One organization dutifully complied. But no water was piped in—the ordinance had said nothing about that! The *letter* of the law was strictly observed!

Our thinking begins to collect fuzz when we drift toward one of two common mistakes. First is the notion, which some apparently have, that legalism is having law—any law. Since legalism is so stultifying, so Pharisaical, so paralyzing, let us avoid it by eliminating law. But if neither the Church, the home, nor the state are quite ready to go that far, they may as well be braced for the terrible epithet, for the moment they invoke law someone will shout “Legalist!”

The Christian Century reported a conversation between some business developers and a battery of lawyers. They wanted to use a certain building for a purpose forbidden by the terms of the deed. When the businessmen found that the law could not be broken, one of them said, “Isn’t that being a bit legalistic?” A lawyer quietly answered, “No, the word is *legal*.” We should forever cure ourselves of the imma-

turity of flinging the word “legalistic” around when someone insists on being legal.

Then, it is even more common to confuse legalism with an exacting insistence on detail. Admittedly, this can be exasperating, especially if we are the victim. We would like for so trifling a matter as 10 miles over the speed limit to be overlooked, but is the officer being “legalistic” when he doesn’t see it our way? The last penny owed on our car is a mere pittance—but the bank wants it. And there’s the matter of rent. To avoid legalism, why not vary the monthly checks, perhaps be a few dollars short and a few days late. Only a “legalistic” landlord would mind!

Actually, if we would follow some people’s notion of legalism, we would have to pin the terrible appellation on Jesus. When He rebuked the Pharisees for tithing the mint and anise and cumin, while neglecting the weightier matters of the law, He said, “These ought ye to have done, and not to leave the other undone” (Matthew 23:23). But if the big things are taken care of, why bother about the anise and cumin? Isn’t that being “legalistic”? No, the greater importance of major matters does not cancel the claim of the lesser details. Paying attention to the spirit of the law gives no license to wantonly disregard the letter.

However, legalism can be avoided, not by avoiding law or detail, but by insisting that law and detail serve human values as intended. Let us as Christians give full measure, whether it be payment of debts or compliance with traffic rules or conformity to church standards. But when we are *enforcing* the rules and *imposing* the penalties, let us blend justice with mercy. Let us refuse to balloon a small infraction or imperfection out of all proportion to its real importance.

We should not make allowance for sin, but we should be tolerant of error, and be willing (on *our* part) to forgive sin. We can be so exacting in demanding absolute perfection that we destroy the awkward youth, or stumbling church member. This is the real legalism, so damaging and unredeemable.

Let us not fear being strict with ourselves. And let us encourage lawlessness in no one. But let us be charitable and tolerant with those who are trying but

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still faltering. If we love them and keep close to them, they will watch us, and learn. If we are too quick to "pull the law" on them, with untimely severity, they may wilt in dismay, and quit trying. With ourselves, better be "legalistic" than overly tolerant. With tender Christians, better to err on the side of patience than err on the side of prosecution. Yet in our pa-

tience we dare not abdicate our responsibility to teach. Patience must not be confused with permissiveness.

So we end by admitting that legalism is not desirable. But let us make sure that we use the word fairly and reasonably, as informed Christians, who are at once careful and charitable. □

by ROBERT E. MANER

WHATEVER BECAME OF REPENTANCE?

A NUMBER OF YEARS AGO Dr. Karl Menninger wrote a book entitled *Whatever Became of Sin?* Now Jon Braun has written one entitled *Whatever Happened to Hell?* The titles of both books speak for themselves. While we have no decrease of sinning, and certainly none in sinners, we shy away from calling it what it is, SIN. Likewise the subject of hell has been quietly put on the back shelf of the closet.

Now we need for someone to write a book about repentance. It too is either badly neglected or totally forgotten.

IT IS A GOOD BIBLE WORD. You will find it throughout the entire Bible from one end to the other. John the Baptist called his generation to repentance. Jesus followed the same theme through His ministry. The apostles preached it in their sermons. Peter, in his sermon on the Day of Pentecost, called the men of Israel to repentance with the words, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." In his second sermon, he said essentially the same thing: "Repent ye therefore, and be converted, that your sins may be blotted out . . ." This is the pattern throughout the Bible. Repentance is a good Bible word.

MOST PEOPLE KNOW WHAT THE WORD MEANS. They may not be able to give a theological definition, but they understand that it means that we are sorry for our sins. Even in the pagan culture we see developing about us, our peers know what the word *repentance* means.

When we use the word we can be reasonably certain that those who hear us know what we have in mind. And yet we hear it very seldom and read it even less frequently.

WE USED TO HEAR THE WORD REPENTANCE OFTEN. Some preachers even preached sermons on the subject. People talked about doing it. Some testified to repentance in prayer meeting. Not

only did we hear the word *repentance*, but some people included an even more obsolete word, *restitution*. By this they meant that they not only repented but did what they could to make things right. They took back the chicken they had stolen. Or took the value of the stolen things by and confessed to the owner what they had done, requested forgiveness, and paid him. How long has it been since you heard someone say anything like that in the Wednesday night prayer meeting?

If people used to have to do this to make things right in the eyes of God and with their own conscience, is it unnecessary today? We have come to a day when people live on tranquilizers and other related drugs trying to find peace and relief. Maybe we need to get back to some of the basic Bible teaching of an earlier generation when men did not have all the "peace pills" we have. Maybe, just maybe, if we would get down on our knees and confess our sins to God, be genuinely sorry for them, change our way of living, and go apologize to those we have wronged, we could sleep at night without the help of a pill.

This is not to suggest that we should not take medicine. What is being said is that we might not need to take medicine as frequently if we would straighten out our lives with God and our conscience. Everyone seems to know that something is terribly wrong in our society. Self-help books and meditation cults abound. Psychiatrists are doing a land-office business. Professional counselors are operating everywhere. Newspaper columns by "Dear Ann" and "Dear Abby" or "Dear Somebody" are available in every newspaper. In these columns people confess their sins and get advice and absolution publicly.

Advice and counsel may either come free in the newspaper or at a very high cost at some plush office. But neither can offer forgiveness! Only God can forgive sin. How much better to start with the real source of help. The so-called professionals have their place in our society, but it is not at the head of the line. Only God deserves that spot. How much better it is to start with God. □

ROBERT E. MANER pastors our Valdosta, Georgia, First Church.

by LUTHER S. WATSON

Someone

TO TALK TO

WE NEED TO PRAY. This was reflected in a telephone conversation I recently overheard. There is a donut shop near our church, and once in a while I get in there for a donut and cup of coffee. The other day the phone rang—the pay phone—and a man jumped off the stool, went over to answer it and gingerly said, “Hello.” As the conversation continued I heard him diminish in his tone. When he hung up he said very sadly, “Thank you just the same,” and then with slow steps he made his way to the aisle and out the door muttering to himself.

I still wonder what happened. Did he lose a sale? Was he too late for a job? Was the lawyer unable to reason with his wife? Were the police unable to find his son? What was the trouble? What caused the muttering to himself? What he needed, and what you and I need, is to talk to someone other than ourselves when there are troubles and problems. We need to mutter to God. Our need for prayer is deep.

What is prayer? Prayer is talking to Someone other than ourselves, the Someone who has only good in mind for us. We can pray, “Lord, show me what to do next,” rather than mumbling and grumbling. “Lord, keep my spirit up, Lord open up another door.” We can be in instant touch with God.

Prayer keeps the focus of our life right, and part of the problem in our lives is that we focus on our problems. We focus on ourselves. We focus on many

things and we lose the efficiency and effectiveness of life. We need to focus on God. We need to bring our troubles, our problems, our sorrows, and our joys to Him. Then life is integrated and whole.

You and I do not have inner resources commensurate with the daily demand to live for Christ. We need to pray! Andrew Murray said, “If we work more than we pray, we have neither the presence nor power of God that we wish.” It is not just spending time in



prayer, but more time in *intense* prayer, in deep communion with the Lord.

Jesus taught us *how* to pray as well as the fact that we must pray. Through the model prayer that Jesus gave us we find that there should be four components to our praying. First there should be *adoration*. “Our Father who art in heaven, hallowed be thy name.” Then there is *petition*; “Give us this day our daily bread.” Third there is *confession*; “Forgive us our trespasses as we forgive those who have trespassed against us.” The conclusion is doxology and *praise*. “For thine is the kingdom and the power and the glory forever.” Jesus would have us organize our praying, as He did His. We read in Mark 1:35 that He rose up a great while before day. He had planned this. He had organized it. In another place we read that He went up to the mountain to pray. Another time He taught us that when we pray we should enter into our closet. Doesn’t the fact that He prayed make you want to pray?

Let’s talk about *when* to pray. Some time ago someone handed me a little booklet, written by Lorne

LUTHER S. WATSON pastors our Warren, Pennsylvania, church.

Prayer is talking to Someone other than ourselves, the Someone who has only good in mind for us.

