

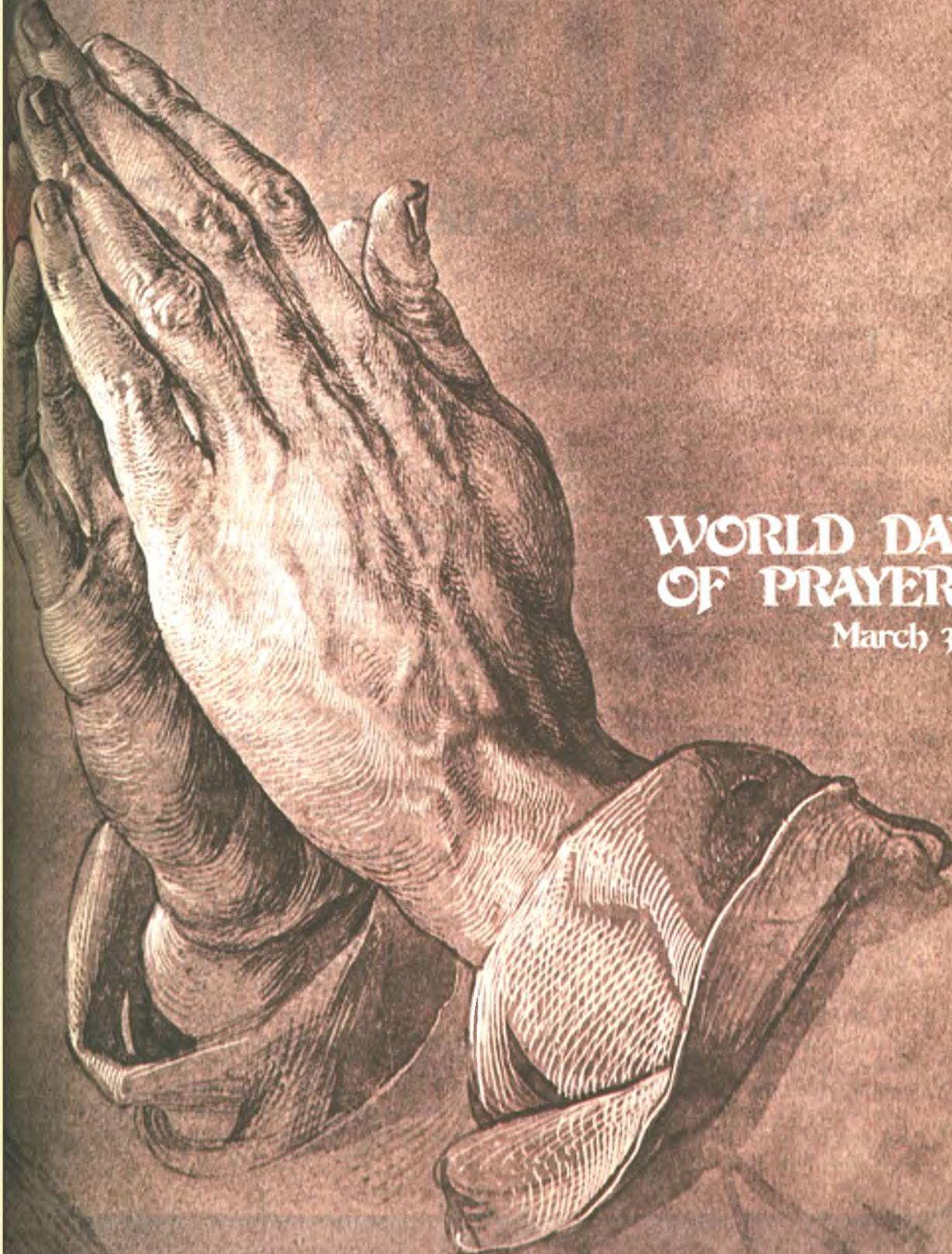
# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 1 '72

Church of the Nazarene  
SPRINGFIELD, MO

MAR 1 '72

*Jeff*



## WORLD DAY OF PRAYER

March 3



# “... Things . . . Most Surely Believed . . .” (Luke 1:1)

**T**oday, more than ever, it is my faith that the Bible is God's Word, given as an infallible Rule for faith and life. Unshakable is my faith in the Virgin Birth, the deity of Christ, and His miracles.

*I believe* that repentance is necessary to conversion, and that repentance and confession bring a change of heart to those who seek forgiveness and salvation.

*I believe* that the assurance given to those who are converted is not based alone on proved biblical texts. It is the witness of the Spirit combined with the witness of the Word of God. It is that deep-down inner knowledge that assures one that he is genuinely converted.

*I believe* in the absolute necessity of a crisis experience, subsequent to conversion, in which the heart is cleansed from all sin and one is baptized and filled with the Holy Spirit. Surely this is of paramount importance for Christian living in our times.

*I believe* every true believer discovers after conversion that he has a deep, inner need. His sins are forgiven, but he is aware of something lacking. That lack is met when, in obedience, he moves toward entire sanctification and receives that blessing by faith.

*I believe* in the necessity of the maturity of a Christian life; that is, when one is converted and then sanctified, he must continue to walk in the Spirit. We have too often emphasized the crisis experience, while neglecting the maturity which follows entire sanctification. The daily living-out of this experience

brings true Christian maturity. Our people—thoughtful, eager to serve, concerned for their church and the future—must always recognize what God's gift of sanctification entails in everyday living. A preoccupation with worldliness of any kind does not measure up to the God-given standards for the life of holiness.

Trying to strengthen our appeal to this present age by lowering the price of holiness is a gross misconception of our mission. We must draw our lines very definitely where the things of the world are concerned. Let us always recognize the glory of surrendering what many would call a “wider view” of standards in the interests of God's higher view.

*I believe* that a presentation of holiness expounded and lived more persistently, attractively, and intelligently is the way to combat any tolerance of worldliness among our people. Holiness brings us always to a positive, personal surrender and to the development of a spiritual life which turns from the world to Christ.

*I believe*, when one has the fullness of the Holy Spirit, then the gifts of the Spirit are evident in the maturing Christian life. This is the true equipment for power and effective Christian service.

The years of my life which have passed by so rapidly have deepened my conviction that these “. . . THINGS . . . MOST SURELY BELIEVED . . .” (Luke 1:1) by me embody the Christian experience I want to continue to teach, preach, and live throughout my lifetime! □

# AS A MAN

# THINKETH

**W**hat does the wise man mean when he says, "As a man thinketh in his heart, so is he"? Does he, like the Apostle Paul, believe that if we think on things that are true, honest, just, pure, lovely, and of good report, we shall become better people?

Could he also mean that God has given us in the power of thought an unusual force for achieving action? "If thou canst believe, all things are possible to him that believeth."

Two incidents from many years past remain etched in my memory. Although totally different incidents, they both reveal the strange power of the mind to react physically and unconsciously to the stimulus of a thought. In one instance, the stimulus was a thought within the person's own mind, with not a word being spoken. In the other, the thought was occasioned by the words of another speaker.

It was an extremely hot day, one of those hottest of July days when it seemed that nothing could possibly alleviate that horrible feeling of humid, perspiring wretchedness.

I was in a hot kitchen preparing food—corn, as I recall—to put in the freezer. All I can remember is the heat, the dreadful heat.

While working, I began to think of the trip to the frozen-food locker. I visualized previous trips into that below-zero region, and involuntarily shuddered as I reacted to the imaginary cold. I even felt cold! Imagine my surprise to discover that my arms were covered with goose pimples, and I was actually chilling!

How could it be? How could a thought release that much power? If a thought could transcend the bounds of temperature, what else could it do? Maybe the realm of possibilities is as large as the realm of thought.

Do we too often confine ourselves to the hot kitchen of life's drudgery for want of dreams and thoughts to carry us beyond? I wonder!

The second incident happened during storytelling time one day with our three young children. They frequently asked for another story about Petey Dink, the skunk, a fictional character created by an adored uncle.

I was improvising a new tale about Petey Dink's adventures, and had just reached the climactic spot where Petey Dink had to defend himself in the efficient way nature had provided.

I got just as far as "And so Petey Dink stopped still in his tracks, raised his tail, and . . .!"

"Pee-ew!" came from little John as he wrinkled up his face in very evident abhorrence of the imaginary smell that seemed to permeate the room. (I must confess that, amid my laughter, I secretly congratulated myself on my efficiency as a storyteller!)

Again I was amazed at the power of thought to produce a response without the intervening physical stimulus. What are the possibilities? Can one reorder his life by reordering his thoughts? Can he stay the advancing forces of defeat with the revitalizing thought of victory?

Can one reach beyond himself, beyond his apparent capacity, if he thinks he can?

I wonder!

Are church pledges going unpaid because the pledgers did not think they would be able to pay them anyway? Are Christians living less than victoriously because they can't imagine themselves to be anything but mediocre?

Victorious thinking! Dreaming the impossible, and then with God's help making it a reality! This is the challenge.

"As a man thinketh . . ."

□

MAYBE THE REALM OF POSSIBILITIES IS AS LARGE  
AS THE REALM OF THOUGHT





Photo by Paul M. Schrock

Seizing his pencil, he sketched his friend's hands in their attitude of supplication. Neither had any idea that the painting later completed would become famous and be reproduced many thousands of times in both painting and sculpture. But the real inspiration was the hands of one who had sacrificed that the other might achieve.

Hands are symbolic of service, of helpfulness, of accomplishment.

The fate of God's chosen people was in jeopardy as Joshua battled with Amalek. Moses went to the hilltop and raised his hands in prayer. But his hands became heavy. When he lowered them, the enemy prevailed. But Aaron and Hur, one on each side, held up the hands of Moses until the army of Amalek was dispersed.

The hand of David released a stone from his sling and Goliath fell.

An anonymous lad had only five loaves and two fishes. But the Master's hand distributed these to

the disciples and they to the multitude as thousands were fed.

Then again the ministering hands of Jesus washed the disciples' feet as He enjoined them to follow His example in self-forgetful service.

Dr. S. Parkes Cadman was a preacher of unusual ability in Brooklyn, N.Y. He was called to a humble home by one of his members who was gravely ill and wanted the comfort and consolation of her pastor.

The minister listened to the lady's story of years of hard work as a breadwinner for a large family. Her financial support of the church had been small indeed. She whispered wistfully, "What shall I do when I stand before my Master?"

Dr. Cadman noticed her work-worn hands clutching at the bedcovers. He knew that her life had been spent in unselfish service for others. He replied with all the tenderness and assurance he could command, "Show Him your hands." □

By David K. Kline, *Paterson, N.J.*

# NEW TESTAMENT **EVANGELISM**

I listened sympathetically as a member of one of our evangelism teams said, "I'm scared! I've never done anything like this before! Coming to the team meeting tonight, I wondered, What am I doing here? I only know that I'm not trying in my own strength to share Christ; I'm depending on His."

Another first-timer told us that, although the Lord had saved him over 10 years ago, in all that time he had not led one soul to Christ. He concluded, "I'm asking God to use me to win at least one soul."

This evangelistic outreach in our church began last February when the church board considered the pastor's request to attend the evangelism clinic of the Coral Ridge Presbyterian Church in Fort Lauderdale, Fla. The budget was tight. Four hundred dollars was a lot of money for just another clinic. After discussion, however, the motion was made to underwrite the expenses of this trip. The motion passed unanimously.

This unanimity, coupled with the vision God gave our people, produced two New Testament evangelistic teams. They began witnessing the week of March 21, meeting each week thereafter for the next four months.

To the glory of God we can say that not one week of this period passed without at least one person, and several times two or three people, accepting Christ. A number of these converts returned to a previous church connection with their newfound joy, and we praise God for the privilege of sharing Christ with them. It has been a blessing and encouragement to our church, however, to welcome 20 new Christians into member-

ship by profession of faith.

Beginning such a New Testament evangelism outreach is not impossible in any church. There are a few basic principles we have gleaned from the experience of the past months:

1. *Do not involve anyone* who will not commit himself to a full four-month training period.
2. *Begin small.* One team, or at most two teams, of three members each is sufficient to begin. Since the pastor will be the trainer for each of these first teams, five people at most will be involved.

This may seem too small and too slow, but thoroughness is more essential than numbers. If the basic program is followed, numbers will come.

3. *The pastor must be thoroughly acquainted with all facets of the program* and be willing to become actively involved, especially in "on-the-job" training for witnessing. He must allow nothing to deter him from these responsibilities.

4. *Send your teams out three by three.* Christ sent the 70 two by two, but there is little doubt He sent out 70 men. We, however, live in a different age and a different society.

