

**nazarene
communications**



HERALD OF HOLINESS

CHURCH OF THE
NAZARENE
JUNE 4 '75

—General Superintendent Eugene L. Stowe



COMMUNICATING THE GOOD NEWS

ONE of the indictments against the news media today is that they seem to take a delight in accentuating the negative. Listening to the parade of pessimism on the evening newscast is not conducive to sweet dreams. Part of the problem stems from the fact that there just doesn't seem to be a great deal of good news on the national and international scene. Economic problems, cold or hot wars, and explosive racial tensions plague the entire world.

In such a day it is encouraging to read these words: "*We are not doing right: this is a day of good news, but we are keeping still.*" They are not quoted from the script of a news analyst or from the pen of a syndicated newspaper columnist. They are Dr. Goodspeed's translation of 2 Kings 7:9. Four starving lepers had discovered that the Syrians had evacuated the camp in panic, leaving an unimagined supply of food. After they had eaten their fill they became conscience-stricken about not sharing the wonderful news of their discovery with their fellow Israelites.

D. T. Niles defines evangelism as one beggar telling another where he can find bread. The gospel is the good news about

the best Bread of all—the Lord Jesus Christ. We who have discovered it are responsible to share it.

Every modern means of communication must be employed in this task. In addition to the traditional methods of preaching and teaching inside the walls of the church, we must find more and better ways of communicating the good news in both audio and visual ways to the outside world. Every legitimate technique should be utilized—radio, television, the press, cassette and video tapes—all these and more are God-given means to this end.

The sobering consequences of delay in this vital mission are apparent. The lepers acknowledged, "*If we wait . . . punishment will overtake us*" (7:9b, Goodspeed). Failure to communicate the Good News will bring retribution. We are our brothers' keepers! Let us seize the opportunity to herald the truth everywhere and in every way. Full support of and cooperation with the Communications Commission in its ever expanding programs and services will enable our people to maximize their witness and carry this redemptive message farther and wider than ever before.



The Measure of Christian Manhood

THE LITTLE BOY, when asked what Father's Day was, is reported to have answered, "It's the same as Mother's Day, only you don't spend as much for the gift." Perhaps, in this day when fathers are often thought of either as ogres or buffoons as shown in the comic strips, we do well to think in terms of manhood and what it means.

The very word *manhood* evokes varying images in our minds: the Charles Atlas type with bulging biceps; the leader of men whether for good or evil, as Lincoln or Napoleon; the cultural giant, as Shakespeare; or the scientific genius, as Einstein.

But if we want a true estimate of manhood we look at the Perfect Man and hear what He has to say. If the story of the Good Samaritan, of whom He was the ultimate Embodiment (Luke 10:25-27), means anything it means that the measure of Christian manhood is willingness to be involved in the lives of others, to give of self rather than to take to self (and even what taking is necessary will be done in order to give better). A sense of responsibility characterizes, and even identifies, the Christian man.

Look at the several varieties of men described by Jesus in this parable, for every man falls into one of these. Our attitude toward others tells what we really are. The four words we are using to describe these attitudes have a common root: *pathos*, which is "feeling that the mind suffers."

I. The attitude of the robbers was *antipathy*—against feeling. It is easy to see that they felt against the victim. He was fair game! What a

shame to pass up this chance to exploit him! Their motto was: "What's yours is ours—we'll take it!" They were positively set against feeling any compassion.

Now, we wouldn't do such a thing, but do we disregard the feelings of others? There are ways of wounding people other than physical. There are memory scars that may be carried all through life. Much, though certainly not all, juvenile delinquency is traceable to unkind treatment at home.

Basically, this attitude of antipathy is: "I'll take all I can get. If it hurts someone, too bad for him—that's his hard luck!"

To the wolf, the lamb was created just to furnish him a good meal; to the lecher, a beautiful girl is made just for his pleasure, no matter that it may ruin her life.

But this is not the attitude of real men, and it is foreign to the whole Christian philosophy of life. Jesus utterly condemns it.

II. The priest's attitude was *apathy*—no feeling. He was on his way to the Temple—his camp meeting or assembly—and so passed on by. In effect he said, "I didn't do it, I'm not responsible. Perhaps if I stop I'll be ceremonially unclean and unable to perform my ministerial duties. . . . He's probably dead anyway, and someone else will pick him up. At any rate I cannot afford to get involved—that would take time, and effort, and maybe even money!"

It comes close home, doesn't it? Maybe we would not intentionally hurt anyone but all too often we pass by, saying, "I am not responsible and I really don't care."

There are wounded and bleeding people all about us, battered and beaten by life and half dead from neglect. Do we reach out to them or do we go blithely on our way to prayer meeting without a care? The priest's motto was: "What's mine is mine; I'll keep it." Let's not adopt it as our own.

III. The Levite's attitude was *sympathy*—feeling with. Here is a Temple assistant on his way to church, too. He has duties to perform, perhaps as choir leader or usher, or maybe he was

By VERNON L. WILCOX

San Jose, Calif.