Sanny and printed by the Navigators, entitled *How to Spend a Day in Prayer*. I was intrigued by that title and wondered how to spend a whole day in prayer. So I set a day and took the little booklet as a guide and it wasn't long until I departed from the printed word and was just in the presence of God. I was alone with Him in prayer, in meditation, in singing and in communion sweet with the Lord. About 3:00 o'clock in the afternoon I became exhausted, I had to stop. I came to the conclusion (and I say this reverently) that being alone with God is like being in the sun. You can take only so much. Such intensive communion with Almighty God is truly an exhausting but exhilarating experience. If you have not already done so, I would challenge you to such a response to the call of Jesus to prayer.

In Luke 11 Jesus is teaching us how to pray and He says: "Ask, seek, knock. Ask and you will receive. Seek and you will find. Knock and it will be open to you. For everyone who asks, receives; he who seeks, finds. To him who knocks, it will be open." In this scriptural setting we see a man coming to his friend wanting food. His friend will not give it to him at first but does so later, not because he is a friend, but of his insistence and because of the fact that he is stubbornly solicitous. In this progression from asking and seeking to knocking, we find a progression of intensity as though we are saying when we pray, "I know God hears prayer. I will be heard." We are to keep at it. This is the teaching of our Lord.

Have we given up, too soon, in praying about some things? May the Holy Spirit enjoin you to pick those requests up again. You've asked. Now seek. Now knock and know that God does hear prayer, and be ready to receive what He has for you. We must note that the Father will give His very best. If we who are evil know how to give good gifts, so the Father knows how to give good gifts, and He will give His Holy Spirit to those who ask Him. What we all need is the Holy Spirit to make our inner selves whole.

You can have sweet communion with God as a result of being "prayed up." That is a phrase I hope will catch on in your home and in your church. Be "prayed up" like a football team is "psyched up," like an orchestra is "tuned up," like an athlete is "keyed up" and ready to run the race, like the bride is "dressed up" and ready for the bridegroom. Be "prayed up" and enjoy sweet daily communion with God. □



H. Armstrong Roberts

LONELINESS

*Loneliness is a prison cell
where light does not enter
and darkness is a way of life.
Loneliness is more than just an attitude
or frame of mind. It's a situation
of hopelessness, of despair.
Even though one may be pressed by the
multitudes of mankind
and surrounded by human images,
it still holds in chains the mind and soul.
Loneliness is like a cancer that eats away
the very essence of life,
and in the end, creates spiritual death.
But loneliness is not unconquerable,
for through the cracks and crevices of life
comes a glistening shaft of light
from the heart of God!
And with the light
comes an eternal hope of fellowship
with the One who frees life from
the bondage of oneself,
and creates a freedom of unspeakable joy!
And the Lord said . . .
"Let there be light!"*

—WALLY JOHNSTON
Student at Nazarene Theological Seminary



A TRIBUTE TO MY CHURCH

by UNZELL SIMMONS EAST

I LIKE THE OLD . . .

I remember the days of childhood—the humble little frame house, so full of love. The doors were flung open wide, the windows were raised high, the old black cookstove gave out its share of heat on a warm summer day. The wood was stacked in the woodbox behind it, while the water from the spring was being heated in the reservoir on one end of the stove.

There was no modern “cooling machine” in the window to block out the clean fresh air playing hide and seek with the large stalks of corn. The soft ruffled curtains blew lightly in the breeze. Not a door in the house was closed in order to keep another room cool; they all stood open so that every room would have its equal share of the cool refreshing breeze.

At the end of a hard day’s work, the long table with its homemade benches on each side was the gathering place for the family at mealtime, where all the children joined in the fun and laughter.

The old kerosene lamp shed its light as the family knelt for the evening prayer, instead of scattering off to separate rooms to watch TV.

This was the OLD and I like it!
But I like the NEW, too . . .

UNZELL SIMMONS EAST is a layman in the Huntsville, Alabama, University Church of the Nazarene.

HOW MUCH AM I WORTH?

by J. V. WILBANKS

HOW MUCH AM I WORTH? Well, that all depends on who asks the question, and from what perspective.

One person asking the question might be interested in my monetary position, especially if he were a bond salesman, or a stockbroker. I myself would calculate my financial assets were I planning to build a house, or contract the services of a skilled lawyer for a heavy lawsuit.

There are other situations which would compel me to think about my worth in other categories than money. For example, if I were a young man seeking a wife, I would

not only be interested in assessing my financial status, but I would also ask myself if I had the personal traits necessary to win a certain young woman.

What am I worth physically? Is my health good? We all ask that question when we see a physician for a checkup.

What am I worth as a husband? As a wife? What am I worth as a son or a daughter? As a friend?

What am I worth on a spiritual graph? Of what value am I to the kingdom of God? That is a serious question, for my spiritual estate largely determines what I am doing for the kingdom of God.

There are an infinite number of areas to which this question would be applicable.

We can sum it all up in both its subjective and objective aspects, by asking, “What am I worth as a total person?”

According to Scripture I am worth a whole lot!

Jesus told us that God looks after every little sparrow, and that, since each person is worth much

more than sparrows, God’s concern and care for each human being is much greater. Even the hairs of my head are all counted! Such meticulous care and concern astounds me! That’s a higher assessment than I place on myself. God thinks more of me than I think of myself.

How much am I worth? I was worth dying for. Jesus died on Calvary for every man. He found them worth the sacrifice of His own life.

And now that I have believed on Jesus, that makes me worth more than ever. Romans 5:10 says, “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”

It makes me feel good to know that I am worth that much! And it causes me to realize that human personality and life is too valuable to be wasted in sin or lost in hell. When we place the proper value upon ourselves, we will repent of sin, trust Christ as Savior, and invest our lives in doing His will. □

J. V. WILBANKS, a retired minister and free-lance writer, died in October of 1980.

There are red velvet drapes on the windows, with red carpet under foot, "lean back easy chairs," a cushioned sofa and electric lights. One window is given over to that wonderful thing called an air conditioner. The other rooms are "closed off" to keep a small area cool and comfortable and to conserve energy (that's alright, for these rooms aren't used much anyway, and if I don't want to dust them today, I can feel free to neglect them).

The beautiful new electric stove and refrigerator are such an improvement that it almost makes one forget the old iron cookstove and icebox. The old scrub board, tub, and black iron washpot have now become treasured keepsakes while the washday chores are made so simple with that unbelievable washing machine.

The telephone is a dream come true. And can it really be that I am even now using this modern IBM electric typewriter, while the coffee is shedding its aroma from a "plug-in coffee maker"?

This is the NEW and I like it!

Remembering again . . .

There were old-fashioned tent revivals with sawdust on the floors. How I loved the old brush arbor where my dad preached "old-fashioned holiness." The lanterns were hung to shed rays of light while the old pump organ resounded a tune, maybe a little off key, but akin to heaven. During the long sermons

the kids slept on quilts between the pews, and the saints shouted and praised God, and glory was felt all around the place.

This was the OLD and I like it!

But I like the NEW, too!

We have a beautiful, modern church with all its conveniences, where the people gather in LOVE to worship. The cooling and heating units are just right. The excellent sound system, the beautiful carpeted floors and stained-glass windows, the lovely piano and organ, the robed choir—all of these with many other things make up my church, and I like it.

But in the midst of all the NEW, there is still the wonderful touch of the OLD. We enjoy old-fashioned holiness preaching by one of God's anointed servants, and the glorious visitation of the Holy Spirit on the services, just as He came in the old brush arbor days of long ago. This is a touch of the NEW and the OLD and God is blessing! This is my church.

I love my church. It deserves the very best of me, for it fills the need of my life and of my family. In every situation of life, my church is there, loving, caring, and sharing.

While enjoying the NEW my prayer is that God will help me to always remember the OLD and those precious pioneers whose sacrifices have made the Church of the Nazarene what it is today.

The OLD, the NEW, both are beautiful! □

Book Brief

MORE THAN FORGIVENESS



GARY ALLEN HENECKE,
author



FORGIVENESS should not be minimized; it is pardon, reinstatement, restoration to fellowship, and reconciliation. Forgiveness opens the door to a right relationship with Jesus Christ, and begins our adventure with the Heavenly Father that includes daily growth in grace, "till we all come . . . unto the measure of the stature of the fulness of Christ." That's what Gary Allen Henecke's book is all about. The premise of this 40-page youth/young adult volume comes from the prayer of a 16-year-old: "Lord,

surely you can do more than just forgive me, over and over again. . . . I'm sick and tired of failure. . . . give me something to change me and keep me clean."

The "something" that young lady requested is outlined by author Henecke in charts and an easy-to-read text. There is more to being a Christian than ridding oneself of guilt. One can move from being a forgiven disciple to being a holy disciple. These five chapters challenge us to stand perfect and complete in all the will of God," and offer guidelines to implement that purpose.

Author Henecke is executive director of the Nazarene department of Youth Ministries in the Division of Christian Life. Henecke spends many weeks a year in youth conferences, retreats, resource seminars with leaders, and evangelism. He knows what he's talking about.

MORE THAN FORGIVENESS emphasizes that the important question in discipleship is *who*, the important answer is *God in us*, and the important provision is the *Holy Spirit*. □

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

the editor's STANDPOINT

STAND BY THE SEMINARY

No institution will have a greater effect upon the future of our church than our seminary. Increasing numbers of our pastors and evangelists receive training at NTS, and the impact made upon them by the seminary will be felt in the impact made upon our church by them. As the seminary goes, so goes the church.