Going out by threes allows the use of women in this outreach program. As Dr. Kennedy says, "to send out two women at night in a modern city can be quite dangerous; to send out one woman with somebody else's husband can be dangerous in a different way. To send out *only* husbands and wives defeats the purpose of multiplication."

It is also recommended *not* to send three men together. Three men at the door are too intimidating.

... A RETURN TO THE EVANGELISTIC TENETS OF THE EARLY CHRISTIAN CHURCH QUICKLY BRINGS UNEXPECTED BENEFITS TO THE ENTIRE CHURCH.

5. *Report-back sessions are necessary.* Our morning teams bring a sack lunch and the church provides coffee. The church also provides coffee and doughnuts during the report-back session of the night teams.

At these times we hear reports of the day. These sessions reduce dropouts due to discouragement. Those who may have “struck out” for one reason or another are encouraged as they listen to the success of others whom God has blessed that night or morning.

6. *An effective new Christian follow-up procedure*, adapted to local needs, is vital to help conserve visitation results. The “new babe” in Christ must not be left alone in a hostile world.

In addition to these six principles of New Testament evangelism, there are three types of training essential to develop this method of sharing Christ:

- *Class instruction*, lasting about one-half hour each time the people come for visitation. This consists of a brief discussion on the topic of the week, assignments for study during the following week, and division of the class into twos in which they practice what has been learned.

- *Homework assignments*, consisting of sections of the text (Kennedy, *Evangelism Explosion*) to be read, or Scripture portions to be learned. These are checked and recited, or written, each week at the class.

- *“On-the-job” training* is, as Dr. Kennedy says, “. . . the vital, almost indispensable, element of training.” Here each *trainee* goes out with his *trainer* and listens as this trained person endeavors to lead someone to Christ.

This training, founded on the principles of New Testament evangelistic outreach, builds a nucleus of lay evangelists capable of revolutionizing any church.

Such a revolution, a return to the evangelistic tenets of the early Christian Church, quickly brings unexpected benefits to the entire church.

For example:

1. *The weekly involvement of ministry and laity* in this kind of witnessing helps break down the “middle wall of partition” that exists between them in most churches.

2. *The prayer fellowship is deepened.* Since this entire thrust, as well as every training session and visit, involves mutual prayer between the participants, a “fellowship of prayer” spreads throughout the church with vigor and blessing.

3. *A spirit of expectancy and contagious enthusiasm pervades the church* as team members and those who have recently been won to Christ give public testimony. To help nurture this spirit, it is very important that opportunity be given for this kind of witness. We have found Sunday evening generally provides the best atmosphere.

4. As you make call-backs and develop a new Christian follow-up procedure, *those won to Christ by your lay evangelists are brought into the church family and put to work for God.* Since those who led the new convert to Christ make the first call-backs, this seems to be done more easily and naturally than is usual.

5. *As the new Christians as well as the youth of the church* observe the vital involvement of their fellow Christians in the lives and needs of others, they learn how to relate their Christian faith to the larger world around them.

6. *The energies of the church are more completely funneled into the basic task of witnessing to Christ.*

Let me illustrate: Our Sunday school superintendent, a member of one of our evangelistic teams, arranges an appointment between the pastor and each Sunday school teacher. Who should know the spiritual need of each class member better than his teacher?

As pastor and teacher prayerfully consider each enrollee of the class, new prospects are secured—prospects for which we already have names, addresses, and—since at least one member of the family is on the roll—entrance into the home.

Problems? Of course! We expect them! Such outreach is always under attack in every conceivable way (see I Corinthians 16:9). People are always ready to say, “I told you so!” and we *are* scraping bottom for prospects. Where will they come from? We aren’t sure! And we *are* concerned!

But we are also praying, believing, pleading, trusting, asking, yes—importuning God for His guidance. It is so important that He lead us to the right place at the right time—that He go before us to prepare the heart for the presentation of the gospel.

There can be no “fruit that remains” unless the Holy Spirit gives the increase. To this end the unabashed goal of our church is for every Sunday school teacher and church worker to become actively involved in sharing Christ. □

PROBLEMS? OF COURSE! WE EXPECT THEM! SUCH OUTREACH IS ALWAYS UNDER ATTACK IN EVERY CONCEIVABLE WAY. (SEE I CORINTHIANS 16:9.)

“... how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

(Luke 11:13)

# The Prayer GOD Is Most Pleased to Grant

**D**oes God like to answer certain prayers more than others?

Before disregarding this question as inappropriate or even irreverent, look again at the reason that prompted the disciples to ask Jesus, “Lord, teach us to pray” (Luke 11:1).

Were they not asking, and was not Jesus answering, the real question that lies at the heart of religious faith? Were they not searching for the answer to the question, What kind of prayer does our God answer? What is the real prayer each Christian should learn to pray?

It is no coincidence that Jesus made the point that the Father wishes very much to give the Holy Spirit to His children when they ask Him. This prayer does not go unheeded, just as the prayer to an earthly father for bread does not go unheeded.

There may be no way to know for certain which prayers please our Heavenly Father the most. But surely this one rates as one of His favorites! “Ask Me to send the Holy Spirit upon you! Ask Me for the most precious Gift I can offer you! Let Me do for you what I want most of all to do!”

There is reason to believe the prayer God most wants to answer and the prayer we must learn to pray is the prayer for the sanctifying presence of the Holy Spirit. This prayer always brings the divine response.

*It is the prayer God promised to answer*, as Peter pointed out when he stood up on the Day of Pentecost to declare, “This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh” (Acts 2:16-17). The inspired writer described the fulfillment of this in Acts, “They were all filled with the Holy Ghost.”

Later the promise was proved to apply also “unto . . . all that are afar off, even as many as the Lord our God shall call” (Acts 2:39). Cornelius and his household were filled with the Holy Spirit and Peter declared God “put no difference between us and them,” “giving them the Holy Ghost, even as he did unto us,” “purifying their hearts by faith” (Acts 15:8-9).

Why wouldn’t God enjoy answering a prayer He had promised to answer?

*It is a prayer Jesus himself prayed for us*, as reported in John 17. Our Lord interceded for us in what He recognized as the crux of our Christian

experience: “Sanctify them through thy truth: thy word is truth” (John 17:17). This was the same prayer He had taught the disciples to pray in Luke 11, with the assurance that the Father would send the Holy Spirit to His children.

Did Jesus have faith as He prayed for our sanctification? Did He believe the Father would hear and answer this prayer? More important, can we unite our hearts with His, and believe the Father will answer this prayer for us?

Why wouldn’t God answer a prayer His only begotten Son prayed in our behalf?

*It is a prayer Jesus paid a great price to answer for us:* “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Hebrews 13:12). The Cross made it possible!

The Apostle Paul was making this same point when he wrote to the Christians at Ephesus, “Christ also loved the church, and gave himself for it; that he might sanctify . . . it” (Ephesians 5:25).

Why wouldn’t God want to answer a prayer that is the fulfillment of the provision by the death of His Son, Jesus Christ, on the middle cross?

Christians whose heart cry is expressed in the words of Nicholson:

*Lord Jesus, I long to be perfectly whole;*

*I want Thee forever to live in my soul.*

*Break down every idol, cast out every foe.*

*Now wash me and I shall be whiter than snow,*

can take heart and have faith, for God wishes to answer this prayer. He promised He would. His Son himself interceded with the prayer that He would. Jesus suffered and died on the Cross to provide the fulfillment of the promise: “I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:16-17).

Of all the prayers a Christian ever prays, it is very likely that this is the one God most enjoys answering. □

helps to holy living

By James McGraw, Kansas City

# COULD YOU LIVE ON YOUR PASTOR'S SALARY?



By Mary McLaughlin, Pottstown, Pa.

**M**artha slammed the lid on the trunk of the car and carried the bags of groceries into the parsonage. Tears of frustration stung her eyelids. She blinked them back before going inside.

*There just wasn't enough money again, she*

Photo by Phillip Gendreau

thought. No matter how carefully she tried to buy, there just wasn't enough. Every week it was the same struggle to make their \$65.00 salary stretch far enough to meet the pressing needs.

Only last week one of the ladies of the church had casually commented that *her* husband expected only the best in the way of food.

Martha thought of their conversation now as she put her things away. Then she quickly pushed the thought aside and started supper.

Judy answered the insistent ringing of her doorbell and soon was hugging her mother. But something was wrong. Mother had been crying. It was not long before the story was out.

A year ago Judy's mother and father had accepted the pastorate of a small home mission church. Now their salary was to be cut in half. The district home mission budget helped for a year, but now the church was on its own. Even with a part-time job, how could they make it on \$100 a month?

Donna left the doctor's office with mixed feelings. She was glad she was expecting a baby, yet it meant she would have to give up her teaching job. How could the three of them live on the small salary the church paid them? Would George have to give up his ideal of pastoring full time?

These thoughts and more weighed heavily on Donna's mind as she got into the car and started home.

The above true stories are examples of the struggle taking place in some of our parsonages today. Many others, even with better salaries, are experiencing hard times.

Just what is a livable income for your pastor? Is your pastor facing unnecessary hardships because of his salary? Can he enter wholeheartedly into the work of the church, free from the worry of unpaid bills?

A recent editorial in *Christianity Today* points up the problem:

"Studies show that the salary for most ministers is below the Bureau of Labor Statistics 'moderate' income for a worker's family. . . . The financial plight of the minister is getting worse. Forty percent of the wives of clergymen now work outside the home—double the 1963 percentage. Even allowing for the influence of women's lib, that's an astounding increase."

Are some churches simply taking advantage of their ministers? Where will it all end?

An article in the *Enquirer* reads: ". . . denominational leaders are alarmed at the rapid exodus of some of their best trained clergymen, with some

estimates as high as 10,000 pastors and priests leaving the churches of American denominations yearly."

Someone has called a minister "the last unorganized man," with no union to represent him, no board to bargain for a fair salary.

Surprisingly, many laymen feel that they are paying their pastor pretty well, when actually they themselves would not work for that kind of money.

Then too, many do not really understand the financial problems of a minister.

Some common misconceptions are:

1. "He gets a free home."

Your minister's parsonage is not really "free" at all. A pastor must include the rental value of the parsonage as income for social security tax purposes. He is, in effect, renting the parsonage from the church. Or at least, he is helping the church buy the parsonage. And he has no equity for the future when he leaves.

2. "He gets free utilities."

Many times, the money saved here is more than spent by the pastor to keep up his car. Few realize the enormous car expense of a minister. One pastor estimates that he spends \$150 per month, or a week and a half of his salary, on his car (which is

several years old). The church gives him \$5.00 per week car allowance.

3. The pastor's check

Your pastor's check is not the "take-home pay" of the average worker. Out of his paycheck he still must pay income tax, state taxes, earnings tax, as well as social security (if the church does not take care of this), life insurance and health insurance (unless the church pays this). Many of these items have already been deducted from other workers' checks.

In the "old days" perhaps a minister and wife could live off the love gifts of food that the people brought in. But today's hard facts of high prices and increasing taxes require a large cash outlay.

Another fact sometimes overlooked is inflation. Unless a church has increased the pastor's salary at least 30 percent over the last five years it has not actually given the pastor a "raise." In reality, the parsonage family has been forced to lower their standard of living.

The Bible says that "the labourer is worthy of his hire." Many churches are beginning to take a realistic look at the salary of their pastors. You can begin now in your church. Start with the question, "Could I live on my pastor's salary?" Then do something, NOW. □

# PERSPECTIVE

COMMENTS  
ON DAILY  
CHRISTIAN LIVING

BY JOHN A. KNIGHT, Nashville

## Safari for the Self

The search for self-identity is not new. Men of all times have joined the quest. To be a person is to seek for the true self. The terminology varies from age to age and from culture to culture—but the safari is the same.

St. Augustine, giant of Western thought and devotion, has given us the record of his search in his immortal *Confessions*. His words speak to the human spirit in our times: "Seek for yourself, O man; search for your true self. He who seeks shall find—but, marvel and joy, he will not find himself, he will find God, or, if he find himself, he will find himself in God."

Appetites of the flesh were an early delight and tribulation to Augustine. Intellectual struggles, which came treading on the heels of his troubles about sex, intensified the awareness of his emptiness. Gratification of physical desires brought temporary relief and momentary pleasure, but left him with long hangovers and increased his slavery. He prayed: "O God, make me pure *but not yet*."

His dilemma was not unlike that of modern man—he knew not whether to call his personal existence and lack of meaning a "dying life" or a "living death."

Before one is apprehended by God, he is unaware of Him for whom he seeks. Only after the quest is satisfied does one recognize that God is the Author of the search itself. God is present all along. It is the self that is missing. Thus Augustine inquired: "And where was I when I was seeking Thee? And Thou wert before me, but I had gone away even from myself."