HERALD of HOLINESS



W. T. PURKISER, Editor in Chief
JOHN A. KNIGHT, Editor-Elect
IVAN A. BEALS, Office Editor

Contributing Editors:

V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS
EDWARD LAWLOR CHARLES H. STRICKLAND

General Superintendents, Church of the Nazarene

IN THIS ISSUE

ARTICLES

COMMUNICATING THE GOOD NEWS 2
General Superintendent Eugene L. Stowe

THE MEASURE OF CHRISTIAN MANHOOD 3
Thought for Father's Day *Vernon L. Wilcox*

THE CLOSER WALK 5
The hunger of the heart *Emily B. Moore*

IMMATURE CHRISTIANS NEED TO GROW UP 6
The need for Christian maturity *Pauline E. Spray*

JOURNEY BEYOND TIME 8
Poem *M. F. Spence*

A WEDDING PRAYER 8
For the best in life *William H. Bynum*

MY COVENANT WITH MY CHURCH 9
Helps to holy living *E. G. Benson*

OBEDIENCE 10
Better than sacrifice *C. D. Hansen*

"HOLY GHOST" OR "HOLY SPIRIT?" 11
Pen points *Ralph Earle*

WHAT ARE WE SAYING ABOUT JESUS? 12
Involvement, understanding, and communication *T. E. Martin*

LEAD ME 13
Poem *Nina Willis Walter*

LOOK AND LIVE 14
Expositor's corner *Albert J. Lown*

WASHING MY WINDOWS 15
Pen points *Cindy Peterson*

MUCH ADO ABOUT THE HOLY SPIRIT 16
Christian woman's world *Aartie J. Hull*

EDITORIALS 17
W. T. Purkiser

NAZARENE COMMUNICATIONS 19
Paul Miller 23
Ray Hendrix 25
Mary Latham 26
William Fisher 28

STANDING FEATURES

NEWS OF RELIGION 34

ANSWER CORNER 35

BY ALL MEANS 39
Pre-Evangelism, Potluck Style *Ernest McNaught*

Bible quotations in this issue:

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the one to open the doors and the preacher was already ahead of him! But here was a twinge of sadness as he saw the poor, wounded man, so he went over and looked at him.

Sympathy says: "I'm sorry for you, poor fellow. I feel with you in your hour of need, but I just don't have the time to help you. Another time—maybe." His motto: "What's mine should be shared with you, if I only had the time for sharing."

Now sympathy is a thousand miles ahead of apathy, and we value it. Sometimes it is all we can give, for words cannot go deep enough for some needs, and physical or financial aid is not always indicated. So we do not downgrade sympathy. To tell someone in the hour of need that we are sorry for him does have merit, but we need to go one step further.

IV. The Samaritan's attitude was *empathy*—feeling in. This is why he is called the "Good" Samaritan, because of his attitude toward a wounded man, of another race, whom he had never seen before.

He devoted his time to helping. Was he not busy also? He devoted his energy and skill, binding up the wounds and using the best medicinal agents known in that day. He devoted the use of his donkey.

He really could have stopped with the treatment, hoping the man would recover provided the sun didn't get too hot or more robbers didn't come along—but he took no chances and brought the man to a hotel on his own beast. He devoted himself, "caring for him during the night," far beyond the call of mere duty.

He could have said: "I've already done a lot more than the preacher or the board member; why knock myself out for this poor Jew who won't appreciate it anyway?" He devoted his money. Is there any reason this is made the climax of the story? This Samaritan really had good religion, for he gave two days' wages in cash, and then left his credit card, saying, "Charge it, and I'll sign the slips when I come back this way."

The story is so plain we can't miss it; in fact, so plain that it hurts. Empathy costs.

It isn't easy to get inside another person's trouble. It takes time and nerve strength and skill and devotion and compassion to enter into someone's experience so fully that we can really help, even when we may not say a word. In a great center of population we cannot do it for everyone, but we can ask, "Who is MY neighbor?" sincerely and get Jesus' answer: "Your neighbor is one in need when you can help if you are willing to give yourself."

It may be a man of another race needing acceptance. It may be a sick man needing his lawn mowed. It can mean all kinds of things, but no more need be said, for Jesus said it all.

The secret of true manhood is empathy, whose motto is: "What's mine is ours; we'll share it!" And it is when we empathize with others that we come nearest to being like Him, the Great Good Samaritan. □

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THE CLOSER WALK

PASTOR," the devout Nazarene lady confessed, "when you took your text and began preaching on sanctification, my heart sank. I just thought, Oh, no! Must he preach on holiness tonight when Mrs. Snavelly and Cathlene are here? Doesn't he know how hard we've worked to get them to come and how opposed they are to that teaching? He's so young and inexperienced."

She daubed at her glistening eyes. "Now, I'm so ashamed of myself for thinking that. God must have been leading you, Brother Moore."

Only 25 had come to the little home mission church that night: the two backbone families pledged to faithfulness in this new work, a Nazarene serviceman, a few personally won kids from the neighborhood, and—Mrs. Snavelly with her 19-year-old daughter, Cathlene.

It was obvious that this baby church needed capable Christians like Mrs. Snavelly and Cathlene. They both knew their Bibles, were talented, and readily witnessed to being "born again."

However, they came from a church background that stressed eternal security and had told church callers they could never accept the doctrine of sanctification. Nevertheless, they had visited the Sunday school a few times, and now their first evening service.

In his message the pastor urged the young people to make a complete consecration of themselves to the Lord, that they might know the indwelling of the Holy Spirit. He closed by urging those who felt God calling them to this experience to come forward for prayer.

As if drawn by a magnet, over half the audience came. There, lining the crude altar rail, knelt 16 teens and juniors. The pastor certainly needed help. Most of these young seekers were from unchurched homes and surely needed individual guidance and prayer by personal workers.