This challenges me to pray for the seminary. The administration and faculty are God-loving, hard-working men and women. They have compiled a record of fidelity to Jesus and the church that is years long and heart deep. Their commitment to “the way, the truth, and the life” is unexcelled within our ranks. They have proven this in many ways and certainly deserve our confidence, prayers, and support. I know them personally. I have tested their spirits and observed their lives. They challenge me to serve the Lord with greater zest and zeal by their own work and witness. I thank God and pray for the personnel of NTS.

The seminary has not been without its critics. This is inescapable and can be helpful. Where criticism is thoughtful and constructive, you will find NTS ready to profit from it. Where it is merely reactionary and irrational—as it has been at times—you will find them grieved, but enduring undeserved attacks with good will and patient faith. Under all circumstances, NTS continues to lead its students into the Word and on to the world, inspiring them to search, submit, and serve.

This year let's rally behind the seminary in a record-breaking way. In all our churches, let a glad and generous offering be raised to help insure our future and preserve our heritage by supporting NTS. Its new president, its old guard, its continuing stream of students depend upon us to help make the seminary the best place on earth for our ministers to prepare for their life's work. □

OLD EVANGELISTS—NEW VICTORIES!

“Old evangelists never die—they just burn out.” That is the closing statement of a report I received from Paul J. Stewart, veteran evangelist from Jasper, Alabama.

Brother Stewart is a choice illustration of his statement. Three years ago, his doctor thought Paul's days as an evangelist were over, when a heart condition necessitated a pacemaker. But the calls continued to come, and he badgered his doctor for consent to accept them. Finally, the doctor said, “Alright, but don't preach like the whole world is going to hell and you have to get them all converted in one night.”

Well, in 1980, Brother Stewart preached in 15 revival meetings, one of them a camp meeting. These churches were located in 8 different states, and in each of them, altars were crowned with victory as people were converted, reclaimed, and sanctified wholly. Record crowds attended some of these revival services, and Pentecostal outpourings were not uncommon. There were happy times of what my brother calls “spiritual fireworks”!

At one place Brother Stewart worked with a pastor who had been converted in one of his revivals years before. Of all the churches he writes, “I was thrilled and happy to find pastors and people who were deeply spiritual, sincerely desired a genuine revival, and loyally cooperated with the evangelist to bring it to pass.”

Friends, there are many churches where revival fires are still burning, and we have pastors and evangelists and laypeople who know how to keep the flames dancing. Where there is prayer, obedience, and witnessing, God still pours out His Spirit and revives His people. In such atmosphere, decisions are made and lives are changed which influence whole families and communities for God.

I thank God for evangelists who are burning with love for Christ and the lost, and who are ready to lead churches in revival services that are climaxed with glory and power.

To quote Paul Stewart again, “Praise God from whom all blessings flow! On with the revival!” □

Under all circumstances, NTS continues to lead its students into the Word and on to the world, inspiring them to search, submit, and serve.

SOME VERY IMPORTANT MEMOS

During 1981, a series of informative ads will be published in this magazine by our Department of Pensions and Benefits, which is ably directed by Dr. Dean Wessels.

These are not “ads” in the Madison Avenue sense. They are not designed to sell products and make profits. Really, they are memos addressed to our local church leaders, the church board members. The memos respond to situations and issues of importance to our churches, especially in the area of pastor-people relationships. They are designed to inform, to advise, to exhort, in order that those who are employed by the church may be intelligently, adequately, and fairly supported.

The pastoral staff and the church board do not stand in an adversary relationship in healthy churches. They function as partners in the gospel, under terms of mutual respect and interdependence. To function as efficiently and helpfully as possible, both pastors

and board members need information about such matters as salary reviews, business expenses, housing allowances, retirement benefits, Social Security provisions, and tax laws—to name a few.

As a service to our churches, the Department of Pensions and Benefits will prepare, and the *Herald* will publish, these brief, informative, and significant memos. You will find them in each issue as part of the church news section. Every pastor, staff person, and board member should read them carefully. Indeed, every church member can benefit from reading them.

The well-informed member and the well-supported pastor form a combination which helps to insure the spiritual vitality of the church. This, in turn, makes possible a happy working relationship that goes far to produce an atmosphere in which ministry is productive and growth is augmented.

Watch for and read these memos to board members! □

YOUR HELP IS NEEDED

A few weeks ago, I received a copy of a letter that saddened me. It was from Mrs. J. Edison Riley. Her husband, who had been a Nazarene pastor in Texas, California, and Kansas, died in January, 1980. This obituary never appeared in the *Herald of Holiness*.

The reason was simple, we were never informed about Brother Riley's death and funeral service. For this kind of information, we are completely dependent upon the family of the deceased. Sometimes each surviving member assumes that another has taken care of the matter. This results in a case of everybody's business becoming nobody's business. No one is at fault but everyone is disappointed.

We need to receive information for obituaries shortly after the death and funeral has occurred. The cooperation of our readers is deeply appreciated in this sensitive and important matter.

Another thing: sometimes this information is inaccurate or incomplete, and embarrassing mistakes

occur. Survivors are omitted, or names are misspelled. This especially happens when indistinct, handwritten copy reaches us. One of our worst blunders happened recently when my friend, Dr. Beryl Dillman, was listed as a surviving daughter instead of a son. Had I seen the item before it was printed, I could have prevented the mistake, for as I told Beryl, I knew he was too homely to be a girl! He is also too kindhearted and good-natured to hold the error against us. He just laughed it off and graciously accepted our telephoned and written apologies. Nevertheless, the embarrassment to all concerned was real and regrettable.

Please get obituary information to us quickly and accurately, and we will do our very best to keep errors to a minimum and not overlook anyone. Meanwhile, our sincere apologies again to the family of Rev. J. Edison Riley, and to Mr. Beryl Dillman. □



J. N. White

FEAR OF Contamination

by RAYMOND C. KRATZER

WHEN THE Jet Propulsion Laboratory of California recently succeeded in sending the space vehicle, Mariner IV, around Mars, many outstanding results were achieved. Excellent photographs were taken and other data was sent back via electrical impulses which stagger the imagination of the laymen in the field of electronics. Certainly this was an outstanding miracle of science.

Among the explanations given by the scientists in charge of this project for not guiding the vehicle closer to Mars, or even crash landing on this mysterious planet, was the fear of contaminating this planet. Since it is supposed that life may be there, the scientists were reluctant to impose the germs of earth on this foreign globe. And since the space craft and its mechanisms were not sterile, they allowed it to come only within 5,400 miles of Mars after traveling 325,000,000 miles in its journey from earth.

As I read about it all, I could not help but think of some paradoxes that were apparent in the total picture. Great care was taken to prevent a distant planet from being contaminated by any germs from earth. And yet caution is thrown to the wind when it comes to contamination in every area on our terra firma.

Congress deliberated for months whether to insist that cigarettes be labeled injurious to health on every

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

package sold, in spite of the well authenticated fact that they contribute to lung cancer. Few barriers are placed in the path of indecent, character-destroying literature that contaminates the newsstands, and ultimately the homes of our land.

We talk of strengthening the foundations of our nation, improving the quality of our citizens, and of building a better society. And yet we permit the promiscuous spread of the germs of immorality, of irreligion, and of irresponsibility.

God's Holy Word says, "Abstain from all appearance of evil" (1 Thessalonians 5:22). Sin of any kind is repugnant to God. There are no "little" sins in His sight. No one can trifle with sin in any form with impunity. Sin is disobedience to the known will of God. Whether it is murder, breaking of the Sabbath, or moral impurity, the consequences are the same—hell fire. Some sins may have greater implications as far as society is concerned, but in God's economy, if we break one of the commandments, we are guilty of them all (James 2:10).

Someone has said that "Consistency is a jewel." We could do well to be more consistent in our attitude toward evil of every kind. While we strain to keep from polluting Mars, we should check our own doorstep to see if anything can be done to rid us from the germs of moral pollution which already fill our land. The picture is not good.

Moral and spiritual contamination has been minimized in the minds of the intelligentsia of our world until they are blind to its basic horror. The courts of our land seem bent on protecting the pornographer on the basis of their interpretation of the Constitution. The television media has "no holds barred" on their display of immorality in word and deed.

Our culture is out of breath in its efforts to clean up our cities from air pollution and other sanitation problems. Sociology devotees tell us they have the answers to the fears and frustrations of men. But unless the divine equation becomes a part of the cleansing process, a plague of evil will break out

**"ABSTAIN FROM ALL APPEARANCE
OF EVIL" (1 Thessalonians 5:22)**

which will be seven times worse than our present condition.

Let us not be fooled by the surface efforts to clean up our land. The problem lies deeper. The Bible says: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). We may be heartened to know that we have the answer to the basic cause of all the trouble: "The blood of Jesus Christ which cleanses from all sin." Attunement with Him and obedience to His commands will mark out a pathway of enduring peace and freedom.

Fear of contamination should be primarily apparent in the deep reaches of the soul. But it must go beyond the fear of smog, of disease, or of any other physical enemy.