A fallacy is afoot today that the search is more important than the goal. But all this is vanity unless there is a goal to be reached, a truth to be found, a self to be realized.

The search must not be exalted above the goal. That goal is God, to whom Augustine prayed: "Thou madest us for Thyself, and our heart is restless, until it repose in Thee."

To find one's self is to find God! □



# ON ASKING GOD



I heard the shrill ambulance siren about 4:30 p.m. Within 15 minutes my phone rang. An out-of-town pastor's wife said, "Jim was seriously injured at work and is in the emergency room. Please pray for him."

Jim was a construction worker and a member of their church. I knew that her husband would be at least 45 minutes from the hospital, so I decided to wait with the family until he arrived. En route I prayed, "Lord, within Your will, let Jim live."

From the emergency room Jim had been moved to an intensive-care unit. Surgery and X rays seemed out of the question. He had been trying to release an emptied load bed on a dump truck when it suddenly fell from the upright position, pinning him to the back of the cab. Although he was working alone, a neighbor spotted the accident and sought help.

Physicians offered no hope. His oxygen supply had been cut off for an extended period of 10 to 15 minutes. But God kept Jim conscious enough to pray!

Later he remarked to us, "I knew my chest was caved in and I asked God to raise it. He immediately answered my silent prayer and I began to breathe!"

Those of us directly involved in witnessing this

twentieth-century miracle know now that it was just that! But what if Jim, his family, and his pastor had taken the normal human approach to such circumstances?

There would have been panic, fear, tears without hope, and submission to the seemingly inevitable. Even those who were medically qualified saw no chance. But we asked God! Jim's faith in the Supernatural transformed the natural!

Take a look at the results of asking faith: a 25-year-old construction worker left the hospital for home during the week he would have been buried. Though the truck cab was caved in eight inches, Jim had no broken ribs or bones!

We, too, must ask God directly. Asking takes faith, and faith is belief in something for which we have no "proof." The physician had no proof that Jim would even live. But asking faith supersedes proof!

God would know of our concern even if we did not come to Him in prayer. But *asking* God not only shows our inadequacy and respect for His unlimited power, but lets Him know that we have faith in what only He can do!

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21: 22). □

## PEN POINTS / WHAT IS OPPORTUNITY?

It is easy to find tranquilizing comfort in blaming our small success on the smallness of our opportunity. Without a doubt, many of us labor in areas of small opportunity.

However, it might be that the small opportunity is but the small piece of a larger opportunity which exists unseen about us. Maybe we don't know an opportunity when we meet it coming down the road.

If building a great church is all we are looking for, then opportunity will be difficult to find. If making a great name for ourselves is our goal, there will be few spots where the opportunity will appear.

If, however, building the kingdom of God in the lives of people is our purpose, then opportunity is likely to be more abundant. Human need is everywhere. Wherever there are people, there is human need. Wherever there are people, there are lost people. Wherever they wander, lost people are yearning to be found or to find their way. Lost people become opportunities for us to help them and lead to Christ.

If opportunity can be found where human need awaits, then it is all about us, begging to be found. As we open our hearts to human need, our church doors will be sought by the

needy.

If on the other hand we try to pick from the community some select few who can give us prestige or eminence, then opportunity will be discouraging.

Opportunities for servants of God are easier to find than are open doors for eminent churchmen, but this kind of opportunity must be found by men bearing crosses and willing to walk rugged paths. Opportunity is found by men seeking to serve rather than to become identified.

—MILO L. ARNOLD  
*Colorado Springs*

# A Christian Woman's World

## DEATH, BEREAVEMENT, AND CHRISTIAN WOMEN

Death is an inevitable reality of life. Because it touches everyone's life at some time or another, because it's surrounded by grief and emotional stress, it can be for the Christian woman an opportunity to express God's love and compassion.

Unfortunately, unless we know the family well, we tend to shy away from bereaved people. Maybe it's because we don't like the idea of death and the sadness it brings. More likely it's because we don't really know what to do or say.

Joe Bayly has seen three sons die. The title of his book, *The View from a Hearse*, reflects the fact that he's been there! He offers some good advice to Christians wanting to comfort grieving family and friends.

First, he warns that some people face their overwhelming loss by escaping into fantasy. "He is not gone . . . he is in the next room." But he is gone. He'll never live in that house again. He won't mow the lawn on Saturday. Death is final as far as earthly existence is concerned. If the bereaved person seems to be denying this fact by fantasy-escape, we should ever so gently try to strengthen reality in his mind.

Next, Mr. Bayly encourages us not to place an intolerable burden on grieving people by suggesting they try not to cry "for the sake of the children," "because it's not the way a person with your faith should behave," or for any other reason. Tears are good. Expression of grief is therapeutic.

But what if the grieving person accepts the reality of death's separation and is expressing his grief emotionally, what do we say? What can we do?

Bayly observes that sensitivity in the presence of grief usually should make us more silent, more listening. An arm about the shoulder, a firm grip of the hand, a kiss—these gestures communicate exactly what we want to say: "I'm sorry."

Mr. Bayly reminisces, "I was sitting, torn by grief. Someone came and talked to me of God's dealings, of why it happened, of hope beyond the grave. He talked constantly, he said things I knew were true.

"I was unmoved, except to wish he'd go away. He finally did.

"Another came and sat beside me. He didn't talk. He didn't ask leading questions. He just sat beside me for an hour or more, listened when I said something, answered briefly, prayed simply, left.

"I was moved. I was comforted. I hated to see him go."

Other suggestions from *The View from a Hearse*: Don't force your will on a grieving person, even when you think you know best.

Remember that often the full force of death and its resulting loss does not strike immediately, especially when the survivor is surrounded by loving, helping people . . . the loneliness and grief may overwhelm him weeks or even months later. Therefore, balance immediate acts of love and thoughtfulness with continuing ones.

As time passes, do not avoid speaking about the one who has died. Recalling a funny incident or a happy moment usually has a healing rather than a painful effect on the person who still grieves.

Finally, actions are important. A warm casserole delivered just in time for dinner, fresh cookies, an invitation to Sunday supper, a cheerful telephone call . . . all of these acts go beyond mere comfort.

"Time heals grief; love prevents scar tissue from forming."

○ ○ ○

Here's a good and easy Sunday dinner recipe to pop in the oven on your way out the door to Sunday school. It'll be ready when you return from church.

### Chicken-no-peek

1 pkg. wild rice mix  
1 can cream of mushroom soup  
1 can of celery soup  
1 cup cold water  
4 chicken breasts, halved  
1 pkg. dry onion soup mix

Sprinkle rice mix in buttered, oblong baking dish. Mix soups and water; pour over rice mix.

Arrange chicken in dish. Sprinkle with onion soup mix. Cover dish tightly. Bake at 325 degrees for two hours and 30 minutes. Yield: eight servings.

Now that dinner is all taken care of, how about inviting someone home with you? A visitor? A grieving person whose loneliness may be even more profound now months after the death? Remember: Christian fellowship in a Christian home is very Christian . . .



By Aarlie J. Hull  
Seattle

# The "Cry-cry"

I had worked the midnight-to-eight shift at the air base that day and had just gone to bed when the phone rang.

"Missionary, the boy is dead!" The words were spoken by one of our Indian Christians.

The "boy" was a 16-year-old Cocopah who had reaped the results of freely indulging in a variety of intoxicants, including liquor, drugs, and glue sniffing. These had so affected his body that the vital organs had become damaged and failed to function. He had suffered intensely for days as doctors tried desperately to combat the poisons he had poured into his system. Now the struggle was over!

This went through my mind as the voice continued, "The 'cry-cry' began last night. It would be well if you would come about eight o'clock tonight to say words."

To "say words," I knew, meant to have a brief Christian service for the deceased. This was the Indian way. The family would follow the tribal custom of a three-day mourning period, observing all the traditional ritual and singing the death song. Yet they would also allot a brief time for the missionary to invoke the mercy of his God.

That evening the bright desert moon was just peeking over the hills to the east as I drove down the narrow, dusty, canal-bank road. It was mid-December and the 75-degree temperature of the afternoon had dropped to a cool 50 by 7:30 p.m.

As the Ford rounded the last curve and the reservation came dimly into view, a campfire behind the "cry-house" guided me to my destination.

Cars and pickup trucks were parked all along the canal right-of-way and little groups of people were huddled together here and there, silent or speaking in low tones.

I was still several yards from the "cry-house" when I found my way blocked by the congestion of vehicles. Getting out of the car and walking toward the small adobe building ahead, I tried unsuccessfully to recognize the faces emerging and then quickly receding into the shadows as I approached.

I heard someone exclaim, "It's the missionary!" A form suddenly appeared at my side.

"Hello, Mr. Doan. We will be ready soon. Do you want to go on up to the house?"

*Here I am at my first Indian funeral. What do I do now? Their customs are so different and strange to me. I must be faithful to my Christian calling and yet I am here as a guest. I do not want to offend anyone.*

I felt helpless and alone as such thoughts crowded my mind. A silent prayer was lifted from my heart, "Lord, don't let me fail my people now!"

Then I began to recognize some of the people. That man, that woman over there, those children, they come to our Sunday school. There's one of our trustees, some of our teens, and our Sunday school superintendent! I breathed a sigh of relief and another prayer. This time a prayer of thanks!

Suddenly I became aware of the death chant and the mourning cries coming from the open door before us. What is there about it that seems to tear at our heart? The answer struck me. There is no Christ to comfort those who mourn!

The language was unknown to me, a strange tongue crying in its sorrow but finding no comfort. The language was unknown, but the chant spoke to my heart. *They are lost; they are lost; they are lost!*

Our small group of Christians filed through the narrow doorway. All fell silent. We were ready. It was the Christians' time to come before the grieving family.

The room we had entered was small, crowded, and very warm! In the center of the room, lying on the bed he used in life, was the body of the boy. Near the head of the bed sat his mother and the other members of the immediate family. Lining the walls, making a complete circle around the bier, were the mourners.

The boy was now "the one who had departed." His name could not be mentioned lest the bad spirits hear it and ruin his spirit's chance for a new life in "the land over the mountains."

He was wrapped in a blanket shroud with his face covered by a brightly colored scarf. Around him lay the "gifts"—shoes, clothing, a guitar, a hat, everything a boy would want. Everything was new and all was to be consumed by the flame that would finally carry his mortal remains to the wind and the earth as the new day dawned!

We sang two hymns and I stepped forward to quote the scriptures, "The Lord is my shepherd . . ." and, "Let not your hearts be trou-

bled . . ." An attempt was made to put into a few brief sentences the Christian message for the living. A prayer was said by one of our men in the Cocopah language. "Amen."

As suddenly as it had ceased the chant was taken up again. A lament was raised by the grieving

mother, and the Christians' part in the "cry-cry" was over.

Tomorrow, at the rising of the sun, as a new day begins, the cremation ceremony will take place. Three days and three nights and the time of mourning is over. But is it? □

# YOU'RE FORGIVEN

By Pauline Spray, *Traverse City, Mich.*

**T**he disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world," said Gladstone.

Thousands of people are running to doctors more often than necessary. Many are wasting the physicians' time and patience, to say nothing of their own resources. If these people would get rid of their guilty consciences, their illnesses would vanish also.

"O Lord, if You'll let me live through the night, I'll make it right tomorrow," Joyce prayed. And true to her word, she called the parsonage the next day.

"Why do you want to see the preacher?" her husband asked.

"I want to talk to him about something," she replied, hurrying out of the house.

My husband met her at the door and invited her into the living room.

"I took some money from the bank," she gasped, almost before she was seated. "I used to work there. Howard and I were hard up and the devil said a little extra money would help. So I took it. Oh, I don't know exactly how much. First, I took \$10.00. Then, \$20.00. I just kept taking some along. I probably took about \$200 altogether. What do I do now? Will I have to go to jail?"

For Joyce (a pseudonym) the past two years had been endless misery. Having been raised in a Christian home, she knew right from wrong. Living with a guilty conscience was more than she could endure.

Shortly after her dismissal from the bank, Joyce became ill. The doctors

did their best to uncover the cause of her illness when she was taken to the hospital on the verge of a nervous breakdown. A psychiatrist was called in, but Joyce refused to cooperate with him. A tumor on the brain was suspected, but tests disproved its existence.

In time, Joyce gradually improved. Then she became pregnant, but her elation over the prospect of having a much coveted baby girl did not calm her inward uneasiness.

At last she found her way back to God during a revival meeting. The Lord graciously forgave her sins, but He reminded her that, since she had broken the laws of the land, she must make restitution.

Her inner struggle began in earnest. What if she had to go to prison? How could she leave her children? Tell her husband? What would he say? Would he stop loving her? The president of the bank?