Remaining in the audience were only four adults, a couple of small children, and the two visitors. The pastor asked for those who could to please come and help pray for the seekers.

Mrs. Snavelly arose, and the others feared she and Cathlene would be leaving. But instead, she went over to her daughter and said, "Come on, let's go pray with them."

"But, Mother," the girl protested, "we don't believe in it."

"Well, if they want more of God, we can go and pray for them. There's nothing wrong with that."

She made her way to the front. Cathlene followed, kneeling apart by herself at one end of the altar. But instead of praying for the others, they both began to sense a convicting need to pray for themselves.

Testimonies followed with a glorious time of victory. Cathlene stood and tried to express how close the Lord felt. It was clear that her heart had been strangely warmed with a divine touch. Even her mother stood to say how blessed her soul felt in the atmosphere of that wonderful service.

At Wednesday evening prayer meeting, Mrs. Snavelly returned, still all aglow. She explained that her daughter wanted to come too but had to work.

"You know," Mrs. Snavelly confided, "something really happened to Cathlene Sunday night. I've never known her to be such a victorious Christian, even through some difficult situations at work this week."

Then she added, "My own heart will never get over that service either." She paused and dug into her handbag for a handkerchief. "As I was praying there," she indicated the spot, "I found a closer walk with my Lord."

Her background and prejudice would not allow her to call it "holiness" or "sanctification"—at least not yet—but the pastor and the sanctified Nazarenes sensed that the "closer walk" she had found must indeed have been the baptism of the Holy Spirit.

Their hearts melted together in perfect love as the words of the pastor's text echoed in their memories: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24). □

By EMILY B. MOORE

Mt. Pleasant, Mich.



"BE NO MORE CHILDREN . . ."

Immature Christians need to grow. When we try to cope with everyday experiences with less than adult attitudes, we develop abnormal tension with its distressing accompaniments.

Emotional immaturity is commonly expressed through self-centeredness, vanity (it is easy to see the faults in others while overlooking our own), and the desire for attention. One way to get attention is by being ill, gossiping, making electrifying statements, or promoting transient enthusiasms.

Emotionally immature individuals tend to be moody, irritable, easily offended, oversensitive, and given to dramatics. Some are subjected to suicidal tendencies.

Churchwise, many difficulties are caused by people who failed to "grow up" emotionally. Often they are erroneously dubbed "carnal." Actually their actions, attitudes, and aberrations may be due to pure humanness, not sin. In reality, the failure to mature normally causes people to act as they did when they were children (they may be very mature in some ways but immature in others).

Because the Christian is the special target of Satan's wrath, he instills doubts, evil suggestions, and fanatical ideas. He is taxing "good" people nowadays with confusion, mental afflictions, and disorders of the mind. Emotionally immature Christians are likely to fall victim to "tongues" groups, cults, and other deceptions.

Here are some reasons Satan finds it easy to work on neurotic Christians.

Children are used to being told what to do. Christians who have never learned to think for themselves look for dominating leadership. Often they turn to supercharged, eccentric, far-out persons. Individuals who claim to possess unusual gifts and abilities, or receive frequent visions, or messages from God at the "flip of the switch," strongly attract them.

Children crave excitement. Immature, unstable Christians find solid, biblically sound, relevant, down-to-earth, devotional preaching too bland. They want to be constantly "stirred" by high-tension evangelism and entertained by the unusual and extraordinary.

Sometimes Christians seek the spectacular because they consciously or unconsciously do not want to face up to themselves and God's revealed will. Perhaps to do His bidding would bring embarrassment or self-abasement. But taking the bypass will not get them to the heart of the city. The long way around never suffices for unconditional surrender of the citadel of one's affections.

Another sad but true fact is this: When some Christians become disillusioned with their personal experience of grace, they turn to fanatical ideas. Instead of increasing in faith, hope, and love, they seek for signs, visions, mystical experiences, or the ability to speak an unintelligible jargon uttered during periods of stimulated emotional excitement.

Oftentimes, the cause of instability can be traced to erroneous teaching. If misled concern-

By PAULINE E. SPRAY

Sparta, Mich.

ing the experience of heart holiness, Christians may throw up their hands in defeat when frustrated by human infirmities and frailties.

Children are impatient. They want what they want when they want it. Too many youth want to enjoy adult experiences prematurely. Neurotic Christians often want to be "instant saints" without undergoing the discipline required to produce a mature experience.

Becoming a child of God occurs in a moment of time; but it takes time, effort, and patient endurance to "perfect holiness" and "grow in grace."

Children are self-centered. The sanctified Christian constantly seeks to bring every phase of his humanity under the control of the Holy Spirit. He does not throw up his hands in defeat every time he receives a bit of new light (Hebrews 10:35). But he becomes less and less self-centered as he "walks in the light" the Holy Spirit gives him (1 John 1:7), and as he turns his attention to the needs of others.

As time draws to a close, God's children must be stable and stronghearted if they are to stand in the face of increasing stress.

Paul said, "Be no more children, tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14).

"BUT GROW IN GRACE . . ."

When Shari's mother tried to help, our granddaughter, then two and a half, resisted. "I'm not a baby anymore!" she protested.

Wouldn't it be wonderful if more Christians could declare, "I'm not a baby anymore!"? But this is God's will for them, because His Word admonishes us to "grow in grace" (2 Peter 3:18).