Jesus said: "Fear not them which kill the body . . .

by KEITH A. PAGAN

Seeing the Unseen



IT WAS A SOBERING EXPERIENCE. I was once again entering the hospital room of a close associate whose ability to see me had suddenly been taken away. The jarring reality hit me hard as my eyes surveyed the room and located my friend sitting in bed and groping for something he couldn't find. He was obviously having trouble with his sudden but (thankfully!) temporary blindness. Neither could he see me in the doorway. I was almost overcome with the sudden realization of how much normal interpersonal relationships are dependent upon our ability to see each other.

A second, far more reassuring, understanding dawned on me as I stepped toward the bed where my friend lay. He knew that I was there! A flickering memory reminded me of the occasion about a year ago when I visited another friend who also, quite suddenly, had lost his ability to see. He, too, was aware of my presence without seeing me.

After a brief visit (during which time the surgeon came by to tell my friend the surgery was successful and that he would see again), I went on to my daily duties. But I had learned something very meaningful to me: there are eyes which see the unseen, and what they see is more important, more permanent, than what is seen by the physical eye.

The bond which binds together brothers in Christ is not seen by physical eyes, but by spiritual eyes. The ability to sense the nearness of spiritual kin is totally unlimited by time, light, or space. It is not hampered by physical factors. This is easily illustrated: how often have we felt the years melt away at

the sound of a voice and realized that time did not eat away at the unseen? Or, upon learning of the distress or joy of a friend at a far distant point, shared that joy or despair as completely as if we were there? Love for mother, father, children, or friends is not diminished by miles or years. In much the same way, there exists a quality of relationship among believers which is invisible and even mystifying to observers. Yet the unseen is far more real than the visible. It binds and melts; it strengthens and transcends. Its reality is never questioned by those who experience it.

Our relationship with Christ is something like that! It is not seen by physical eyes, but it is seen by our spiritual eyes. It is not limited by time, space, or circumstances. The opening of our spiritual eyes makes it possible to see what was previously unseen. Bandages over our physical eyes block only the light and images of our *physical* surroundings. They cannot block that which is seen by our *spiritual* eyes! The hand of a suddenly blinded man may grope for an object in a most awkward manner, but there is no awkwardness, no groping, no searching when we see the unseen. Rather, there is certainty; there is connection; there is closure; there is mutuality as spiritual bonds are perceived and strengthened.

No, hospital rooms, surgeries, and bandages do not block us from *really* seeing—they just intensify the contrast between that seen by the physical eye and that seen by the spiritual eye. They make that difference even more startling. Our spiritual eyes see more when our physical eyes see less!

*Thank You, Father, for this valuable lesson.
Open my eyes more fully to that which is unseen.
Amen.* □

KEITH A. PAGAN is academic dean at Point Loma College in San Diego.

but rather fear him which is able to destroy both soul and body in hell: (Matthew 10:28). There is a way out of our dilemma! Basically it involves a personal cleansing from "inner pollution" through the atonement of Christ. This can be done through a humble,

contrite confession of one's sins, and a sincere faith in the Savior who will forgive and cleanse.

When you have dealt with yourself in this fashion, then you can contribute a "plus" factor in the war against pollution of every kind. □

IN THE NEWS

PEOPLE AND PLACES

November 21, **Harold Ivan Smith** was installed as 1 of the 24 trustees of Scarritt College in Nashville. He was elected by the Board of Higher Education and Ministry of the United Methodist Church to serve a three-year term.



Scarritt College is a graduate school training directors of music and Christian education. It is one of two schools in the world designed to train laymen to serve the church. Smith received the M.A. in evangelism from Scarritt in 1971. □

Governor Jerry Brown recently appointed **Dr. Philip Fitch** to the California Commission on Teacher Preparation and Licensing. The three-year appointment became effective January 1. Fitch, chairman of the Department of Education of Point Loma College, San Diego, represents the 33 private and independent colleges in the state on the 15-member Commission. The Commission, which meets three days a month, is responsible for the accreditation, monitoring and issuing of all education credentials and licenses in the 67 colleges and universities of California. □

Kim Jones was recently selected as an Outstanding Young Woman of America for 1980. This is in "recognition of outstanding professional achievement, superior leadership, and exceptional service to the community." Kim is a graduate (1978) of Mount Vernon Nazarene College, receiving a B.A. degree in physical education. Since August, 1978, she has been a teacher and coach in the Danville Public Schools of Danville, Ohio. She is a member of the Vermilion, Ohio, church and the daughter of Mr. and Mrs. Earl Jones of Vermilion. □



Miss Eula Tombaugh, head of the Home Economics Department at Northwest Nazarene College, Nampa,

Ida., has been selected to appear in the 12th edition of "Who's Who of American Women." Miss Tombaugh, who received her B.S. from Iowa State University in 1943 and her M.A. from the University of Minnesota in 1961, joined the NNC faculty in 1958 after serving as a dietician at St. Luke's Hospital, Kansas City; Samaritan Hospital, Nampa, Ida.; and Caldwell, Ida., Memorial Hospital. She was appointed head of the NNC Home Economics Department in 1967. □

BETHANY PROFESSOR HEADS HONOR SOCIETY

Dr. Anna Belle Laughbaum, professor emerita of English at Bethany Nazarene College, has been elected president of Phi Delta Lambda, the national scholastic honor society of the colleges of the Church of the Nazarene. She will serve until 1985.



National officers also include Dr. Lewis Pennington, professor of education at Trevecca Nazarene College, Nashville, and Mrs. Ethel Dickerman, associate professor of English at BNC. They will serve as vice-president and secretary, respectively.

Phi Delta Lambda International is

composed of honor graduates from nine colleges, eight located in the United States and one in Canada. The objectives of the organization are based on the Greek letters in the name, which symbolize love of wisdom, righteousness, and service, states Dr. Laughbaum.

Organized in Oklahoma City in 1940, the PDL enters its fourth decade of service to the Nazarene college communities, with Dr. Laughbaum playing an active role since its conception. During her first year of teaching at BNC, she was elected sponsor of the Alpha Nu chapter, and served as the sponsor for 20 of the 29 years she taught at BNC. □

IOWA DISTRICT ORGANIZES SINGLES EVANGELISTIC MINISTRIES TEAM

The Iowa District has become the first district to organize single adults to minister to the needs of others. Although most districts sponsor retreats for single adults, Don C. Gadbow (Christian Life chairman) looked for a way to involve single adults on the district level, provide some identity as singles, and, at the same time, help churches on the district in their evangelistic efforts.

The result is the Singles Evangelistic Ministries Team. The group, who provide their own financial expense and ask only for freewill offerings when they go out on weekends, has sung for the District Adult Ministries Convention and also at Singles Camp.

The group is under the direction of Mr. Tim McIntire, director of Single Adult Ministries. Chairman Gadbow is excited about the possibilities for ministry the group has. □



Members of the Iowa District Singles Evangelistic Ministries Team are: front row (l. to r.), Craig Whitlatch, Kathy Fell, Mary Achillies, Karen Phillips, and Scott Lowry; back row, Steve McDonald, and Mike Platter.

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DAVID BEST APPOINTED EDITOR OF "ONE" MAGAZINE AND DIRECTOR OF COLLEGE/CAREER MINISTRIES

Rev. David Best has been named by Gary Henecke, executive director of the Department of Youth Ministries, as editor of *ONE*, a lifestyle magazine for College/Career Ministries of the Department of Youth. The former editor, Debbie Salter, was joined in marriage to Rev. Mark Goodwin on November 8 and now resides in Brian, Tex., where Rev. Goodwin pastors the Church of the Nazarene.



The son of a pastor, David Best lived his early years in California, graduated from Pasadena College in 1972, and has completed graduate level courses at Fuller Theological Seminary and Point Loma College.

Dave's local church ministry has focused in the area of youth. He served on the Los Angeles District NYI Council as Senior Youth Director, attended the 1978 World Youth Conference as a sponsor, and has served

on the staffs of the teen and college-camp on his district.

One of Dave's special interests is music. He had a part in forming the group Mountain Glory, with which he cut one album and traveled in an ex-


tensive concert ministry. He also dabbles in songwriting.

Dave's new assignment includes the preparation of *ONE* magazine for production, resourcing and equipping ministries to students on non-Nazarene campuses, and resourcing the local church for college/career ministries. He will also have a part in the Department of Youth Summer Ministries program for college/career youth. □

TAX BOOKLETS MAILED TO MINISTERS

The Department of Pensions and Benefits has mailed to active ministers in the United States, booklets which give guidance for the preparation of the 1980 income tax forms. The "Minister's Guide for 1980 Income Tax" has been prepared by tax specialist Conrad Teitell, and gives information on how a minister reports his income, using a W-2 issued by his church employer. The booklet also explains how to report unreimbursed business and professional expenses using Schedule A (Itemized Deductions) and Form 2106 instead of using Schedule C.

The current edition of the booklet is mailed annually to active ministers as a service of the Department of Pensions and Benefits. Any minister who has not received a copy of the booklet may secure one by writing to Dean Wessels, Department of Pensions and Benefits, 6401 The Paseo, Kansas City, MO 64131. Also available upon request is another of Teitell's booklets entitled "Minister's Parsonage Allowance and Social Security." □



Book Briefs

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**EASTERN STATES STUDY
NEW CHURCHES
EVANGELISM**

Participants in the Eastern States Regional Conference on New Churches Evangelism, October 11-13, at Harrisonburg, Va., studied the concepts of obedience to the Great Commission, according to Dr. Raymond W. Hurn, executive director of the Department of Church Extension.