Her mind swirled tumultuously. Her heart beat uncontrollably. When she closed her eyes, the money she had taken loomed before her and she could not sleep.

Joyce knew she would go to hell unless she made her wrong right. But she wanted to go to heaven. Her dear father was there and she longed to be reunited with him someday.

"O Lord, if You'll let me live through the night, I'll make it right tomorrow," she prayed.

So there in our living room she made her confession, and we promised to contact the president of the bank and arrange a meeting the next day.

Monday morning found the six of us—the official, Joyce, Howard, their baby girl, hastily wrapped in a blanket, my husband, and me—in the church office. Howard, called home from work, had heard his wife's story for the first time on the way to the church and was still in a state of shock.

Greetings exchanged, my husband explained to the banker that Joyce had something to say to him.

Again she wasted no time. "I wasn't a Christian," she confessed. "The other day the Lord forgave me. I want to make this right."

After listening thoughtfully to her story, her former employer said, "Of course I knew something was wrong, but I couldn't put my finger on you. You remember you were discharged? And then there were the checks. However, they were taken care of in time."

"How can I pay it back? I'll get a job. I'll scrub floors."

"We'll go along with any arrangements you want to make," the bank president said magnanimously. "Go over your budget and see what you can work out. You'll probably want to pay it back by the month, won't you?"

"We'll take care of it," promised Howard.

"You've been very noble in doing this, Joyce, and you'll feel better on the inside." The banker rose, stepped forward, extended his hand, and said, "Joyce, you're forgiven."

"You're forgiven!" Could any words sound sweeter?

Later, Joyce said, "I felt like throwing my arms around his neck and hugging him." For the first time in many months, she experienced an inner peace. Her guilt vanished. It was an indescribably wonderful feeling.

"I'm getting my bonus next month," said Howard. "I'll pay it back with that."

And he did. Today Joyce, freed from her guilt and condemnation, is the picture of health. □

# INSIGHTS:



## THE PSYCHOLOGIST'S PAGE

James Dobson, Ph.D., U.S.C. School of Medicine

# Q

*Would you comment on the impact of the Women's Liberation Movement which is making itself felt throughout our society? What effect is it likely to have on the American family, and particularly on our children?*

Mrs. S. D.

**A** here is an element of truth to be found in most sweeping social developments, and the Women's Liberation Movement is no exception. Who can deny that women have been exploited and demeaned as commercial sex objects (in the *Playboy* manner)? Likewise, women have often been denied equal pay for equal work and fairness in competitive employment practices.

However, these and similar wrongs are now being used to justify an anti-Christian philosophy which threatens to undermine the most basic cornerstone in our society: the family.

In fact, there is within the message of the Women's Liberation Movement all of the ingredients necessary to destroy the American home, thereby shattering the nation itself. Let me comment on three issues supported vigorously by WLM which I view as particularly dangerous and contradictory to Christian teaching.

1. *Being a mother and a homemaker is unrewarding and demeaning to a woman, and government-sponsored child-care centers should be available to free her from the home.*

I recently attended an international conference in Miami, Fla., where many of the world's experts in child development were invited to speak. One after another, they presented evidence which emphasized the critical importance of the mother-child relationship during the early years in the home.

There was broad agreement that a child's intelligence, emotional development, and physical well-being depend largely on the quality of that vital interaction between him and his mother.

The final spokesman at the conference, an atheist by his own admission, stated that the material responsibility is so significant that the future of a nation actually depends on its view of women!

How foolish it seems, therefore, to suggest that this delicate role of loving, disciplining, teaching, and guiding our youngsters should be turned over to employees of the state who will be asked to handle *groups* of children!

In my view, the creation of nationwide child-care centers (in situations which do not require them) would be disastrous for the wide-eyed little fellows who will wave good-bye to Mommie each morning.

2. *The differences between men and women should be minimized, whether in work, play, or fashion.*

The trend toward the blending of masculine and feminine roles is called "unisex," and it is well-engrained in America at this time. Women smoke cigars and wear pants. Men splash on perfume and don jewelry. There is little sexual identity seen in their hair length, manner, interests, or occupations, and the trend is ever more in this direction.

Such similarity between men and women causes great confusion in the minds of children with regard to their own sex-role identity. They have no distinct models to imitate and are left to grope for the appropriate behavior and attitudes.

There can be little doubt that this blurring of roles is contributing to the homosexual epidemic and related sexual confusion which we now face.

Historically, unisex attitudes have preceded

*(Continued on page 18)*

Questions relating to home and children may be addressed to Dr. Dobson in care of the *Herald of Holiness*. Dr. Dobson's book, *Dare to Discipline*, may be ordered from the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

# editorially SPEAKING

By W. T. PURKISER

## *New Interest in the Second Coming*

The personal return of Christ to this world is the subject of new interest these days.

Much less was said on this theme in the years after World War II, at least in the Church. The major apocalyptic voices then were those of scientists, educators, statesmen, military leaders, and newsmen.

The last four or five years has seen a definite change in this regard. Once again the Church is showing increasing interest in her "blessed hope."

This is evident in the spate of new books on the Second Coming. It is somewhat surprising to note the very real interest of young people—both "street" and "straight"—in prophecy.

The watershed event which served to arouse a new concern for Christ's coming would probably be June 7, 1967, when Israeli armored columns surrounded the "old city" of Jerusalem and brought it under Jewish control.

Since 1948, students of Bible prophecy had been impressed by the rise of the State of Israel and the return of many European Jews to Palestine in what one of them called "the greatest homecoming in history." But for 19 years the condition of Jerusalem remained a discordant note in the theme.

Then almost without warning, the Six-Day War broke out. Jerusalem became a united city under Jewish sovereignty. The prediction of Jesus in Luke 21:24 came into sudden focus: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Then just last summer, the Jerusalem Conference on Bible Prophecy drew hundreds of ministers, theologians, and laymen to Israel for intensive study of the shape of things to come in relation to Christ's return.

**W**e can honestly rejoice that this new interest has come to the fore. True Christians will always "love his appearing" and be concerned to get as many ready for it as possible.

Two features in some of the material we are reading these days are disturbing.

One of them is the tendency to postdate the return of Christ to receive His own until after a

number of clearly identifiable political events take place in the future. This is in effect to say, "Christ is coming—but not until after Antichrist appears, the Roman Empire is revived, the Temple in Jerusalem is rebuilt, and the Great Tribulation has run its course for three and a half or even seven years."

Granted that political and international affairs may change rapidly, this is still to say that Christ will not come again for some years or even decades.

This line of speculation takes all evangelistic impact out of the New Testament teaching concerning the return of Christ. It subtly but really undercuts the entire biblical emphasis on the nearness of our Lord's coming.

To teach that historical developments such as these must take place before Christ comes is to add a "but" to His words that is not there: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13)—"But it will not be until after you see the Antichrist arise, the Temple rebuilt, the Roman Empire revived, and the Great Tribulation begun."

What happens when this is taught is that an allegorized version of Daniel and Revelation is superimposed on the plain, literal statements of the Gospels and Epistles. The statements in the Gospels and Epistles are interpreted in the light of the symbolism of Daniel and Revelation rather than the reverse.

Recognizing clearly that devout and scholarly men differ at this point, it seems to me that preaching and teaching about the return of Christ must begin with its imminence—Jesus could come today, and I must live in constant readiness for His return.

**A**nother disturbing note is the suggestion, stated or implied, that there will be millions of persons saved after Christ comes for His Church.

This "second chance" theory is based almost entirely on Revelation 7:14. John's vision of the redeemed in heaven—"a great multitude, which no man could number, of all nations, and kindreds and people, and tongues"—is claimed to be a vision of people converted after Christ comes again.

It was a true understanding of the context that led the translators of the King James Version to

*We are commanded to "occupy until" Christ comes. This means we must plan our lives and work as if we would live out the normal span of human existence on this earth. But we are also commanded to "be ready," for we know not the day nor the hour of our Lord's return. We dare not allow uncertainty as to the day and hour to become certainty that it cannot be soon.*

leave out the definite article that identifies an abstract Greek noun. The "great tribulation" of which Revelation 7:14 speaks is the "much tribulation" through which all of us "enter into the kingdom of God" (Acts 14:22).

Again, the words of Jesus seem as clear as language can be. When the Bridegroom comes, though it be at the midnight hour, "they that were ready went in with him to the marriage: and the door was shut."

The response of the Bridegroom to those who came later and knocked was conclusive: "Verily I say unto you, I know you not" (Matthew 25:10-12).

It is really amazing that any would suppose that those who reject the blood of Christ for their salvation can be saved by the blood of their own martyrdom.

John Wesley White has put it incisively: "Looking for loopholes for unbelief and prodigal living, as man is always prone to do, many at this point ask: Is it not possible for me to reject Jesus Christ as Saviour and Lord here and now, as I have opportunity to repent, and then be saved during that period of 'great tribulation' to which Jesus referred, after the rapture of the Church to heaven?"

"I do not believe so. For the Gospel preached during those terrible times will be to those who have never heard. Those who have heard and rejected Christ as Saviour and Lord will fall into the category of St. Paul's description in II Thessalonians 2:9-11."

The teaching and preaching of Christ's second coming is an intensely practical matter. It ought never to be dissolved into a haze of human speculation and wishful thinking.

We are commanded to "occupy until" Christ comes. This means we must plan our lives and our work as if we would live out the normal span of human existence on this earth.

But we are also commanded to "be ready," for we know not the day nor the hour of our Lord's return. We dare not allow uncertainty as to the day and hour to become certainty that it cannot be soon.

As we study the signs and look for the coming of Christ, let's be sure we keep the emphasis where the New Testament does—on the nearness and finality of His coming again.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Revelation 22:20). □

## *As It Ought to Be*

Nothing is more revealing of the mood of our day than the demand to "tell it like it is"—poor grammar and all.

In many ways, it is a proper request. There is no futility greater than living in a dream world.

But one man reacted to this current fad phrase. He said, "Don't tell it to me like it is. I know how it is. Tell it as it ought to be."

If a person doesn't know how it is, he ought to be told. But what the world needs just now is a host of people who can not only tell it as it is but tell it as it ought to be.

*What is* is only part of the whole. It is important, to be sure. It is the place from which we must start. But there is always the temptation to accept *what is* as *what ought to be*. When this happens, we muddle around in circles.

For while *what is* gives us our starting point, *what ought to be* gives us our goal. The individual or the church that starts the journey without a sure sense of destination is doomed to be not a pilgrim but a tramp.

One of the great strengths of the Christian faith is the way in which it holds together the real and the ideal.

No one saw it as it is and told it as it is with greater truth and honesty than Jesus. No one was ever as free of sham and "face" as He.

At the same time, no one ever gave mankind a clearer picture of what ought to be than Jesus did. The two things about Him that made the greatest impact on His disciples were His unqualified demand for genuineness and His undefeatable love.

The "ought" Jesus holds before us has two elements. It presents a reachable standard. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). It also presents a lifetime goal. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

There is great power in this "ought." It sets before us a goal worthy of all our effort. It puts direction and purpose in life. We need to know and tell it as it is. We also need to know and tell it as it ought to be. □

# GENERATION 3 MISSIONARY

## Dennis Schmelzenbach

(Republic of South Africa North)  
on "The General Budget Dollar"

There is hardly anytime in my life when I feel more responsible in expressing my gratitude, and less capable of doing so, than when the opportunity comes to thank Nazarenes at home for their support . . . particularly their financial support. As a third-generation Nazarene missionary newly appointed to the field, I realize that for practically all my life I have been dependent upon the Church of the Nazarene for my support, as a child of a missionary, and now as a missionary.

In speaking of the General Budget dollar I could branch into many directions and thank you for the part you have played in building the many facets of the missionary church. The General Budget is the lifeline of the mission field. But this is quite vast and



does not clearly indicate my personal appreciation to you who have given to support my family and me. I remember quite clearly the first salary check I received from the Department of

World Missions, and the feeling of responsibility that accompanied it. I thought of the individual persons, even back in the little church I pastored, who had sacrificed to make this check a reality. I think of the first salary check received by my grandfather a few miles away from where we are now, and my heart is thrilled as I realize how much God has blessed the Church of the Nazarene because the people have been obedient to the will of God.

I know that you have not given in order to expressly receive thanks from me, but because you have followed the leadership of the Holy Spirit. Yet, with all heartfelt gratitude, we too say thank you, and in the words of Paul: "My God shall supply all your need according to his riches in glory by Christ Jesus."