Neurotic Christians can "grow out" of their immaturities if they will

(1) Recognize the need. Before God can help immature Christians, they must admit their shortcomings. When they "hunger and thirst after righteousness . . . they shall be filled" (Matthew 5:6).

(2) Seek for enlightenment. "Search me, O God," cried David. When his prayer becomes our prayer, the Holy Spirit works. Insight may come during periods of prayer, Bible reading, meditation, and at most unexpected moments. Such revelations must then be faced up to with courage and humility.

This is most difficult to do, but we must bear in mind that no one is perfectly mature. Every individual has flaws, weaknesses as well as strengths.

God's power can do for us what we cannot do for ourselves (Isaiah 40:29). His strength can supplant our weakness. As we partake of His maturity, our immaturities begin to vanish.

(3) Ask for wisdom. God works through an open mind, but so does Satan. If he can, he will inject lies, doubts, false impressions, and ridiculous suggestions, and mislead sincere Christians.

At times God uses the unusual and spectacular. He has performed miracles in my own life. But these were extraordinary experiences.

Poor judgment is a characteristic of emotional immaturity. Send a child to the store for groceries without specific instructions and likely as not he will return laden down with "junk" foods. Tell a young girl to choose her own clothing and she, quite likely, will pick party dresses and frivolous sandals.

Some people think the Christian does not have to apply reason. He needs only to "trust Jesus." But faith must be "seasoned" with wisdom. And that has been promised abundantly to those who seek it (James 1:5-6).

God created man higher than the animals when He gave him an intellect to use. Furthermore, He said, "Come now, and let us reason together." To reason means to think through a problem systematically until one comes to a logical conclusion.

Faith, plus wisdom and sound judgment, is needed to outwit Satan.

(4) Exercise discipline. Emotionally immature people want life easy. They want to escape from their problems, avoid unpleasantness and responsibility.

Adult behavior is disciplined behavior. It is doing what needs to be done whether we necessarily *feel* like doing it or not. It is also restraining from doing what is unacceptable.

Self-discipline must be applied to every phase of life—thinking, emotions, appetites, and desires. Tensions must be released, not through uncontrolled spells of moodiness, grief, irritability, and self-pity, but through constructive and creative means.

Paul said, "I keep under my body, and bring it into subjection" (1 Corinthians 9:27).

Life is what we make it. The secret of success lies in striving for the mastery. Life is a long journey with many mountains to climb. The one who scales the heights, who "grows up" in the likeness of Christ, will reach the summit and win the prize.

(5) Become "established in the faith." "Faith cometh by hearing; and hearing by the word of God" (Romans 10:17). The neurotic Christian must immerse himself in the Word. His insecurities must be replaced by the security of God's promises.

(6) "Put on charity" (Colossians 3:14). Before a person can love others rightly, he must develop a proper self-concept. Being happy with oneself makes it easier to feel charitable toward one's fellowmen.

Love diminishes irritability, critical atti-

tudes, vanity, and irresponsibility. Children are prone to live in an unrealistic world. They couldn't care less about meeting house payments and keeping bread on the table. Immature Christians often want to enjoy the benefits of the church without paying the bills and doing the work.

Selfishness and self-centeredness are overcome by taking a sincere interest in something outside oneself. Self-pity, the most potent personality poison, vanishes in the light of the needs of others.

(7) *Lay hold on hope* (Hebrews 6:18). Never give up. Tensions, fears, hurts, illnesses, sorrows, frustrations, and conflicts will threaten to undo us. Irritations will come. But they cannot overwhelm the one whose hope is anchored in God!

If we keep our eyes on what we have, not on what we do not have; on what we can do, not on what we cannot do; if we turn our attention away from our troubles, weaknesses, and depression and set it on the all-sufficiency of God, we can overcome our immaturities and "grow in grace." □

JOURNEY BEYOND TIME

*There's a land beyond the heavens,
And our friends are gathered there,
Waiting for us there forever,
With the Christ whom we all share.*

*And the time will soon be nearing
When our work on earth is done,
And we'll make that last, long journey
To that land beyond the sun*

*Where the Son of God is waiting
Just to welcome you and me,
Where we'll find joy and gladness
When His precious face we see.*

*Then our worries will be over,
All our sorrows, cares, be gone,
When we meet our precious Saviour,
And we hear Him say, "Well done."*

*We will spend a million lifetimes
Sitting at our Saviour's feet,
Just worshiping and praising,
When He makes our life complete.*

—M. F. SPENCE
West Sacramento, Calif.



A WEDDING PRAYER

Father, our hearts unite in thanksgiving for Randy and Kathy. We thank Thee for giving them to us. We gave them back to Thee before they were conscious of Your presence. Then, in Your great providence, You gave them back to us for these years. Now, we give them back again with an overtone of eternity.

Their laughter; their physical, mental, and spiritual development; their ever increasing awareness of Thy will for them have etched indelible imprints on our hearts and memories. We treasure these above all earthly goods.

We are grateful, beyond the power of words to convey, that through the clamor of earth's voices they have heard the clarion call of the Holy Spirit beckoning them to the best in life.

We send our sincere prayers not only with them, but before them—against the unguarded moments—when courage and confidence run low—the hours of bitter disappointment—that "through it all" they may walk with Thee.