The conference was hosted by Dr. Reeford L. Chaney, superintendent of the Virginia District.

Cooperating districts were Virginia, West Virginia, North Carolina, South Carolina, Eastern Kentucky, and East Tennessee. Several evangelists were full-time participants.

Speakers at the conference included Dr. Carl Clendenen, superintendent



Rev. Reeford Chaney (left foreground) was the conference host.

of the Oregon Pacific District; Rev. Kent Anderson, pastor of Eugene, Ore., First Church; Rev. Bill Sullivan, executive director of the Department of Evangelism; and Dr. Hurn. □



Rev. Bill Sullivan, executive director of the Department of Evangelism (in back), met with participating evangelists to discuss church growth strategies.



Dr. Raymond W. Hurn (second from right) meets with conference participants during a break in the studies.

FORMER NNC DEAN HONORED

Former Northwest Nazarene College Academic Dean Thelma B. Culver was honored at a luncheon on November 29, held in conjunction with an education workshop during the 1980 Homecoming Activities at NNC.



In 1953 Dr. Culver returned to her alma mater to teach. President L. T. Corlett appointed her dean of the college in 1946, a position she held for 24 years. She retired in 1974.

Dr. Culver received her M.Ed. from the University of Washington, and her Ed.D. from the University of Colorado.

The luncheon program included student testimonials, special music, and remarks by Dr. Philip Fitch, class of '59 and presently head of the Department of Education at Point Loma College, San Diego. □

**CENTRAL FLORIDA OPENS
CHRISTIAN LIFE WORLD**

The Central Florida District Church of the Nazarene had a November 1, 1980, grand opening of Phase I in

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By James L. Garlow

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Mr. and Mrs. Edward Murphy, St. Louis Nazarene business couple, are shown by their recreational vehicle at Christian Life World. They sold their condominium in Hawaii to be with "God's people" during their vacation time. The Christian community includes pastors, missionaries, educators, and laymen across the denomination.

Christian Life World. The 77-acre complex controls a 1,000-acre lake and is located near Disney and Sea Worlds, fronting Interstate 4 south of Orlando. Phase I is a deluxe 130-space recreational vehicle park, including individual phone hookups, two fellowship buildings, recreation and marina facilities. Nazarenes may stay overnight or permanently through a membership plan for each spacious 2,000 sq. ft. RV lot. The first group of memberships are already taken. The second grouping is now open.

Phases II and III will include a high rise and a commodious 4,000-seat tabernacle. The annual Tent Cathedral District Camp Meeting has scheduled Dr. Edward Lawlor and Dr. Albert Lown as workers January 19-25, 1981. Thousands of motel rooms and many food services are within minutes of the development.

Dr. J. V. Morsch is the district superintendent. Rev. Charles D. Ide directs Christian Life World. The district also works with the area tourist attractions in community ministries. □

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SoloCon Executive Committee members who recently met in Kansas City are: (l. to r.) O. J. Simpson, Olathe, Kans.; Janet Loxterman, Olathe, Kans.; Harold Ivan Smith, general director of Single Adult Ministries, Kansas City; Kathy Hughes, Kansas City; Mary Margaret Reed, Kankakee, Ill.; (kneeling) Fred Sykes, Kansas City. Not present for the picture: Macon Dew, Nashville.

“WE’RE GOING TO PORTLAND AND SARASOTA,” ANNOUNCES SOLOCON EXECUTIVE COMMITTEE

Members of the Executive Committee of SoloCon '81 recently met in Kansas City to finalize plans for the two SoloCons scheduled for the summer of 1981. The committee ratified the selection of the Hyatt House in Sarasota, Fla., for SoloCon East (July 29—August 2) and the Hilton in Portland, Ore., for SoloCon West (July 1-5).

Chosen to be speakers are Rev. Jesse Middendorf, pastor, Richardson, Tex., First Church, and Dr. Jim Quiggins, professor of Communications at Trevecca, for Sarasota. Also included will be SoloCon Day at Disney World on July 31.

Rev. Bill Boggs, pastor, Los Angeles First Church, and Dr. Alan Rodda, senior minister, Portland, Ore., First Church, will lead the Portland gathering. Workshop leaders include Ron Salisbury (Los Angeles First), Linda Quanstrom (Warner Pacific College), and Bobbie Reed, author of *Stepfamilies: Living Together in Christian Harmony*. Other seminar leaders will be announced. Special features of the Portland SoloCon include a trip to the Oregon coast, celebration of July 4th, and the 75th anniversary of Portland First Church, the host church for SoloCon West.

The committee set the price at \$199.50. Because of the special emphasis on single parenting, the committee recommends that local churches and interested parties help subsidize the cost of participation by single adults who might not be able to afford to attend.

SoloCon is a gathering of adults who are single: never-married, widowed, divorced, single parents. The emphasis is on adulthood and discipleship. The theme for the 1981 gatherings will be “Single Adults: Alive, and Walking in the Spirit.”

More information may be obtained by writing SoloCon, 6401 The Paseo, Kansas City, MO 64131.

Last year, 200 single adults from 36 states gathered in Sarasota. In explaining the reason for two events this year, Harold Ivan Smith noted, “The success of last year’s event convinced us that single adults from across the church want this type of event. However, we have to consider distance. Portland, which hosted the 1964 General Assembly, made such an invitation to us that it seemed feasible to have one east and west.” □

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We hope you'll
say it about PALCON II



Pictured are Rev. Rick McClain, Debbie McClain, Bev Stroud and Dan Stroud, workers in a Revival for the Hearing and the Deaf at the Overland, Mo., church. Rev. Rick McClain is a graduate of the Galludet School for the Deaf in Washington, D.C. He is totally deaf, but is able to read lips and thereby communicate with those who hear. He is presently working his way through Nazarene Theological Seminary. The Strouds were the song evangelists. Rev. McClain preaches and signs, which gives him a very unique ministry. On Sunday morning, 283 people attended, 100 of which were deaf. A deaf choir sang or "signed" to music, which was enjoyed by both the hearing and the deaf. A fellowship dinner in honor of the deaf was attended by 125. Many spiritual victories were won. One individual gave \$1,000 to cover the expenses of the weekend.



Rev. Chris McNichol (l.) of Meaford, Ontario, Bethany Church celebrated his 99th birthday October 25. He is one of the oldest elders in the Church of the Nazarene. Pictured with him is Pastor Walter C. Wilcox (r.), introducing Rev. McNichol who preached the day after his birthday in Bethany Nazarene Church. A reception was held after the service. Rev. McNichol was ordained in 1918 as a Gospel Workers of Canada minister. This group joined the Church of the Nazarene in 1958. He is the only living minister of the former group.

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Journal
at the
Twentieth
General Assembly
of the
Church of the Nazarene

EDITED BY
J. EMMETT GIBSON

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JOURNAL

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FULL MARRIAGE ENRICHMENT CERTIFICATION FOR SIX COUPLES

The Department of Adult Ministries and its Marriage Enrichment Certification Committee adds six couples who have qualified for the two-year Full Certification Status. This brings to 15 the number of couples who have worked through the qualifying process. For some it has taken the minimum one year, for others almost two years. Collectively, these six have led 28 retreats or growth groups during their provisional status. This reflects over 330 hours of facilitating experience.

These couples have demonstrated a living, growing, mature walk with the Holy Spirit. They possess a vision of passing the great truths of that walk on to others. Over 120 evaluations have been received on their skill and spiritual commitment. All six couples have received extremely high ratings from their evaluations.

The six couples are: **Bill & Vonda Downs**, Nampa, Ida.; **Bob & Connie Dunn**, Mission, Kans.; **Marvin & Mildred Kisse**, Wofford Heights, Calif.; **Chuck & Carol Seibold**, Beaverton, Ore.; **Galen & Gwen Wilcox**, San Jose, Calif.; **George & Janet Zickefoose**, Denver, Colo.

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the romance of Nazarene marriages. Couples are becoming a living witness to what Christ intended marriage to be. And because of this, believers are growing in the Lord and doing so intentionally. Often, a husband or wife is finding Him for the first time.

Along with the 15 fully certified couples, this ministry now has 44 couples in Provisional Status. Thirty-four other couples have made application and are waiting for the training.

For additional information on these couples, or for the roster of all certified couples (both provisional and full), write: **J. Paul and Marilyn Turner, Marriage and Family Life, 6401 The Paseo, Kansas City, MO 64131.**

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 HARMON SCHMELZENBACH, Namibia, Field Address: P.O. Box 23037, Windhoek, South-west Africa 9000
 WILLIAM VAUGHTERS, retired, Guatemala and Department of World Mission Staff Member,

Stateside Address: 7309 Parkvale Way, Citrus Heights, CA 95610

ANNOUNCEMENTS

Glendale, Ariz., First Church will celebrate its 60th anniversary Sunday, February 15. Dr. William M. Greathouse, general superintendent, will be the guest speaker. Former pastors and members are invited to attend. Contact Pastor Jerry L. Ferguson, 7701 N. 60th Ave., Glendale, AZ 85301, phone 602-937-7298.