**Your Easter Offering  
is part of the  
General Budget.  
Pray about your part  
in the April 2  
offering of \$3,000,000  
for world evangelism**

## INSIGHTS:

(Continued from page 15)

the disintegration of societies which drifted in that direction. Dr. Charles Winick, professor of anthropology at City University of New York, studied 2,000 different cultures, and found 55 which were characterized by sexual ambiguity. Not one has survived. Dr. Winick feels America's future is at stake in this issue, and I am inclined to agree.

3. *Abortions should be available to women wishing to terminate pregnancy for any reason.*

Christians might debate the morality of abortions which are conducted for reasons of incest, rape, or therapeutic considerations. However, the killing of an unborn child at the mere whim of its mother is vastly more offensive.

As the law now reads in many states, a fetus is fair game for destruction as long as he is in his mother's womb. Should he be born alive, which has happened, the physician is duty-bound to mobilize every resource to save him.

In my view, this kind of "retrospective birth control" cheapens the value of human life and

denigrates the society which would sanction it. Yet the Women's Liberation Movement has vigorously demanded this dubious "freedom" for America's childbearing population.

There are other troubling aspects of the Women's Liberation Movement, such as the resentment created between husbands and wives. What better way is there to splinter the family than to foment conflict and competition within the home? It should be remembered that the family is the basic social unit which supports our entire way of life; *anything* that tampers with its stability must be considered dangerous to the nation itself.

God has clearly ordained us for specific masculine and feminine roles which cannot be ignored without painful consequences. According to His plan, men and women are equal but not equivalent! That is, they have equal human worth but are designed for distinctly different responsibilities. It is my prayer that America will not abandon that divinely inspired purpose at this delicate point in its history.

## District Assembly Schedule

### Samuel Young

Northwest	April 19-20
British Isles North	May 8-9
British Isles South	May 13-15
West Texas	May 24-25
San Antonio	May 31—June 1
Dakota	July 6-7
Chicago Central	July 13-14
Northwest Oklahoma	July 19-20
Southwest Indiana	July 27-28
South Carolina	August 9-10
Northwestern Illinois	August 17-18
North Arkansas	August 23-24
Southwest Oklahoma	September 7-8

### V. H. Lewis

Mississippi	May 4-5
Alabama	May 10-11
Florida	May 15-16
New Mexico	May 24-25
Spanish East	May 29-30
Eastern Kentucky	July 5-6
Eastern Michigan	July 12-13
Central Ohio	July 19-21
Akron	August 3-4
Dallas	August 10-11
Northwest Indiana	August 17-18
Wisconsin	August 24-25
Georgia	September 7-8

### George Coulter

New York	April 14-15
Central California	April 28-29
Nevada-Utah	May 4-5
Canada West	May 18-19
Rocky Mountain	May 26-27
Colorado	July 6-7
Oregon Pacific	July 12-13
Northern California	July 19-20
Houston	July 26-27
Iowa	August 9-11
Kentucky	August 15-16
North Carolina	August 23-24

### Edward Lawlor

Central Latin-American	April 13-14
Washington Pacific	April 19-20
Canada Pacific	April 28-29
Idaho-Oregon	May 11-12
Alaska	May 18-19
Maine	May 31—June 1
Northeast Oklahoma	July 5-6
Northwestern Ohio	July 12-13
Southwestern Ohio	July 19-20
Illinois	July 26-28
Kansas	August 9-10
Louisiana	August 16-17
South Arkansas	August 23-24
Southeast Oklahoma	September 7-8

### Eugene L. Stowe

Washington	April 26-27
Philadelphia	May 3-4
Southern California	May 17-19
Arizona	May 25-26
Nebraska	June 1-2
New England	June 30—July 1
Michigan	July 12-13
Northeastern Indiana	July 21-22
East Tennessee	July 27-28
Indianapolis	August 9-10
West Virginia	August 16-17
Kansas City	August 22-23
Tennessee	September 1-2

### Orville W. Jenkins

Hawaii	April 20-21
Sacramento	April 28-29
Western Latin-American	May 3-4
Los Angeles	May 19-20
American Indian	May 25-26
Canada Central	July 6-7
Upstate New York	July 11-12
Canada Atlantic	July 20-21
Pittsburgh	July 27-28
Virginia	August 10-11
Missouri	August 17-18
Minnesota	August 24-25
Joplin	September 6-7

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. Leon Martin has been recommended at a meeting of the district advisory board of the Dallas District. Rev. Leon Martin may be contacted at 1401 E. Pecan, Sherman, Tex. 75090.—E. L. Cornelison, Dallas district superintendent.

Rev. William Elkins, Heaberlin Road, Wurtland, Ky. 41144, has entered the evangelistic field and is a commissioned evangelist on the Eastern Kentucky District.—Lawrence B. Hicks, Eastern Kentucky district superintendent.

Al and Beverly Wood, singers and musicians, are entering the field of song evangelism. Contact them at 105 Church St., Fairfax, Ala. 36854.—Reeford L. Chaney, Alabama district superintendent.

### EVANGELISTS' OPEN DATES

Robert Emsley, 432 Eden St., Buffalo, N.Y. 14220, has open May 9-14 between Oklahoma and Pennsylvania.



### INTERPRETING CHRISTIAN HOLINESS

By W. T. Purkiser



The purpose of this little volume is to explain the theory and practice of holiness in some of its biblical, historical, theological, psychological, and sociological aspects. Dr. Purkiser's clean, concise presentation can help much in giving you a fuller understanding of the truths of a cardinal doctrine of the church. 70 pages.

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### A RIGHT CONCEPTION OF SIN

By Richard S. Taylor



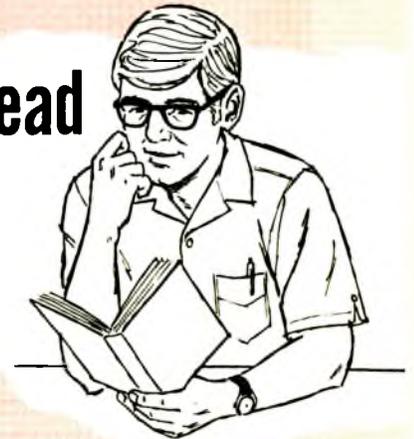
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## Good Books to Read

with your lessons during April and May  
"Studies in Christian Holiness"



### STUDIES IN BIBLICAL HOLINESS

By Donald S. Metz



A superior study by an able scholar whose research has been of exceptional depth. The accent is on the biblical basis for the doctrine of holiness. Dr. Metz works from the thesis that an adequate concept of the holiness of God is fundamental for a proper understanding of holiness. 284 pages.

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## SUPERINTENDENTS FACE ISSUES

The 1972 Superintendents' Conference was held at Holiday Inn Towers in Kansas City, Kans., January 19-20. Except for overseas superintendents, only two district superintendents were absent from this annual conclave.

General Superintendent Edward Lawlor was the program chairman and fashioned the conference about the theme "Facing Issues—Finding Answers." The messages and panel discussions investigated and expounded various related subjects.

General Superintendent Samuel Young gave the keynote message, entitled "The Perspective of the Years." In it he stressed the necessity of facing responsibility.

Dr. Young's message was a call to take the "way of the Cross." He said, "The reason we do not experience the resurrection joy is that we too often shun the burden and 'death' of the Cross."



*Theme banner prominently placed behind head table at opening banquet*

Other general superintendents stressed the importance of communicating "our distinctive message and ministry" into the seventies, and of finding methods to reach the masses with the gospel, and the promotion of holiness evangelism.

Panelists discussed the church's use of holiness terminology. They expressed the need of communicating the message by clearer definition and illustration.

Panelists also discussed glossalalia

and "Neo-Pentecostalism," holiness preaching and witnessing, contemporary music and the church, and methods of evangelism.

The superintendents assembled to share their concerns and faith relating to the issues faced by the church in the seventies. They left the conference with confidence that the Holy Spirit will give wisdom and power to discover and implement answers. □

*New district superintendents and wives were introduced*



*General and district superintendents converse*



## CAPE TOWN GOSPEL CRUSADE

Song Evangelist James T. Bohi sang at the first gospel crusade in Cape Town, Republic of South Africa, on January 7-9. The meetings were sponsored by the Coloured churches.

Mr. Bohi used a 60-voice choir from the local churches.

Rev. Bruce Taylor, district superintendent of the South African European District, preached in the three-day crusade. One hundred people responded to the altar invitations.

A few days prior to the gospel cru-

sade, the annual Cape Town (seven-day) camp meeting was held. A rec-

ord Sunday attendance saw almost 1,000 people present. □

*Song Evangelist James Bohi sings in overseas crusades*



## DR. AND MRS. HARDY C. POWERS CELEBRATE GOLDEN ANNIVERSARY



*Dr. and Mrs. Hardy C. Powers*

Dr. and Mrs. Hardy C. Powers were honored by their children and grandchildren on the occasion of their fiftieth wedding anniversary, January 19. A reception was held in the Osage Room of the Holiday Inn Downtown Towers, Kansas City, Kans., from three to five in the afternoon. Over 300 guests were hosted.

A "Memory Book" was presented to the couple with messages and greetings from friends all over the world. Many cards, a money tree, and other gifts were received.

Dr. and Mrs. Powers began their ministry in the Church of the Nazarene in the state of California. They later moved to Iowa, where Dr. Powers pastored Council Bluffs First

Church for six years, after which he was elected district superintendent of the Iowa District. He served this office for eight years.

In 1944, at the age of 44, Dr. Powers was elected to the general superintendency of the denomination. He served in this capacity for six quadrenniums—24 years. At the General Assembly, June, 1968, he became general superintendent emeritus.

Dr. and Mrs. Powers now travel extensively holding revivals, camp meetings, and special services.

Their five children and 17 grandchildren serve actively in Nazarene churches throughout the United States. □

*Five district superintendents received General Electric cassette recorders during the Superintendents' Conference in recognition that their districts were 1971 "Herald" winners. The gifts were presented by Dr. W. T. Purkiser, editor in chief of the "Herald of Holiness." From left to right: (front row) James E. Hunton, Philadelphia; L. S. Oliver, Illinois; Hoyle C. Thomas, Nebraska; (back row) Otto Stucki, South Carolina; W. T. Purkiser, editor; and J. Wilmer Lambert, Dakota. Smaller cassettes were presented to all campaign managers whose districts reached or exceeded 100 percent of their goals. District campaign managers from the five winning districts were sent \$100 gift certificates from the Nazarene Publishing House.*



## JOHN B. NIELSON TAKES K.C. POST

John B. Nielson became editor of adult publications in the Department of Church Schools, January 1. He follows Earl Wolf, who was elected executive director of Christian Service Training and Stewardship.



*John B. Nielson* John comes to the staff from his position as professor of religion at Mount Vernon Nazarene College, Mount Vernon, Ohio. He is a graduate of Eastern Nazarene College, A.B., Th.B.; Nazarene Theological Seminary, M.Div.; Brown University, M.A. He has done further graduate studies at Boston University and the University of Vermont.

For 24 years John pastored churches in Vermont, Maine, Kansas, Rhode Island, and Massachusetts. In 1965 he was sent by the general church to found the European Bible College; he served as its first principal in Schaffhausen, Switzerland, until 1969.

Mr. Nielson's work is not new to readers in the Church of the Nazarene. His book, *En Christo*, was published by Beacon Hill Press in 1960. He is the author of the expositions of Philemon in *Beacon Bible Commentary*, 1965. His popular expositions, "God Acting Through His Church" appeared in *Adult Bible Student* and *Adult Bible Teacher* in the spring of 1970.

Rev. and Mrs. John Nielson have three sons: John and Merritt are pastors; Bill is a student at Nazarene Theological Seminary, Kansas City. The daughter, Patricia, is a teacher of second grade in Ohio. The Nielsons expect to make their home in Kansas City after March 15. □



"Showers of Blessing"  
PROGRAM SCHEDULE

Dr. William Fisher

March 5—"The Devil Made Me Do It"  
March 12—"Heart Transplants Can Be Successful"

## PLAQUES PRESENTED FOR LONG-TERM SERVICE

"Grateful Appreciation" plaques were presented to two laymen, Mr. Harlan Heinmiller and Mr. Kenneth I. Olsen, at the Department of Ministerial Benevolence luncheon, January 17, by Dr. Dean Wessels, executive secretary, Department of Ministerial Benevolence. Mr. Heinmiller, of Detroit, has served 20 consecutive years; and Mr. Olsen, of New Market, Ontario, Canada, has served 16 consecutive years as a member of the Department of Ministerial Benevolence of the General Board.

During the meeting, announcement was made that 510 retired el-



Left to right: Dr. Wessels, Mr. Heinmiller, and Mr. Olsen

ders and elders' widows had made application and have been placed on the "Basic" pension list. Benevolence assistance is now given through more than 1,000 checks going out from the office each month.