That the influence of their relationship with Thee may cast an ever lengthening shadow of healing over the lives of those who come to know them is our prayer.

As we adjust to the silence of their absence, make us aware of Your renewed presence with them and with us.

*In Christ's name.
Amen!* □

—Wm. H. Bynum
Nampa, Ida.

My Covenant With My Church

DO YOU COVENANT?" are words every person in the Church of the Nazarene heard when he was taken into membership. A covenant is defined by the dictionary as "a solemn compact between members of a church to maintain its faith, its discipline, etc."

Such compacts are not uncommon. Some groups use the stronger term *oath* to designate their agreement. There is the oath of allegiance taken by an alien to become a citizen. There is the oath of Hippocrates for doctors. There is the army oath of allegiance for army officers. There is an oath of office for all U.S. Government officials, including the president.

Actually the effectiveness of such compacts depends upon the integrity of the individuals involved. A person who is determined to betray his compact will find ways to do so in spite of curbs intended to limit such possibilities.

Years ago a member of the church which I pastored had a contract to deliver mail on a "star" rural route. When he took his vacation, he gave me the opportunity to substitute for him.

I was required to sign an oath of office before I was allowed to handle the "lock sack"—first-class mail. As a part of the statement were these words, "without mental reservation." I knew that this had been included as an attempt to preclude betrayal of the office on grounds that mental reservations had been made by the individual upon signing the statement.

There is no such statement in our compact for church membership. The assumption is that it is not needed.

However, there is a temptation to violate the compact on two grounds: (1) disagreement with some parts of the covenant; (2) inconvenience in keeping some phase of the agreement.

Let us look at our covenant. There are two aspects to which we say, "I do," and five to which we say, "I will."

The first deals with the doctrines which the church considers as essential. A brief statement is given and the applicant for membership is asked to state his belief with an "I do."

These doctrines become the touchstone for the individual as long as he is a member of the group. He has an obligation to understand them and hold to them to the best of his ability. It would be a good exercise of holy living to review them often. (See p. 310 of the 1972 *Manual*.)

The second part of the "I do" section is a verbal commitment to "acknowledge Jesus Christ as your personal Saviour and do you realize that he saves you now?"

The other five parts to which we say, "I will," have to do with conduct in which we give ourselves:

(1) "To the fellowship and work of God . . . as set forth in the General Rules and Special Rules." This means that as an individual I agree to be acquainted with those rules and do my prayerful best to apply them to specific decisions in my daily life.

(2) "Endeavor in every way to glorify God, by a humble walk, godly conversation, and holy service."

(3) "Devotedly giving of your means" (giving through the local church, which is known as storehouse tithing).

(4) "Faithful attendance upon the means of grace" (the services of the local church).

(5) "Seek earnestly to perfect holiness of heart and life in the fear of the Lord." (See p. 311 of the 1972 *Manual*.)

I deem it to be my responsibility to keep my covenant with my church.

I made my covenant when I was 13 years of age. I did not understand all that was involved. As time went on, I learned that there was a church *Manual* to which I was committed in doctrine, rules, and polity.

I learned that my church undertook many financial projects and that I could give to them as I was directed by the Lord. I learned that my tithe belongs in the local church where I have my membership. I learned that interpretations of the rules were found in the "Appendix," put there by the only legislative body in our church—the General Assembly.

Further, I soon learned I was so busy checking up on myself in the light of my covenant that I did not have any time left to judge others. □

helps **To** holy living

By E. G. BENSON
Kansas City, Mo.



Obedience

WHILE HAVING my morning devotions recently, I read again the tragic story of Saul, king of Israel. I was particularly intrigued with Samuel's words to Saul: "Behold, to obey is better than sacrifice . . ." (1 Samuel 15:22).

The words "to obey" fairly leaped from the page, capturing my attention and causing me to realize that to obey is often a difficult proposition. Nevertheless, when one's life is totally surrendered to God, he is willing to obey regardless of personal cost.

For example, the story is told about John Fawcett, who was called to pastor a small congregation at Wainsgate, England. For seven years he worked diligently among the people. His salary was so small that he and his family could barely subsist.

Later, Dr. Fawcett received a call from London to pastor a much larger church, and after long deliberation accepted the pastorate.

As some members of Fawcett's congregation were loading his few earthly possessions, others came to bid him farewell. They knew how difficult it would be for them to acquire another pastor of his excellence, while the larger church in London would have no problem filling their pulpit.

Even though Dr. Fawcett had delivered his farewell sermon, some in the congregation would not accept his resignation. Again, they pleaded with him to reconsider his decision.

His wife was so overcome by the great outpouring of their love that she began to weep. Finally she cried out, "O John, I just can't bear this. They need us so very much."

"God has spoken to me, too!" he said. "Tell them to unload the wagon! We cannot break these wonderful ties of fellowship."

Fawcett's unswerving obedience to the voice

of God meant personal sacrifice. Yet this is the kind of obedience that is characteristic of a true disciple. Without a willingness to obey, a person has not fully understood the meaning of discipleship.

Unlike John Fawcett, the problem with Saul was not that he did not know the will of God, but that he was not willing to fully obey that will. Because of his failure to be obedient, he was rejected from reigning over Israel.

As the late Dr. L. Nelson Bell, former moderator of the Presbyterian Church in the U.S., has said, "We may shout from the housetops our faith and orthodoxy, but unless they are coupled with obedience to the teachings of God's Word, there will come a time when we find ourselves rejected from His eternal presence."