RECOMMENDATIONS

DR. J. C. WALLACE, 1425 Edgewater Beach, Lakeland, FL 33801, successful pastor, is entering the field of evangelism. I recommend him as an excellent preacher of the Word who gives himself to revivals, crusades, and camp meetings. He is qualified to minister to any size church.—J. V. Morsch, Central Florida district superintendent

VITAL STATISTICS

BIRTHS

to JERRY AND PAT (VESTAL) BLEY, Yukon, Okla., a girl, Julie Leann, July 20
 to BRIAN AND BRENDA CISCO, Orangeburg, S.C., a girl, Amanda Lee, Nov. 2
 to BEN AND LYNN CREBS, Schuylkill Haven, Pa., a girl, Sarah Beth, June 23
 to WAYNE AND KATHY (KILLAM) HALL, Lansing, Mich., a girl, Sarah Lynne, Nov. 21
 to THOMAS AND MARILYN (PRIOR) HAV-ERLY, Manchester, England, a girl, Christa Marie, Oct. 25
 to BUD AND KAREN JONES, Schuylkill Haven, Pa., a boy, Christopher Walter, June 26



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to CHARLIE AND BONNIE (SMITH) LEMLEY, Bruceton Mills, W.Va., a boy, Ryan Patrick, Sept. 26

to RICHARD AND SANDRA (BIDLACK) MILLER, Springfield, N.J., a boy, Mark Nathan, Nov. 20

to GLEN AND MARGARET (COWHERD) MILLEY, Coquitlam, British Columbia, a boy, Joel Donald, Nov. 10

to RANDALL AND CHERYL (McINTOSH) MYERS, Phoenix, Ariz., a girl, Jennifer Lynne, Nov. 15

to MELVIN AND SHERRY NEGELEIN, Memphis, Tenn., a girl, Rebecca Ann, Oct. 31

to DANIEL AND LARITA K. PETERS, Nelsonville, Ohio, a boy, Andrew Christopher, Nov. 5

to TERRY AND SUSAN (VESTAL) POTTER, Oklahoma City, Okla., a boy, Benjamin Joseph, June 26

to RICKY AND PEARL PRIEBE, Orangevale, Calif., a boy, Christopher Nicholas, Aug. 26

to KEN AND ROSLYN (MARLIN) SANDEL, Lakeland, Fla., a girl, Tiffany Joy, Nov. 3

to LYNN AND SHEARON SCHMIDT, R.S.A. NORTH, a girl, Emily Joy, Oct. 8

to DAVID AND MARY ANN (TOLBARD) SITES, Schuylkill Haven, Pa., a boy, Cori William, Sept. 17

to RANDY AND LINDA (MITCHELL) SONNENBERG, Longmont, Colo., a boy, Robert Alan, Dec. 5

to CLIFFORD AND BILLIE (SMITH) STEMPLER, Bruceton Mills, W.Va., a girl, Rachel Renee, Oct. 19

to MARK AND PATTY (LaFON) SWEENEY, Orlando, Fla., a girl, Betty Nichole, Oct. 17

to BUZ AND CINDY (LUCAS) WALKER, Toronto, Canada, a girl, Sarah Mae, Oct. 14

to STEVE AND KATHY (RUGGLES) WHITNEY, Ponca City, Okla., a girl, Melissa Ann, Nov. 6

to RON AND KAY (CURRY) WILSON, Bethany, Okla., a boy, Bradley Allen, Oct. 30

DEATHS

MRS. HELEN ALDRICH died Oct. 28 in Overland, Mo. Funeral services were conducted by District Superintendent Arthur E. Mottram and Pastor David Nixon. She is survived by one daughter, Mrs. Helen Schoenborn; two sons, Rev. Robert and Rev. Paul; eight grandchildren; two great-grandchildren; and two sisters.

MRS. LOUISE BECKEL, 78, died Nov. 29 in Bethany, Okla. Rev. Sam Stearman and Dr. Mervel Lunn conducted the funeral services. Surviving are her husband, Gilbert; two daughters, Mrs. Leo (Vivian) Birdwell and Mrs. Virgil (Lola) Percival; four grandchildren; six great-grandchildren; and three brothers.

LYDIA BENNETT, 92, died Oct. 12 in Ruston, La. Rev. Philip Daniels conducted the funeral

"Showers of Blessing"

PROGRAM SCHEDULE

January 25
"Short, Sought, Saved"

February 1
"The Ladder"

by W. E. McCumber, speaker

NEWS OF RELIGION

WESLEYAN EXECUTIVE KILLED IN PLANE CRASH. Dr. J. C. Storey, 44, pension plan executive of The Wesleyan Church, whose headquarters are in Marion, Ind., was fatally injured when his private plane which he was flying crashed and burned near Richmond, Ind., December 5. He died in the hospital December 8.

Two North Carolina ministers whom he was taking to their homes died in the accident. They were Rev. Harold Rickman, Gastonia, N.C., and Rev. Wilbur Gross, Henderson, N.C. □

INTERIM EUCHARISTIC FELLOWSHIP URGED FOR LUTHERANS, ANGLICANS. Lutherans and Episcopalians will take Communion together more often and officially recognize one another as true churches if recommendations from the second series of official U.S. Lutheran-Episcopal theological dialogue are carried out. The group met at the Episcopal seminary in Nashotah, Wis. All participants urged a third series of dialogues. The Episcopalians and most of the Lutherans present at the ninth and final session of the second dialogue series agreed on six joint recommendations. □

REACTION MIXED IN NORWAY ON NEW CHURCH-STATE PLAN. A mixed reaction from Norwegian church leaders has greeted a long-awaited government report that would keep the state church system here intact for at least another 20 years. Some were critical, while others welcomed the government's policy.

The report suggests no changes in the constitutional church-state relationship, but does propose that the (Lutheran) Church of Norway be able to meet in an annual assembly with the main task of working on national church matters. The assembly, composed of the already existing diocesan councils, plus approximately 10 representatives appointed by the government, would be given authority to decide on certain matters, such as liturgy. □

EAST GERMANY TIGHTENS JOURNALIST REGULATIONS. The recent decision by the East German Foreign Office to forbid three highly respected West German journalists from reporting on a religious conference taking place in that nation is the first instance of East Germany's tightening of regulations concerning journalists.

Correspondents from the German Press Association, the Evangelical Press Service, and the *Rheinische Post* were not permitted to report on the fall gathering organized by the Lutheran Synod meeting in Dresden. The president of the Synod, Johannes Cieslak, said that it was regretted that "representatives of the foreign press were forbidden to take part in our conference." He pointed out that this had been possible up to now without any difficulties. The presence of the press representatives was "a way of giving people a proper understanding of our work as Christians in East Germany."

The East German government has adopted a new policy which now requires western correspondents to report their participation in church activities to the Foreign Office in East Berlin. □

service. Surviving are two sons and one daughter.

CALVIN D. (RABBIT) CASTLEBERRY, 73, died Nov. 13 at Gladewater, Tex. Funeral services were conducted by Evangelist Billy Grimes and Rev. J. Lewis Ingle. He is survived by his wife, Orpha; and by his daughter, Mrs. Tommy Noyes.

REV. THOMAS GARRETT, 88, died Oct. 1. A memorial service was held in the Chattanooga, Tenn., East Lake Church, conducted by District Superintendent Glen Jones and Rev. Anderson Newton. Interment was in East Palestine, Ohio, with a service conducted by Rev. J. A. Rodgers and Rev. B. R. Kean. Rev. Garrett's ministry centered in the Tennessee and East Tennessee districts. He is survived by two daughters, Olive Wordsworth and Fannie Drew; four grandchildren; and six great-grandchildren.

REV. IVAN F. HAMILTON, 78, died Oct. 9 in Wichita, Kans. Funeral services were conducted by Rev. Amos Williams. Interment was in Augusta, Kans. Survivors include his wife, Ramah M.; 2 sons, 4 daughters; 18 grandchildren; 10 great-grandchildren.

EDWARD M. HARVEY, 22, died Nov. 13 in Laurel Md., as a result of an auto accident. Funeral services were in Annapolis, Md. and interment was in Gastonia, N.C. He is survived by his wife, Laura Dixon Harvey; his parents, Edward "Bob" and Billie Harvey; three sisters; and his paternal grandmother.

H. J. LETTERMAN, 89, died Nov. 1 in Big Springs, Tex. Rev. Philip Daniels officiated at the memorial service in Broken Arrow, Okla. He is survived by one brother and one sister.

EVERETT MAYERLE, 81, died Nov. 24 at Ruston, La. Funeral services were conducted by Rev. Philip Daniels. He is survived by his wife, Lillie; one son, Joe; two daughters, Leona Galliger and Quanita Davis.

REV. REO D. MILLER, 59, died Nov. 15 in Perry, Mich. Funeral services were conducted by Rev. George V. Harris and District Superintendent Neil C. Strait. Rev. Miller pastored churches in West Virginia, and in Michigan. He is survived by his wife, Roberta; a son, Reo D. II; one daughter, Jerry-Lynn Chambers; and several grandchildren.