Dr. Wessels reported to the General Board that the Department of Ministerial Benevolence has the largest payroll numerically of any organization or institution in the church. □

## GENERAL BOARD RECOMMENDS WORLD MISSIONS REPRESENTATION

In accepting the report of the Missionary Study Commission, the General Board took steps toward making the Church of the Nazarene more truly international.

The Missionary Study Commission was authorized by the 1968 General Assembly to survey the administration of overseas missionary activities

of the church.

Dr. Harvey S. Galloway, district superintendent of the Central Ohio District and member of the General Board, served as chairman. President Mark R. Moore of Trevecca Nazarene College, Nashville, was secretary.

The commission stated its opinion

that "the church is at a turning point in its work of missions at home and abroad. This is occasioned by the fast-moving and critical world developments of our day.



H. S. Galloway Mark R. Moore

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Dress up your present supply with attractive vinyl covers! It's an inexpensive way to prolong their service. Warm red color complements the maroon binding; "Praise and Worship" gold imprint on front is same style as on hymnal. Fits snug to give maximum support to book itself.

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"The rise of nationalism with the corresponding shift of colonialism, the clamor of men of every race and culture and of differing systems of government and of different states of development to be heard and to have a voice in the determination of their own destiny cannot be ignored.

"We recognize that the gospel has too often been thought of as a white man's religion. However, our conviction is that the message of Christ is for all races and people."

An orderly plan for the development of missionary districts to full district status was outlined. Four steps were established, classifying districts as:

1. Pioneer, with missionary superintendents;
2. National-mission, with a national district superintendent, based on ability for district self-government

and suitable financial support for same;

3. Mission, with General Assembly representation, when 50 percent self-support is reached; and

4. Regular, with full district self-support.

Special emphasis is to be given to selection of missionaries from among candidates from all world areas.

The commission also called for enlargement of the church's concept of modern missions, "emphasizing the shift from paternalism to partnership and presenting a balance of the whole range of need from pioneer missions to the modern urban setting for evangelism and church planting."

Final action on the report and supporting legislation will be taken at the General Assembly in Miami Beach, Fla., June 18-23, 1972. □

#### MOVING MINISTERS

Oscar H. Eller from Roswell (N.M.) Central to Artesia, N.M.

J. W. Frazier from Pampa, Tex., to Tulsa Valley View.

Carle E. Greek from Selma (Ind.) Harris Chapel to Auburn, Ind.

Henry Green from Bonham, Tex., to McKinney, Tex.

Richard D. Guizar from Nazareth, Pa., to Williamsport, Pa.

Richard J. Hayes from Butler, Pa., to Tucson (Ariz.) Catalina Vista.

D. L. Huffman from Dexter (Mo.) First to Brookhaven, Miss.

Billy W. Johnson from Highland Heights (Ky.) Trinity to Manchester (Ohio) First.

Merle Manselle from Eagle River, Wis., to Clarkson, Ky.

Gerald Moody, evangelist, from New Haven, Ind., to Minot (N.D.) Southside.

Eugene Myers from St. Louis Lemay as assistant pastor to Redford, Mo., as pastor.

M. H. Stocks from Lexington, Ky., to Cincinnati First.

R. J. Wiens from Fostoria, Ohio, to Boise (Idaho) First.

#### MOVING MISSIONARIES

Rev. and Mrs. Thomas Ainscough, Donato Alvarez 884, Buenos Aires, Argentina, South America.

Dr. and Mrs. John Anderson, Washim, Akola District, Maharashtra, India.

Miss Elva Bates, 2203 2nd Ave. West, Prince Albert, Saskatchewan, Canada.

Rev. and Mrs. Daniel Brewer, 256 S. Washington, Gettysburg, Pa. 17325.

Rev. and Mrs. Howard Conrad, c/o T. J. Murray, Rte. 1, Tahoka, Tex. 79373.

Dr. and Mrs. Charles Gailey, P.O. Box 121, Siteki, Swaziland, Southern Africa.

Rev. and Mrs. Roger Gastineau, Box 181, Kitwe, Zambia, Africa.

Miss Brenda Gould, Universite Laval, Pavillon Parent, Box 3679, Quebec 10, P.Q., Canada.

Rev. and Mrs. Paul Hetrick, Sr., 369 Newport Ave., Quincy, Mass.

Miss Avinell McNabb, c/o Tom Hermon, 6902 Briarwood Dr., Little Rock, Ark. 72205.

Miss Evelyn Mewes, Manjacaze, Via Lourenco Marques, Mozambique, Africa.

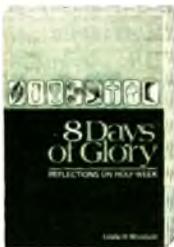
Mr. and Mrs. William Moon, Box 14, Manzini, Swaziland, Southern Africa.

Miss Bertha Parker, c/o Mrs. Dora Husveg, 2805 Main Street, Penticton, British Columbia, Canada.

## BOOK CORNER

### EIGHT DAYS OF GLORY

By Leslie H. Woodson. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 134 pages, paper, \$1.95.



Beginning with Palm Sunday morning and ending with Easter Sunday evening, this book is brimful of the best in "reflections on holy week," as it is subtitled.

Dr. Leslie H. Woodson takes us day by day and hour by hour (in some cases) through the week that was—and still is—and always will be—history's greatest moment.

Each day is a chapter, filling the 134 pages with pointed material and rich devotion and face-to-face evaluation of the facts.

From Palm "Sunday: A Welcome That Made God Cry" through "Monday: A Religion That Made God Angry," and "Friday: The Morning When the State Deserted God," and onward to Easter "Sunday: The Day When Death Died"—it is difficult to put the book aside, so filled it is with fresh, good things.

This book excels other Holy Week publications in several significant areas, not the least of which is that the author deals with sometimes dif-

ficult texts. And he does this with a warmhearted, yet scholarly, approach. Often he will evaluate several positions, both current and historical, and bring forth not only logic and reason, but scriptural harmony and deep devotion to the Word.

You will especially delight in reading his account of Mary's anointing the feet of our Lord in the chapter entitled: "Wednesday: The Day God Rested."

You will read carefully and thoughtfully his fine portrayal of Judas in the garden as he kissed the Master.

Your blood will begin to boil a bit when you come to the place where the author discusses the trial of Jesus, noting that "history has long since labeled that ecclesiastical farce as an example of blatant injustice and open illegality."

And you will weep for Peter "man-sized tears" when you read of his denial—and when you see the difference in his repentance and that of Judas.

And more than once you will cover the account of the releasing of Barabbas and the condemnation of Jesus.

Perhaps the paragraph of the agonies of crucifixion pain is the most arresting. And surely the pages on the joys of resurrection are the most thrilling.

For \$1.95 you get a mighty small dab of groceries—but here you will get food for mind and soul that will last a lifetime! And you can share it with others after you devour it yourself! Serve yourself now!—FLETCHER SPRUCE.

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**THE CHURCH:  
ITS NATURE AND MISSION\***

**Rev. Paul Martin—Nazarene Evangelist . . .**  
**STUDIES ON THE SPIRIT-FILLED LIFE\***

\*Topics, by Nazarene writers, which our senior highs will be studying THIS spring quarter. If SENIOR HIGH INSIGHTS have not yet been ordered for your pupils, AIRMAIL your requests TODAY. Only 20c each, per quarter.

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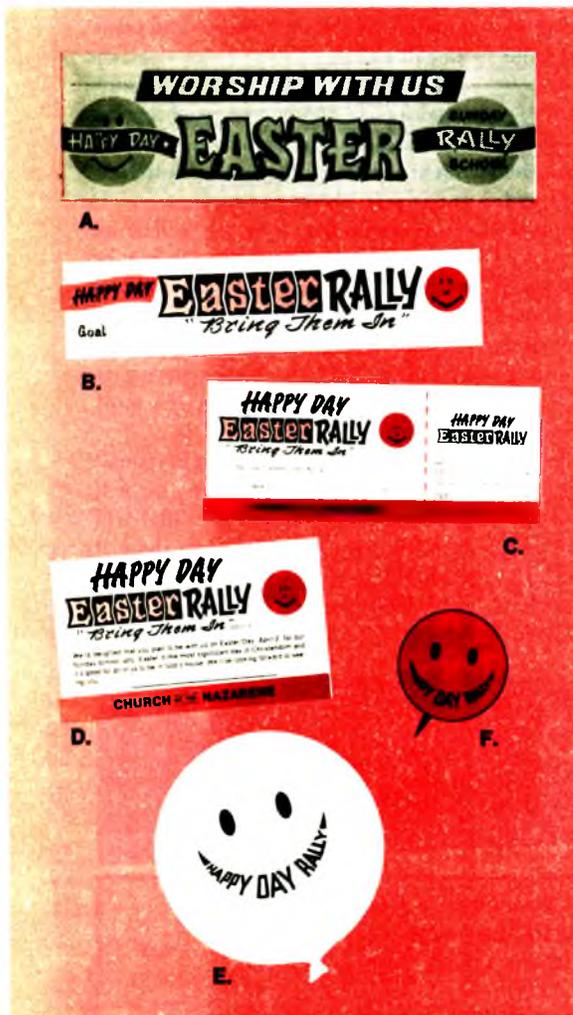
# HAPPY DAY Easter RALLY

# BRING THEM IN

for the

# GREATEST SUNDAY SCHOOL ATTENDANCE (April 2)

in the history of the Church of the Nazarene



## A. INVITATION BANNER

Extend a warm, friendly "Worship with Us" invitation to the entire community. Silk-screened in two colors on a heavy, 3 x 10-foot canvas. You'll want one to display on the lawn of your church, or in large inside area several weeks before Easter. **SIX-720** **\$6.95**

UX-400 **WOODEN FRAME** for mounting above banner, hardware included **\$5.25**

## B. EASTER RALLY STREAMER

An eye-catching, two-color display challenging each member to "Bring Them In" and make Easter Sunday a "Happy Day" with a record-breaking attendance. Space provided for filling in Easter Rally goal and attaching sign-up stub. 5¼ x 28". Suggested quantity: One for each classroom, dept., and school.

SI-721 Pack of 6 for 75c; 5 pkgs. for \$3.75; 10 pkgs. for \$7.50

## C. SIGN-UP CARD

Be assured of a record attendance by signing up members and friends equal to twice your goal. Card designed so when separated along perforated line everyone has a colorful reminder of the "Happy Day" Easter Rally; the Sunday school has the tab with name, address, and phone number for that important follow-up. Stub side punched for attaching to class streamers. 3½ x 9" Suggested quantity: two times enrollment.

SC-722 Pack of 50 for 75c; 5 pkgs. for \$3.75; 10 pkgs. for \$7.50

## D. FOLLOW-UP CARD

Help "Bring Them In" by reminding all who signed up to "Worship with Us" in a great Easter Rally. Suitable for mailing or personal distribution. Matches sign-up card. 3½ x 6". Suggested quantity: at least two times your goal or enrollment.

SC-723 Pack of 50 for 65c; 5 pkgs. for \$3.25; 10 pkgs. for \$6.50

## E. "HAPPY DAY" BALLOON

Has many attention-getting uses! Give to boys and girls when they sign up, bring a friend, or for being present Easter Sunday. Assorted colors with matching "Happy Day Rally" design. Round. Suggested quantity; enough to create an atmosphere of excitement!

AW-723 Package of 50 for \$2.50; 2 pkgs. for \$5.00

## F. "HAPPY DAY" BUTTON PIN

A great conversation piece that can easily lead to an invitation to attend church Easter Sunday. Yellow pin has happy face design with "Happy Day Rally" imprint. 1" diameter. Suggested quantity: one for every member to wear during March.

PI-724 Package of 50 for \$1.50; 5 pkgs. for \$7.50

## IMPORTANT:

Local plans should be completed and ready to present to workers by mid-February. Materials should be ordered no later than February 29.

**A Record Attendance—Your Opportunity to Reach Out and Touch Needy Souls**

NOTE: For supplemental WELCOME SUPPLIES, RECOGNITION AWARDS, and SOUL-WINNING ITEMS, consult your "Church Office Copy" of our 1972 "Master Buying Guide" or special Easter-time flyer.

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## 33 NEW MISSIONARIES APPOINTED

The General Board of the Church of the Nazarene appointed 33 new missionaries in January to overseas world missions districts. The candidates met with the Department of World Missions and the Board of General Superintendents for interviews before receiving their assignments.

After their appointments, the new

missionaries met for "mini-prep," a full day of intensive sessions, at Nazarene Theological Seminary. The sessions covered finances, policy, travel, packing and shipping, departmental services, and a home-study reading program to be completed by June 1.