There must also be an obedience to "them that have the rule over you" (Hebrews 13:17). While we may interpret this advice in different ways, we know that good leaders must also be willing followers.

The life of Christ illustrates this principle. He was obedient to the Father both by example and in deed (Hebrews 5:8-9). Therefore, He has a right to expect obedience by those who follow Him.

By the same token, those who constitute the church today must be obedient followers not only of Christ, but in relation to the various levels of church leadership: general, district, and local.

The pastor who seeks wholehearted cooperation from the members of his congregation must show by example that he cooperates fully with both district and general church programs.

A Sunday school teacher who desires coopera-

by C. D. HANSEN

Lowell, Ind.

tion from the class he teaches must set an example by cooperating with the other programs of the church. This is true of any other officer in the church, regardless of the position held.

The Apostle Paul was concerned about the matter of obedience in the church when he wrote to the Corinthians about his own apostolic authority (2 Corinthians 2:9). He recognized the necessity of a line of authority in the church.

While one may not always fully understand the reasoning of the person in authority, he will find a peace of heart and satisfaction in carrying out the order in detail.

Perhaps this can best be illustrated by looking at Abraham's situation. God had commanded him to sacrifice his son Isaac as a burnt offering on one of the mountains in the land of Moriah. It would not be easy to obey this command, for what father could possibly comprehend such a command as this? Would he not have had a right to question God at this point?

Whether he questioned God or not, we do not fully know, but we do know that Abraham was obedient. Doubtless he had learned that it was better to obey God—even if he did not understand the significance of the command.

Obedience has at its heart a further implication—that of *trusting* God.

The songwriter expresses this idea in these beautiful words:

*When we walk with the Lord
In the light of His Word,
What a glory He sheds on our way!
While we do His good will,*

*He abides with us still,
And with all who will trust and obey.*

*Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey.*

The Scriptures sustain this truth by declaring, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*; and he went out, not knowing whither he went" (Hebrews 11:8).

Andrew Murray in commenting on this verse has said, "Faith trusts Christ for all . . . and, Jesus Christ, the living Saviour, knows all, and asks you to trust yourself to Him for the wisdom and the power to walk ever in the obedience of faith."

To trust means to have "implicit faith, confidence, or reliance" in something or someone. Perhaps in reality God is the only One in whom we can fully trust. This is because He is totally trustworthy.

In the story of Saul, we see a man whose life was marked by disobedience. There is a lesson to be learned by studying his life and character: An individual cannot be disobedient to God or fail to trust implicitly in His Word and still maintain a right relationship with God.

John said, "If we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1:7).

Both disobedience and obedience have their rewards. It is axiomatic; what one sows he also reaps. □

PEN POINTS

"HOLY GHOST" OR "HOLY SPIRIT"?

Recently a devout Nazarene said, "I like the *New International Version*. But I don't like the way they've changed Holy Ghost to Holy Spirit. We need the Holy *Ghost*."

As a young student in Bible school I checked a concordance and found that in the King James Version of the New Testament the term "Holy Ghost" occurs about 90 times, while "Holy Spirit" is found only about twice. That settled it for me. "Holy Ghost" was the right name to use!

What I did not know then, but learned later, was that both expressions are translations of the same Greek words, *hagion pneuma*. So it is not a matter of the inspired choice of the original writers of the Bible, but of the King James translators.

The King James Version was made in 1611, over 350 years ago. At that time *ghost* was used for the spirit of a living person. The 13-volume *Oxford*

English Dictionary gives clear examples of this. But today *ghost* means the spirit of a dead person.

We would never think of referring to "the ghost of God," for that would imply that God was dead. Yet in the expressions "Spirit of God" (13 times) and "Spirit of the Lord" (5 times) the word for "spirit" is *pneuma*, translated "ghost" in "Holy Ghost." Are we implying that the Holy Spirit is dead when we call Him the Holy Ghost?

My first holiness pastor once declared, "If you hear a man say, 'Holy Spirit,' you know that he's a modernist!" Actually it is more reverential, as well as logical, to use "Holy Spirit" rather than "Holy Ghost." We honor Him more by using the correct term in today's language. □

By **Ralph Earle**
Kansas City

What Are We Saying About

JESUS?

AT CAESAREA PHILIPPI, a green oasis in the arid wilderness of northern Galilee, Jesus took His disciples for rest and relaxation. But, as always, He had an eternal purpose. He wanted to talk to them about communication. So He engaged their interest by what seems to be an "ego" question, "Whom do men say that I . . . am?"

One might want to interrupt with the query, "Do You really want to know? I thought You knew everything, even what was in men's hearts." And He did. But this was more than just fishing for a compliment or even information.

We cannot think that Jesus had an "ego problem" and needed to bolster it by compliments or words of praise to keep going. He never acted for the acclaim He might receive. "Even Christ pleased not himself" is the Bible comment on such a suggestion.

INVOLVEMENT

I believe He knew what men were saying but wanted to know if the disciples knew. His great high-priestly prayer, recorded in John 17, contains His feeling about the disciples' involvement in their times. He prayed, "I pray not that thou shouldest take them out of the world."

He does not want His followers out of, but rather in, the world with all its crosscurrents. He wants His disciples to be men of their times.

The question explores how well the disciples were aware of what was going on and what was being said. What if He were to ask that of us? If He is no respecter of persons, He will.