REV. LEONARD O. WEBBER died Nov. 14 in Salem, Ore. Funeral services were conducted by Rev. Clark H. Lewis. Rev. Webber pastored in Colorado, New Mexico, and Arizona. He is survived by two sisters.

MRS. E. R. (OLA) WELDON, 89, died Nov. 11 in Lodi, Calif. Interment was in Cleveland, Okla., with Rev. Jorgen Norholm officiating. She is survived by 1 son, Lowell; 2 daughters, Wahilla Miller and Wanda Perrigo; 10 grandchildren; 17 great-grandchildren; and one great-grandchild.

REV. WALTER WINSETT, 74, died Oct. 11 in Boonville, Ind. Funeral services were conducted by Rev. C. R. Mitchum and Rev. Bob Bullock.

Survivors include his wife, Barbara; 2 sons, Leroy and Donald Gene; 3 daughters, Mrs. June Myers, Ethel and Janet Winsett; 2 stepsons, Floyd Boyer and Anthony Boyer; 1 brother 2 halvesisters; 10 grandchildren; and 4 great-grandchildren.

MARRIAGES

LOUISE M. MENSINGER and **JEFFREY A. MECK** at Schuylkill Haven, Pa., June 7

DEBBIE SCHWEIGERT and **BRIAN WESLEY TOLBARD** at Schuylkill Haven, Pa., Aug. 9

LEANNA MARIE GRAYBEAL and **DALE RALPH MATHES** at Tampa, Fla., Aug. 16

PAMELA JO SEAY and **RANDY NEIL BOAT-RIGHT** at Oklahoma City, Okla., Aug. 23

LYNETTE GUSTIN and **L. BRYAN WILLIAMS** at Eugene, Ore., Sept. 2

KATHY ANDERSON and **WILLIAM MEIER** at Eugene, Ore., Sept. 12

DEBBY RICKETTS and **RAY PANCHARI** at Schuylkill, Pa., Oct. 4

GERALDINE STEVENS and **DAVID GOINES** at Schuylkill, Pa., Oct. 18

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

Can God give us the assurance that someone we are praying for is going to be saved?

Should we seek the assurance?

If God has given this assurance, should we continue in prayer for their salvation?

Will everyone we truly carry a burden for be saved?

God is certainly able to grant such an assurance, if He so wills. I find no reason to doubt those who have testified to receiving such an assurance. At the same time, I would be careful about advertising such a claim. I heard a woman tell of the struggle she passed through when her father died, after a godly man assured her that God assured him that her father would recover from his illness and live.

I can't recall any scripture which would instruct us to seek such assurance.

If such assurance is granted, continued prayer would be quite proper if it was not an expression of doubt but of trust. Prayer is one means by which God brings the lost to seek Him for their pardon. We are assured that God will supply all our needs (Philippians 4:19; Matthew 6:33), but we are also taught to pray daily for our bread (Matthew 6:11). This is a case of praying for what is already assured.

Everyone who repents and believes on Jesus will be saved. That's as far as I can go in answering your last question. Perhaps no one is ever saved for whom someone did not carry a burden, so our responsibility is to care and pray and leave the

outcome with God. If we care deeply and sense the lostness of sinners, we will be burdened and moved to intercession for them. □

Could you please tell me how all the disciples died? We know Peter was crucified and Judas Iscariot hung himself. I've been told they all died as martyrs but one. Which one was he? And where can you find it in the Bible?

The Bible records the suicide of Judas, and the execution of James, the brother of John (Matthew 27:3-5; Acts 12:1, 2). For the rest we must depend upon tradition. According to tradition:

- 1) Peter was crucified at Rome during the persecution under Nero, the Roman emperor.
- 2) Andrew was scourged and crucified at Patras, in Greece, upon the order of proconsul Aegates.
- 3) Philip was hung on a hook, head downward, and thus martyred, at Hierapolis, on the orders of the proconsul there.
- 4) Bartholomew was either clubbed or crucified in Armenia, though another tradition places his death at Lycaonia.
- 5) Matthew was stabbed to death in Ethiopia on the order of King Hyrtacus.
- 6) Thomas was accused of sorcery and speared to death in India by soldiers acting on the order of King Misdaeus.
- 7) Thaddeus was killed in Persia by an angry priest and people for refusing to worship the Sun and Moon.
- 8) Of James (Alphaeus) nothing is known.
- 9) Simon, the Cananaean, was crucified.
- 10) John died of old age in Ephesus.

Bowling Green, Ohio, church recently concluded a spiritual deepening revival with "Prof" Dick Howard. The Book of Romans came alive as the doctrine of entire sanctification was preached with clearness and decisiveness. Sixteen Christians, many of them babes in Christ, knelt at the altar seeking and finding the joy of consecrating their all to God. □

—R. Douglas Samples, *pastor*

Athens, Tex.: The church recently had revival with *Evangelist Billy Grimes*. The attendance was good with visitors in every service. The Sunday morning service was next to an all-time record attendance for the two-year-old home mission church. □

—A. O. Simmons, *pastor*

Lombard, Ill: The church recently had a revival with *Dr. Lottie Phillips* from Olivet Nazarene College. She preached a series of anointed messages that unfied and melted the church. □

—Derl G. Keefer, *pastor*

Mahomet, Ill., church recently had a Sunday-over-Sunday "Family Outreach Campaign" with *Rev. Harry and Sherry Howard*. They made a great impact for the church in the community with their multimedia ministries. Over 100 visitors attended. One man was saved in his home, a young girl at our altar, and there are a number of prospects. □

—Paul H. Cotner, *pastor*

Minneapolis, Kans.: **First Church** recently had a revival with *Rev. Gary Redd*, evangelist from Paris, Tex. The Holy Spirit worked in a mighty way in every service and many found victory at an altar of prayer. Heart holiness became real to many and the entire church found spiritual help and strength. □

—Dave Heikes, *pastor*

Spartanburg, S.C.: **The Sharon Church** had a revival with *Evangelist W. B. Welch*. A spirit of revival was present before the actual services began, due to prayer and fasting of the pastor and congregation. Brother Welch preached under the anointing of the Holy Spirit. There were 13 new members received at the closing service of the revival. □

—W. J. Armstrong, *pastor*

On Sunday, October 26, the **Pittsburgh First Church** burned the current church mortgage. District Superintendent William Prince was guest speaker. Also participating in the ceremony were Pastor Dennis Hancock; and Mrs. Jen Rollins, the only living charter member, 92 years of age. □

Middletown, Ohio, First Church observed its 65th anniversary celebration November 9, featuring former pastor, Rev. and Mrs. Preston J. Theall, who presently pastor Marion, Ind., First Church. On Homecoming Sunday, November 16, Dr. and Mrs. M. E. Clay, former pastor and now superintendent of the West Virginia District, participated in the morning service. Rev. Michael Hutchens has been pastor of Middleton First Church since 1978. □



The new \$102,000 building of the Columbus, Neb., church was dedicated on November 23 by District Superintendent Jim Diehl. The afternoon service was on a local radio station and 200 people attended. This was also the closing service of a weekend revival with Rev. Diehl as the evangelist and "Celebration" of Mid-America Nazarene College providing the music. Rev. Ron Nelsen started the Columbus church and pastored it for two years until he entered full-time evangelism. The new pastor is Rev. Danny Goddard, who began his ministry in Nebraska on the weekend of dedication. Both Rev. Nelsen and Rev. Goddard took part in the dedication service.



Kalispell, Mont., First Church recently finished their new sanctuary and educational unit. The building is located on seven acres on the growing edge of the community. Building and land are valued at approximately \$800,000, with an indebtedness of \$230,000. The circular sanctuary seats 340, with an overflow seating area for an additional 200. Roy A. Jones has been the pastor since June, 1978.



The new building of the Wollaston church is Georgian in design, typical of the colonial period in New England, in keeping with its setting on the campus of Eastern Nazarene College in historic Quincy, Mass. Its spire rises more than 100 ft., making it highly visible in the city. The church is valued at \$1.25 million, and the total indebtedness is \$295,000.



October 26, the Wollaston, Mass., church dedicated its new sanctuary. Since the dedication, attendance has averaged 125 to 150 above the averages *per service* before moving into the new sanctuary. The average weeknight attendance for the fall revival was just over 800.

MEMO

to church board members:

What would happen to your pastor if he became disabled due to accident, injury, or sickness? What responsibility would your local church feel? Have you considered providing your church employees with the benefit of salary continuance insurance?

Your church can now provide this tax-free employee benefit for your full-time ministerial staff and full-time district licensed lay employees. A Long-term Disability Income Protection Plan has recently been negotiated by the Department of Pensions and Benefits in order to provide a monthly benefit of \$500 to partially replace income lost during periods of total disability due to accident, injury, or sickness extending beyond a qualifying period. The plan provides an option for either a one-month qualifying period or a three-month qualifying period before benefits begin. Low group rates are available for either plan.

After considering the benefits and protection offered to both your pastor and your church, this might be an opportune time for your church board to purchase coverage for qualified employees.