Members of the department worked with the new appointees in their orientation to the new role of missionary. They included: Rev. Franklin Cook, Rev. E. Wendell Williams, Dr. Mary Scott, Mrs. Margaret Emmert, Rev. G. Thomas Wilson, and Dr. H. T. Reza.

A panel of 12 missionaries from Kansas City on furlough participated in a panel discussion concerning packing and shipping. The new appointees were given tips on what to pack, how to pack, the procedures required for customs, and other general instructions.

In June the appointees will gather at Boca Raton, Fla., for institute, a two-week missions conference. Immediately after this, they will be introduced at the General Assembly in the Sunday afternoon missions rally. —Department of World Missions. □

### The Following People Received Official Appointment:



Dr. Carl Birchard, general appointment.



Mrs. Delores Birchard, general appointment.



Miss Jane Brewington, Swaziland.



Rev. Louis Bustle, Virgin Islands.



Mrs. Ellen Bustle, Virgin Islands.



Dr. Paul Chiles, general appointment.



Mrs. Joyce Chiles, general appointment.



Rev. David Cox, Japan.



Mrs. Diann Cox, Japan.



Rev. Gwyn Downing, Argentina.



Mrs. Claudia Downing, Argentina.



Miss Sharon Jones, Swaziland.



Rev. Rex Ludwig, Brazil.



Mrs. Edith Ludwig, Brazil.



Miss Judith Martin, Japan.



Mr. Charles Morrow, Haiti.



Mrs. Joyce Morrow, Haiti.



Mr. David Moyer, Republic of South Africa North.



Mrs. Margel Moyer, Republic of South Africa North.



Miss Betty North, Swaziland.



Rev. Tom Pound, general appointment.



Mrs. Sharon Pound, general appointment.



Mr. Terry Read, Haiti.



Mrs. Joan Read, Haiti.



Rev. David Varian, Panama.



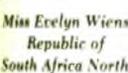
Mrs. Beth Varian, Panama.



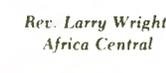
Mr. Peter Walker, Swaziland.



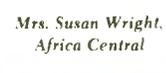
Mrs. Linda Walker, Swaziland.



Miss Evelyn Wiens, Republic of South Africa North.



Rev. Larry Wright, Africa Central



Mrs. Susan Wright, Africa Central

Newly appointed missionaries listen intently to information presented during "mini-prep" session.

Photos not Available for

Miss Joan Anderson, Swaziland.

Miss Peggy Trumble, Swaziland.



## LUNN HONORED AT JANUARY MEETINGS

Mr. M. A. (Bud) Lunn, manager of the Nazarene Publishing House, was honored at a luncheon given by the Department of Publication of the General Board during its January meetings this year.

The occasion was the twenty-fifth anniversary of Mr. Lunn's service with the Nazarene Publishing House. His wife, Mrs. Reva Lunn, and his father, Dr. M. Lunn, were also hon-

ored guests.

The luncheon was chaired by Dr. J. Wesley Mieras, chairman of the department. Special recognition was also given to Mr. Arch Edwards, retiring as production manager of the Publishing House after 51 years; and Mr. Dick Fields, incoming production manager.

Guests at the luncheon included the Board of General Superinten-

dents, members of the Department of Publication, and the administrative staff of the Publishing House.

Dr. George Coulter, chairman of the Board of General Superintendents, spoke for the board in expressing appreciation for Bud Lunn's contribution to the field of holiness literature.

Mr. Lunn's report to the General Board reflected 1971 Publishing House gross sales in excess of \$6.6 million, an increase of more than \$500,000 or 8.5 percent over the preceding year. □

*Dr. J. Wesley Mieras, standing right, presents an Accutron wristwatch to Manager M. A. (Bud) Lunn of the Nazarene Publishing House in recognition of 25 years of service. Seated at head table: center, Dr. George Coulter; and right, Dr. Samuel Young, general superintendent.*



### Correction

Larry M. Hall is not moving from Barstow, Fla., as listed in the January 5 *Herald*.

### VITAL STATISTICS

#### DEATHS

RAYMOND O. BALLARD died Jan. 6 in Bentonville, Ark. Funeral services were conducted by Revs. E. Howland, R. Hollis, and P. Watson. He is survived by his wife, Ruby; two daughters, Elda Phipps and Alice Driggs; one son, Leonard; and 10 grandchildren.

RUTH SHROCK EBY, 60, died Oct. 29, 1971, in Pasadena, Calif. Interment was in Woodburn, Ore. Surviving are her husband, John; a daughter, Carolyn Ballard; one son, John, Jr.; two grandchildren; her mother; five sisters; and five brothers.

JOHN WILLIS ZANE, 22, died Oct. 6, 1971, in Glen Ellen, Calif., of a heart ailment. Services were conducted by Rev. P. H. Hampsten. He is survived by his parents, Mr. and Mrs. Willis T. Zane; and one sister, Susan.

REV. ELMER L. BOHANNON, 65, died Aug. 7, 1971, in Lynnwood, Wash. Services were conducted by Rev. Bert Daniels. Interment was in Seattle. He is survived by his wife, Lorraine; two daughters, Mrs. Bud (Kathryn) Russell and Mrs. Fred (Patricia) Edwards; two sons, Roger L. and Ralph G.; 11 grandchildren; and one sister.

REV. MRS. PANSY S. MORGAN, 71, died Nov. 27, 1971, in a Danville, Ill., nursing home. She had been an ordained minister 45 years. Interment was in Danville, Ill. She is survived by her husband, Rev. J. Herbert; one daughter, Mrs. Martelle Ley; and one son, Paul M.

REV. RAY A. MUMAU, 63, died Jan. 2 in Kankakee, Ill. Funeral services were conducted by Dr. Fletcher Spruce and Dr. Charles Gibson. Interment was in Shelby, Ohio. Surviving are his wife and three daughters.

MRS. OTTO (JEAN) THEEL, 49, died Jan. 21 in Kansas City. Funeral services were conducted by Rev. Milton B. Parrish and Rev. Herbert L. Rogers. She is survived by her husband, Dr. Otto; one son, Larry; two daughters, Joan and Linda; and one grandchild.

REV. CLARENCE E. THAYER, 84, died Jan. 14 in Altadena, Calif. He had been a minister more than 40 years. Surviving are his wife, Louise R.; one daughter, Mrs. Grace McKay; and one brother.

GLADYS BAIRD, 67, died Jan. 10 in Grand Junction, Colo. She is survived by her husband, Clarence C.; three daughters, Mrs. Geraldine Edwards, Mrs. Alice Quinn, and Mrs. Karen Sutton; six grandchildren; three sisters; and four brothers.

ERNEST DERRYBERRY, 68, died Jan. 9 in Chattanooga, Tenn. Funeral services were conducted by Rev. John Andrus and Dr. Lawrence Hicks. Surviving are his wife, Nellie; one daughter, Miss Martha; two sons, Melvin and Rev. Harold; and five grandchildren.

REV. JOHN HERMAN KOCH, 75, died Jan. 3 in Spokane, Wash. He had been an ordained elder since 1931. Funeral services were conducted

(Continued on page 28)

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(Continued from page 26)

ed by Dr. Raymond Kratzer. He is survived by his wife, Hilma.

MRS. LAURA COLLINS, 79, died Nov. 20 in Farmer City, Ill. She is survived by her husband, Ira; one daughter, Mrs. Vivian Hailand; and one son, Gerald.

GERALDINE RUTH SCOTT, 16, died Jan. 13 in Yuma, Colo., as result of an auto accident. Funeral services were conducted by Rev. Ralph E. Hess. She is survived by her parents, Mr. and Mrs. Glenn Scott; and a brother, Larry.

JAMES C. LEBOW, SR., 70, died Jan. 1 in Rochester, Mich. Funeral services were conducted by Rev. Alvin D. Richards. He is survived by his wife, Carla; four sons; two daughters; and 25 grandchildren.

MR. (32) AND MRS. JOHN (30) MILLER, JOHN (10), AND REBECCA LYNN (six) all lost their lives in an automobile accident in Arizona on Dec. 19 en route to Dover, Ohio, for the holidays. Funeral services were conducted in Dover, Ohio, by Rev. Neal Kamp and Rev. Roland Whyde. Memorial services were conducted in their home church in Reseda, Calif. Surviving are Darlene Marie (11) and Paul Matthew (five).

MRS. ALICE BROWN, 75, died Nov. 25 in Hurdsfield, N.D. Services were conducted by Rev. W. Lambert and Rev. R. Conaway. Surviving are her husband, William S.; a son, Arvid; two daughters, Mrs. Kenneth (Zeona) Kaspen and Mrs. Cecil (Martha) Demke; 11 grandchildren; 11 great-grandchildren; and a brother.

#### BIRTHS

—to Rev. and Mrs. Terrill Haddix, Backus, Minn., a boy, Kyle Lane, Dec. 8.

—to Larry and Jean (Cole) Schulz, Perry, Mich., a girl, Traci Leann, Oct. 30.

—to Paul J. and Mary Beth (Helms) Tucker, Indianapolis, a boy, John Branson, Nov. 22.

—to Robin and Kathie (Stogdill) Lopp, Tulsa, a boy, James Robin, Jr., Dec. 29.

—to Larry and Jackie (Rich) Hester, Santa Clara, Calif., a boy, Chad Ryan, Oct. 25.

—to Mr. and Mrs. Clyde Lang, Campbell, Calif., a boy, Jason David, Dec. 12.

—to Mr. and Mrs. Dean Wright, San Jose, Calif., a girl, Pamela Marie, Jan. 7.

—to Rev. C. William and Judy (Mobley) Groves, Georgetown, Ind., a boy, Paul Michael, Nov. 27.

—to Gary and Judy (Coniglio) McCracken, Coshocton, Ohio, a boy, Gary Joseph, Jan. 8.

—to Marvin and Nancy (Ahlemeier) Faith, Hollister, Mo., a girl, Patricia Lee, Dec. 18.

—to Bill and Lola (August) Bowden, Jr., Audubon, N.J., a boy, Stephen Michael, Dec. 19.

#### ADOPTED

—by Rev. Thomas and Joyce (Ellison) Kelley, Hoisington, Kans., a girl, Starla Dawn, Jan. 14.

—by Rev. Eugene and Ardeth (Smith) Ratz, Woodstock, Ontario, Canada, a boy, Jeremy Eugene, born Aug. 2, 1971.

#### MARRIAGES

Brenda Carol Fortner, Mt. Vernon, S.D., and Dane Wesley Offutt, Drumright, Okla., in Mitchell, S.D., Dec. 30.

Christine Ponce and Dr. Patrick B. Page at Jacksonville, Fla., Nov. 26.

### DIRECTORIES

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# NEWS OF RELIGION

**YOUNG DOPE ADDICT DIES AFTER WRITING "KING HEROIN PSALM."** A tragic, twisted rewording of the twenty-third psalm was found in a closed car in Reidsville, N.C., beside a dead heroin addict. She was 23.

Senator Sam J. Ervin, Jr., of North Carolina inserted the dead girl's message in the *Congressional Record*:

"King Heroin is my shepherd, I shall always want. He maketh me to lie down in the grasses.

"He leadeth me beside the troubled waters. He destroyeth my soul.

"He leadeth me in the paths of wickedness.

"Yea, I shall walk through the valley of poverty and will fear no evil, for thou, Heroin, art with me.

"Thy needle and capsule comfort me. Thou strippest the table of groceries in the presence of my family. Thou robbest my head of reason.

"My cup of sorrow runneth over. Surely heroin addiction shall stalk me all the days of my life and I will dwell in the house of the damned forever."

Also found in the car with the dead woman was this written message:

"Jail didn't cure me. Nor did hospitalization help me for long. The doctor told my family it would have been better, and indeed kinder, if the person who got me hooked on dope had taken a gun and blown my brains out. And I wish to God he had. My God, how I wish it!" □

**NAZARENE CHURCH DEVELOPS TAPE MINISTRY.** Cassette recordings of services at the First Church of the Nazarene in Pasadena, Calif., are being mailed weekly to people in 36 states and 26 nations by dedicated members.

The tapes reach an estimated 1,500 people not in services each week to hear Pastor Earl G. Lee, a spokesman said.

The program began small with financial assistance from Francis Dean and now has a full-time director. Some 250 tapes are mailed each week.

"For missionaries, it's a great relief and a blessing to hear a message in their native language," said Mrs. Jo Christensen, an interested participant in the cassette program.—EPA News Service. □

**TELECAST FEATURES JESUS PEOPLE.** A half-hour TV program seen over 210 public-service stations covered the Maranatha Jesus People of the Church of the Nazarene in New Milford, N.J.