God created us as social beings. We find no fulfillment apart from each other. Communication is the way in which we reach out to each other. Jesus seems by His query to be asking us

what bridges we have built to the men of our time.

When Jesus and His disciples came to Jacob's Well near Sychar, He sent them to the village. While they were gone, a woman came to draw water.

Jesus engaged her in conversation. It was immediately apparent that He understood her and the mood of the village.

When the disciples returned with food, Jesus would not eat. He said He had food they knew nothing about. Then He pointed out to them that when He sent them to the village to buy food He had another idea in mind. He saw that the village was ripe for revival. Others had preached; the harvest was not three months away (the time between sowing and reaping), but ready right then.

What Jesus suggests is that if we keep our communications lines open we might sense the condition of the world and the time for harvest. How often have we allowed our contact with people around us to be so superficial that we do not realize their need! We think we have only to buy food and so let the contact die. Jesus expects us while buying food to sense the deeper need.

The question then was not just what are men saying, but what does their talking say about them? It was the Pharisees whom Jesus accused of knowing the signs of the sky but not the signs of the times. They lived legalistic but superficial lives. Legalism is a malignant form of superficiality, for it depends on the fallacy that righteousness is what you wear and eat and do, rather than what you are.

Jesus expects His disciples to know the signs of the times. By signs I mean, where are men headed and what do they need?

UNDERSTANDING

Hidden, but too much so, in Jesus' question about what men are saying is a question about understanding the language of the times. Language is the vehicle by which ideas are shared. So Jesus is asking, Do you understand the meaning of the words men are using?

The disciples had replied that some were saying He was Elijah or one of the prophets. Were people not saying by these assertions that they want to hear from God? For the writer of Hebrews tells us that in Jesus' time, and before, God spoke to men by the prophets. The men of Jesus' day then were listening for some word from heaven.

Others said that Jesus was John the Baptist come back to life. John had spoken to their consciences. He called for repentance. So condemnatory was his word that Herod slew him.

Men are always silencing their consciences. But when they do, the silence is more than they can stand and they long for the voice of moral rectitude again. Did the disciples understand this? Do we?

By T. E. MARTIN, Director

Nazarene Information Service
Communications Commission

We hear anger and defiance in the many words which fill the air. Are we aware that this is but indication of longing for a voice from the wasteland calling men back to what they know is right?

Well, at least, it becomes clearer why Jesus approached this matter of communication by exploring how well His disciples listened. His opening question to them becomes for us an exhortation to remember that communication begins with listening.

We spend a lot of time preparing to speak in Christ's name. Have we taken time first to listen? Would we have a generation gap if oldsters would listen? Perhaps the youngsters do not hear us because we have not listened enough to learn how to talk to them.

We worry about the possibility of being persecuted for righteousness' sake. But often we are more ignored than persecuted because the so-called hostile world hasn't the foggiest notion what we are talking about.



COMMUNICATION

All of which brings us to Jesus' second question, "What are *you* saying about Me?" Peter replied that He was the Messiah, the Son of God. Jesus said that this knowledge had come to him by revelation from God.

But as Peter interpreted his idea of the Messiah (the current one in his time), Jesus said he didn't understand the revelation. Then He charged the disciples not to tell any man that He was the Messiah. Why? Because the current concept was so far from the truth that to do so would be to mislead people.

What are we saying about Jesus? Is it couched in the kind of language or symbols which communicate wrong ideas to people if it communicates at all? Now we see why Jesus wanted His disciples to be up-to-date on what was going on and what was being said. They needed to know how to communicate the good news of the new life in Him.

Words which may be very meaningful to us in the fellowship of believers may be the "language

of Canaan" to the outsider. He cannot see Jesus because of the broken symbols we use.

Then, too, are we saying right things about Jesus in a way that men can hear? One might say the most winsome words, but if he does it under his breath, who will hear?

We live in a time when the powers of communication stagger the mind. The media are many and effective. If newspapers, radio, and television can put a president out of office, could they not also bring the world to the feet of Jesus?

The electronic breakthroughs that multiply by the day are challenges to us. Using them, we could say the words which bring men to see Jesus, the Man for today. We know a better than one of the prophets or even John the Baptist come back to life. We have come to know God in human flesh, who lives forever and points the way to life that never ends. □

Lead
me

*God, teach my heart to know Thee,
In all things manifest;
Help me to know I've pleased Thee
When I have done my best.*

*God, keep me meek and humble;
Thee I would always serve.
Lead, that I may not stumble,
Nor from the straight way swerve.*

—NINA WILLIS WALTER
Pico Rivera, Calif.

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



Look and Live

Look unto me, and be ye saved, all the ends of the earth (Isaiah 45:22).

What audacity! From a small, insignificant country Isaiah bids the ends of the earth look to Israel's God for salvation. As if Luxemburg or Monaco called the U.S., Russia, or China to place national trust in an unknown god of an unrecognized state.

Insight matches audacity. Every need is compassed in an everyday word, *save* or *saved*. "Save . . . O Lord [from misfortune] . . . send now prosperity," the Psalmist pleaded. "The harvest is past, the summer is ended, and we are not saved [from folly and unbelief]," lamented Jeremiah. "Lord, save me," cried Peter as his power to defy gravity departed and death by drowning was imminent.

Out of his own experience of full salvation Isaiah faces humanity's greatest need: salvation from sin, idolatry, and woe. Divine balm is offered for every man's sin, universally.