—Department of Pensions and Benefits

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Herald already includes writings by laypeople but in a different sense, and all of us, according to the experts, have a need to be heard.

And this is particularly true if we are serious about, and concerned for, the welfare and fortunes of the church, both universal and as a local congregation.

May the good Lord bless you, in your latest endeavor, as it fits into His will.

A. C. Ball, Sr.
Cincinnati, Ohio

MOOD CHANGE

Confession being good for the soul, I admit I woke up this morning angry. Pressure had been piling up so at 5:30 a.m. at the sound of the alarm, I did not kneel at the

side of the bed to thank the Lord. With firmness caused by irritation, I came downstairs. There on the coffee table was the November 15 *Herald of Holiness*. "What an attractive cover," I thought as I read the ancient writing.

I picked it up, turned it over, and stared at the picture on the back cover—the people stared back at me. "That sure is different for the *Herald*," I thought as I started leafing through from the back. "There is so much interesting news!" What a thrill to read how "A Lumberman Finds the Lord." I flipped on toward the front. What's this, "McCumber's Maxim"? Boy, did I laugh when I read the last line: "Let the hares win! Amen." How can a writer thrust the keen edge of truth into your need and have you laughing

at the end of the operation? And then there was "Upgrade the Pulpit!" I will pen that little poem in the margin of my New Testament right beside John 12:29.

After "Butchie and the Praying Cop," my mood was really changing. Who could possibly still have selfish anger after "In Everything Give Thanks"? I felt ashamed of myself. So I was really "set up" when I came to the article, "We Can All Be Thankful for Something."

Mr. McCumber, you, and the other writers, were God's instrument to me today. I must express my gratitude, not only to you, but to Him. What a splendid opportunity, the Thanksgiving Offering, now, before this mood slips away, where's my checkbook . . .

Name withheld on request

by PAUL D. BUCHANAN



SHARED INTERESTS LED TO CHRIST

WHILE I ATTENDED Nazarene Theological Seminary, I picked up the game of golf. I found the game to be a very good excuse to get together with someone when I felt God was leading me to warm up to them.

With the completion of school, I accepted the pastorate of a church in a small town of about six thousand. Before leaving seminary, I had visions of taking men of the church golfing to share with them and draw close to them.

To my dismay, I could find no one who liked the game of golf. To them golfing was a waste of time, but fishing was the way to spend a man's recreation time.

I found myself dragging out my dusty poles and tackle and cleaning them up for immediate use. In the same motion, I stashed away my clubs in my closet of "suspended usefulness."

In the ensuing months I went fishing with John at

Muddy Fork, Patrick at Fourteen Mile Creek, and Bill at the stone quarry. I was beginning to enjoy fishing more than my thoughts of golf.

Through a chain of events that ended with a funeral, I became acquainted with a man who lived on the Ohio River. The death of Albert's father had generated many questions in his mind about God, life and death. I suggested that we go fishing on the river and during those times of fishing as well as visits in his home, the Lord helped us to become friends.

On one occasion I asked him about buying a boat sitting in his barnyard. As we walked toward the boat I asked him, "Albert, have you come to the place in your spiritual life that if you were to die, you would know for certain that you would go to heaven?" He was not sure. While looking at the boat, I explained the gospel to him. We had prayer together and that next Sunday he came forward as a public profession of faith.

A few weeks ago I was visiting another man who had begun attending Sunday School. There in his dining room sat a "just cleaned" set of golf clubs. We went golfing that week and are going again this Friday.

To paraphrase Paul: "And unto the golfers, I became as a golfer, that I might gain the golfers; to them that are fishermen, as a fisherman that I might gain them that are fishermen" (1 Corinthians 9:20). □

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

JENKINS AND NEES INVITED TO WASHINGTON PRAYER BREAKFAST

Dr. Orville W. Jenkins, general superintendent, and Dr. L. Guy Nees, executive director of the Department of World Mission, are among those invited to attend the 1981 National Prayer Breakfast in Washington on February 5.

Dr. Nees will also attend the Leadership Seminar which follows the breakfast.

Mrs. Jenkins and Mrs. Nees will accompany their husbands to the Prayer Breakfast. □

—NCN

PASADENA PASTOR PRAISED ON SCHULLER BROADCAST

Dr. Earl Lee, pastor of Pasadena, Calif., First Church, was interviewed on the December 14 broadcast of "Hour of Power" by the pastor of the Crystal Cathedral, Dr. Robert Schuller.



The TV pastor told his audience that Dr. Lee's book *The Cycle of Victorious Living*, published by Nazarene Publishing House, was warmly endorsed and widely used by his staff in the teaching ministry.

Dr. Earl Lee and his wife, Hazel, are anxiously awaiting the release of their son, Gary, who is one of the 50 American hostages held in Iran. Gary's wife and daughter live in Virginia near Washington, D.C. □

—NCN

NEES VISITS OVERSEAS MISSION FIELDS

Dr. L. Guy Nees, executive director of World Mission, recently visited Costa Rica, Portugal, and Mexican church leaders in the interest of the Department of World Mission.

In Costa Rica, Dr. Nees met with the Boards of Trustees for the Central America Nazarene Seminary in Costa Rica and the Nazarene Theological Institute of Guatemala to explore philosophy and future programs of the two schools.

Dr. Nees's visit to Portugal was to consider available property for the Garnet Howard Memorial Church with Dr. Earl Mosteller, mission director.

An excellent property was secured for \$80,000, of which \$30,000 has already been given by interested friends of Dr. Everette Howard and his late

wife, Garnet. Dr. Howard requested that the memorial church be built in Portugal, where many of his former Cape Verdian friends now live.

In Mexico, Dr. Nees met with six of the seven district superintendents of the Mexican districts for a time of discussion and mutual sharing of concerns and interests. The meeting was held in Puebla. Present were: Dr. Nees; Dr. H. T. Reza; Rev. Antonio Alvarado, Mexico East District; Rev. Jonas Aquino, Mexico West District; Rev. Aaron Catalan, Mexico North District; Rev. Moises Esperilla, Mexico Northeast District; Rev. Moises Garces, Mexico Central District; and Rev. Carlos Perea, Mexico Northwest District. Rev. Luis Aquilar of the Mexico South District was unable to attend.

While in Mexico, Dr. Nees looked at possible sites for a new Nazarene seminary to be built in Mexico sometime in the near future. □

—NCN

PEARSALL DECLINES SEMINARY PRESIDENCY

The trustees of Nazarene Theological Seminary are in the process of electing a president by mail vote. Members will decide from nominees submitted by the Board of General Superintendents.

Dr. Paul Cunningham, chairman of the Board of Trustees, said more than one ballot might be necessary since the seminary constitution requires a two-thirds majority of all trustees to elect a president.

On December 10, the seminary board met in Kansas City and elected Dr. Kenneth Pearsall but after several days of prayer and thought, Dr. Pearsall, who is president of Northwest Nazarene College, Nampa, Ida., declined the election. □

—NCN

NNC REPORTS BALANCED BUDGET

For the eighth straight year, Northwest Nazarene College has balanced the budget during the past fiscal year, announced President Kenneth Pearsall in his report to the Board of Regents during their fall meeting in November.

Dr. Pearsall reported the completion of the \$1 million Corlett Hall without a major fund drive and the purchase of a Hewlett-Packard HP3000 Series III computer for \$150,000, financed over a five-year period. □

—NCN

NEW STAFF MEMBERS IN THE DEPARTMENT OF WORLD MISSION

It was announced by Dr. L. Guy Nees, executive director, that the Department of World Mission has recently added two new members to the staff.

Rev. Arthur Evans, former missionary to Swaziland for 11 years, and to the Philippines for 2 years, will be the new missionary pastor and candidate secretary, filling vacancies created by the retirement of Dr. William Vaughters and the resignation of Rev. Richard Gamill to take the pastorate at Stockton, Calif.



Rev. and Mrs. Evans pioneered the opening of the South Swaziland Mission District. In the Philippines, Rev. Evans was mission director of four districts. They returned to the United States because of Mrs. Evans's health.

Rev. Evans is a graduate of Olivet Nazarene College, and an ordained elder in the Church of the Nazarene. He is married to the former Dorothy Handley and they have three daughters and two sons. They reside in Olathe, Kans.

Dr. Donald Owens, professor of missions at the Nazarene Seminary, has accepted the assignment of regional coordinator of Asia and the South Pacific. This is a new position, continuing the concept of regional coordinators that was begun with the appointment of Rev. James Hudson as regional coordinator of Latin America and the Caribbean, and Dr. Richard Zanner as regional coordinator of Africa.



Dr. Owens is a graduate of Bethany Nazarene College, A.B., Th.B., M.A.; NSF Institute in Anthropology, U. of Colorado; M.A., University of Oklahoma; Ph.D., University of Oklahoma. He has served as a pastor in the Church of the Nazarene for one year; as a missionary to Korea for 14 years; as associate professor of religion at Bethany Nazarene College for 8 years; and as professor of missions at Nazarene Theological Seminary for 6 years.

Dr. Owens is married to the former Adeline Preuss and they have four daughters. They will reside in the Philippines after Dr. Owens assumes full-time duties with the department. □

—NCN



Behold

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