Rev. Paul Moore, New Milford pastor, was interviewed by Bill Moyers, former press secretary to President Johnson, on the December 22 telecast. Moore said he had witnessed more than 4,000 first-time conversions in the last 18 months among young persons 14 to 24 years of age.

The Maranatha Jesus People are buying the former Elks building in nearby Hackensack, N.J., for use as headquarters and for meetings. College-level courses will be offered there by Eastern Nazarene College, Wollaston, Mass.—EPA News Service. □

**KENYA GOVERNMENT JOINS CHURCHES IN PROTEST AGAINST "HOT PANTS."** The growing popularity of "hot pants" among women in this East African country (Nairobi) has authorities worried.

Churches in Kenya voiced strong objections to the newest fashion, which induced heavy sales when imported for the first time.

Now the government has expressed its disapproval.

Daniel Terotich Arap Moi, vice-president of Kenya and minister of home affairs, said that Kenya should not be regarded "as a dumping ground for undesirable fashions from other countries." □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **Was Paul a Christian when he spoke of himself in Romans 7:14-24? Or was he a Jew under the law?**

There are three theories about this passage:

1. It describes a Christian and pictures the normal Christian experience as involving perpetual struggle and defeat.
2. It describes an awakened but yet unregenerate man striving to conform to the requirements of God's law in his own strength.
3. It describes any person, un-

converted or converted, who attempts to live a victorious life apart from the full and continual grace of God.

I believe that No. 1 is directly contradicted by Romans 6:1-23 and 8:1-13, and cannot reasonably be held.

I believe No. 2 is implied in the entire argument of Romans 6:1—8:13. Just as Paul had shown in Romans 4 that man cannot be justified by the law, he shows in Romans 7 that the law cannot free the soul

from the dominion of inner sin.

But I believe No. 3 is also true. To the degree that any person attempts to live a Christian life apart from the dynamic of the Holy Spirit (8:2-4), he will experience in himself something of the struggle of Romans 7.

I strongly recommend that you read Dr. William Greathouse's treatment of this in Volume 8 of the *Beacon Bible Commentary*.

■ **I heard a preacher say that if there were no heaven or hell, we might just as well follow our human desires and fulfill our human temptations, if we live only for today. Please comment.**

It doesn't appeal to me as a very smart statement.

There is a heaven, and a hell, and it still is "appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

But even if this life were all there is, integrity and morality are still worthwhile and offer the greatest satisfactions possible.

Even the Greek philosopher Plato,

who lived 300 years before Christ, knew that to be true. He said that morality is better than vice, and good better than evil, just as health is better than sickness.

■ **The thought of a holy God sending the disobedient to hell seems to be very unpopular with a lot of people. What else could Matthew 13:41-42 and 49-50 mean?**

They mean just what they say.

The popularity of an idea is no test of its truth. Only the Scriptures can speak with authority about God's dealings with man.

The Bible makes it clear that God "sends" no one to hell in the sense of arbitrarily deciding a person's destiny. "Ye . . . judge yourselves unworthy of everlasting life," said the Apostle Paul (Acts 13:46).

God's judgment is but the confirmation of the judgment people already pass upon themselves by their acceptance or rejection of the Lord Jesus Christ (Proverbs 1:24-33).

■ **Why does the Church of the Nazarene alter God's word from "Forbid not to speak with tongues" to "Forbid to speak"?**

The Church of the Nazarene makes no alteration of God's Word at all.

To the extent that it seems we do, it is because so many glossolalics practice their gift with complete disregard to I Corinthians 12:7-11, 28-31; and 14:19, 28, and 34.

While followers of the newer charismatic movement—the so-called "neo-Pentecostals"—do not often specifically teach that unknown tongues is the essential initial sign of the baptism with the Holy Spirit, they

leave the impression that any of their fellow Christians who "really" get the baptism will have the same gift they have.

This is in spite of the fact that the languages which accompanied Pentecost are definitely listed as intelligible, human languages (Acts 2:6-11); while the "unknown" tongues of I Corinthians 14 are not identified with the Holy Spirit at all. Paul even uses a different word in I Corinthians 14 (*pneumatika*) from the (*charis-*

*mata*) of chapter 12.

This newer teaching is just as disruptive of Christian fellowship as it was in the Corinthian church in Paul's day (I Corinthians 3:1-5) and as the "sign" theory of tongues was in the older Pentecostalism.

We don't "fight" any man's way of worshipping the Lord. We only object to the identification of one "gift" as a special sign or mark of the Spirit's fullness.



**"BY ALL MEANS...  
SAVE SOME"**

## COINCIDENCE?

**I**t was a week of witnessing in our church. One of the ladies and I planned to go out each morning and present the gospel to prospects of our church. Our biggest problem was finding people at home.

One morning we called at five homes and found no one at home. Although quite discouraged, we decided to try one more home—the home of three of our Sunday school children.

We drove into the driveway and a huge St. Bernard dog greeted us. Then came a police dog, a poodle, and a terrier. They were all barking.

My friend and I were both frightened. Finally the door opened and a lady came out. We told her we were from the Church of the Nazarene and asked if we might visit with her for a few minutes.

"Oh, I'm too busy," she said. "Ordinarily I work and am not here, but I'm home today cleaning and washing clothes."

Just as we were getting ready to leave, our car began to steam profusely.

"You're in trouble," she said. "Wait, I'll call my husband; he has a salvage yard." She went into the house to telephone. In a few minutes she returned.

"You may as well come in," she said. "My husband is sending a fellow over to fix your car as soon as he returns from lunch."

She sat down with us in the living room. I told her we didn't want to keep her from her work.

"Oh, that's okay," she said. "I need to sit down for a few minutes anyway. I've been working hard all morning."

Finally we brought the conversation around to spiritual things—then presented the gospel. She watched me intently as I showed her some Scripture verses from my New Testament. Her heart seemed hungry. Then I asked if I might pray for her to accept Christ as her Saviour.

"Yes," she said, and bowed her head.

I prayed for Christ to come into her heart and change her life.

"While our heads are bowed, wouldn't you like to pray and ask Jesus to come into your heart?" I said. She prayed out as I led her in a prayer of confession and faith in Christ.

Shortly afterwards the fellow arrived to fix our car. The water hose had broken. He cut off the cracked piece, then attached a new one.

"How much do we owe you?" we asked.

"No charge," he said.

The car was fixed. We had an opportunity to present the gospel. The lady found Christ. And we rejoiced with the angels in heaven over one sinner who repents.

Was it a coincidence that our car broke down in that driveway? I believe the Holy Spirit was seeking the lost. □

—Marion K. Rich  
Kansas City, Kans.

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## NTS DEAN INAUGURATED

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Willard Harlan Taylor, Ph.D., was inaugurated the third dean of Nazarene Theological Seminary, Kansas City, in formal ceremonies held January 27. He succeeded Mendell Taylor, Ph.D., who had served as dean since 1953; and R. V. Delong, Ph.D., the founding dean, who served from 1945 to 1953.

Dr. W. H. Taylor, who was elected to the seminary faculty in biblical theology 10 years ago, had served prior to that time for three years as president of Canadian Nazarene College, and as a pastor from 1943 to 1955.

He holds the M.A. (1950) and Ph.D. (1959) degrees from Northwestern University, the B.D. from



*Dr. William M. Greathouse, president of NTS, presides at inaugural ceremonies for Dean Williard H. Taylor (left). To the right of Dr. Greathouse are: Dr. Ralph Earle, of NTS founding faculty; Dr. Herman L. G. Smith, member of the board of trustees; Dean Fred Young, of Central Baptist Seminary; and Dr. C. William Ellwanger, pastor of Kansas City First Church.*

NTS, the A.B. (1942) from Olivet Nazarene College, Kankakee, Ill., and did graduate studies at the University of Chicago (1950-53), and postdoctoral studies recently at Heidelberg University.

Dr. Taylor has published a life of Jesus, *The Story of Our Saviour*; a book on Jesus' teachings, *And He Taught Them, Saying . . .*; a com-

mentary on Ephesians (*Beacon Bible Commentary*); study texts on several Bible books; and numerous articles in encyclopedias and religious journals.

His inaugural address, "Counterpoint in Theological Education," was heard by NTS faculty, students, and friends; and by representatives of numerous universities, seminaries, and colleges. □

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## ANDREW YOUNG MAKES CROSSING

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Rev. Andrew Young, pastor of the Redlands (Calif.) Church of the Nazarene, cousin to Dr. Samuel Young, died at two o'clock Sunday afternoon, January 9, in the hospital at Redlands, Calif., where he had been a patient five weeks.

Cause of death was a new onset of leukemia. Mr. Young had been given up to die a year ago but was divinely healed and restored to full strength for several months. He was 63 years of age.

Young had served Nazarene churches on the Central Ohio District and the Akron District. He was pastor of First Nazarene churches at Tucson and Phoenix, Ariz., and at Santa Ana, Calif., before being called to Redlands.

In addition to his wife and one son, Kenneth, of Redlands, he is survived by a married daughter, Joan; two brothers; and one sister.

Funeral services were held Wednesday afternoon, January 12, in Redlands with District Superintendent Nicholas A. Hull, Southern California District, officiating — N.I.S. □

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## WIFE OF FORMER OFFICE EDITOR DIES IN CALIFORNIA

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Mrs. Iola Beth Smith, 53, wife of Rev. George Smith, office editor of the *Herald of Holiness* during 1968-69, succumbed to terminal cancer on February 3. Mrs. Smith worked in the Department of Home Missions in Kansas City while her husband was employed in the *Herald* office.

Mrs. Smith is survived by her husband, pastor of the Stanton, Calif., church, and six children.

Dr. Nicholas Hull, district superintendent of the Southern California District, officiated at the funeral service, which was held at Santa Ana (Calif.) First Church on February 8. □

*Rev. and Mrs. Berge Najarian (left), missionaries of the International Church of the Nazarene in Jerusalem, Israel, are pictured with Rev. Dewey J. Williams, Kentucky District NYPS president. Rev. D. Williams presented a lighted bulletin board to the Jerusalem church. It was purchased from funds raised through a district NYPS junior project under the leadership of Rev. Michael D. Ice, junior director. Rev. D. Williams traveled to Jerusalem to make the presentation on behalf of the Kentucky District.*



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## REV. AND MRS. THOMAS RECOVERING

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Rev. and Mrs. J. Melton Thomas, Mount Vernon, Ohio, are convalescing from injuries received in a serious auto accident in November. Mr. Thomas sustained multiple internal injuries and Mrs. Thomas suffered a broken back.

A report from Mount Vernon Nazarene College, Mount Vernon, Ohio, where Rev. Melton Thomas is director of development, states that during the recuperating period, President Stephen W. Nease and Dr. Miles A. Simmons will share the responsibilities of the development office. □

# Using THE ALPHABET FOR PRAYING

**A** is for Adoration such as, "Our Father, which art in heaven, we adore Thee."

**B** is for Bountifulness. "O Lord, how good Thou hast been to us."

**C** is for Courage. "Give us, O God, the courage to stand by our convictions."

**D** is for Determination. "By Thy help, our Lord, we shall make it through."

**E** is for Energy. "Help us to 'keep on keeping on' in our service to Thee."

**F** is for Faith that helps us to see the invisible God to whom we pray.

**G** is for the Goodness that we pray will follow us all the days of our lives.

**H** is for the Holiness that we daily pursue by God's help.

**I** is for my Individuality. "I need Thee every hour."

**J** is for the Joy of the Lord, which shall be my strength.

**K** is for Keeping. "I need Thy keeping power, O my Saviour!"

**L** is for Love. "Fill my poor heart with Thy love, O Father."

**M** is for Mercy that along with goodness must follow me.

**N** is for my Neighbor, whom Jesus said I should love as myself.

**O** is for Openness. "I pray, O God, that my heart shall always be open to Thee."

**P** is for Peace, that I pray shall rule in my heart.

**Q** is for the Quietness that can come to my soul only through God's presence.

**R** is for the Reality that I find in God as I pray.

**S** is for the Simplicity of Christ for which my own soul longs.

**T** is for Trust which prayer to God brings to my soul.

**U** is for Understanding. "Give me, O God, an understanding heart."

**V** is for Victory. "May I overcome the world through Thee."

**W** is for Wonder. "May the wonder of Thy salvation ever flood my mind."

**X** is the symbol of the Cross upon which my Saviour died. "May I take it up boldly to follow Thee."

**Y** is for Yieldedness to God's perfect will.

**Z** is for the Zeal for God and His work that ever must motivate my daily activities.

When I have said, "Amen" at the end of this prayer, the alphabet has become more than a series of letters.

—ROSS W. HAYSLI  
Tucson, Ariz.