Audacity and insight are equalled by simplicity. Salvation is made conditional upon a look! Isaiah's favorite word—"Look unto Abraham . . .," "Look down from heaven . . .," "Look unto the rock . . .," "To this man will I look."

Non-Christian religions and modern cults urge a "pray and pay" pilgrimage. A restless world runs after false Messiahs. Simply, sublimely, Isaiah offers salvation for a look, a turning of the heart and eyes to God as those who watch for the morning by the bed of a loved one critically ill.

Apart from those denied this precious gift, looking is a universal activity of all men; from a morning look at watch or clock to a last glimpse of TV or photograph.

"Look here," "Look out," "Look at this," "What are you looking at?" are part of the regular processes of life.

A look photographs, interprets, stores for reference, and precedes action. Deprived of looking, a main area of communication is closed.

Isaiah directs this everyday habit heavenward, a saving link between God and man.

A LOOK EXPRESSES AND CHANGES

It is often a mirror for the whole feeling of the soul and changing the direction of life. "Beholding him," a rich young ruler, Jesus "loved him"—listening, testing, and bringing to the parting of the ways.

"The Lord . . . looked upon Peter," and words were unnecessary to express pity and evoke penitence.

"Saul eyed David from that day and forward"—a look that almost murdered as a javelin sped from a jealous king's hand. A Pharisee and Levite looked, and did nothing on the Jericho Road—a sterile, self-preserving look.

A saving look implies faith in the character of God: the creating God of purpose (Isaiah 45:18); the revealing God who moves into the life problems of men like Jacob (verse 19); the available God who hears and saves (verse 20). Faith's saving look makes God its sole dependence for effective, abiding salvation, disclaiming all alternatives.

CONVEYING CONFIDENCE IN THE COVENANT OF GOD

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not re-

turn" (verse 23). Fallible men swear by an oath as "an end of all strife" (Hebrews 6:16). An infallible God swears by himself and in condescension confirms with an oath (Hebrews 6:17-18). He cannot lie.

The twofold covenant is captured in the lines:

*The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes.*

*Firm as His throne His promise stands
And He can well secure
What I've committed to His hands
Till the decisive hour.*

*The tide of time shall never
His covenant remove;
His name still stands forever,
His new best name of love.*

Standing on the promises, faith looks to the God who gave the promises.

INVITING THE SALVATION OF GOD

Trusting God's character, resting in His covenant, a saving look accepts salvation. Looking is believing, and believing is looking, in scriptural illustration.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Every Israelite who was bitten and poisoned, and then looked to the shining brass serpent—in need beyond earthly physician, accepting God's

substitutionary plan—was made whole!—So every sinner may look to Jesus, and live.

Beauty is in the eye of the beholder. And faith, too, testifies Bonar:

*I heard the voice of Jesus say,
Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!*

*I heard the voice of Jesus say,
I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy days be bright.*

*I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till traveling days are done.*

Rarely do we consider the marvel of looking, as poets and astronomers do. It's such a natural, regular function—the soul's mirror, the mind's camera, and life's memory bank. A saving look to Jesus is simple; yet linked with penitence in the heart and Christ's passion on the tree, it is a marvellous, miraculous act and attitude.

*When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*See, from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?*

For me! If I **look!**

□

PEN POINTS

Washing My Windows

The picture windows of our studio apartment are protected from the elements by a balcony and an overhead canopy. They do, however, require periodic cleaning.

Last week on one particularly sun-filled day, I decided to tackle the windows. Out came the equipment, cleaner, and paper towels. I began on the inside. One by one, paper towels were discarded, covered with grime. As I moved to the outside, more towels were added to the pile. Soon the work was done.

Out of curiosity, I compared the inside towels to those used on the outside. It was strange, I thought, how much more soiled the ones were that I had used on the inside. I had put off cleaning my windows because I supposed most of the dirt was on the outside. What need was there to clean during the winter months?

Isn't that like the windows of my Christian life? I thought. I think myself protected from the "elements" by my church and Christian friends. How often have I blamed my wrong attitudes and negative spirit on the seeming shortcomings of other people?

When I become honest with myself and bring out the proper cleaning materials of prayer and God's Word, I find the opposite is true. The dust-laden grayness of my soul's window has accumulated from the inside. It must be wiped away by the forgiveness of Jesus. And the cleaning must begin with the inside.

I should clean my windows more often.

It really lets the *Son* shine in.

□

by **Cindy Peterson**
Avignon, France



By AARLIE J. HULL
Centralia, Wash.



MUCH ADO ABOUT THE HOLY SPIRIT

Everybody's talking about the Holy Spirit these days . . . books, magazine articles, special services, cassette tapes, weekend seminars, etc., etc., etc.

If you are confused about the work of the Holy Spirit, I recommend John T. Seamand's splendid book *On Tiptoe with Love*, 95c.

Seamands says there are two major fallacies concerning sanctification or the Spirit-filled life. One is the concept that Spirit filling is the result of spiritual growth and, therefore, a gradual process. He points out that, though there are many steps preparing us for the filling of the Holy Spirit, we do not grow or slide into the experience.

"There comes a time in our Christian lives when we realize our inner need for a deeper work of the Spirit, we make a full surrender of ourselves, and trust God to fill us with the Holy Spirit. This is as definite a crisis as conversion or the new birth."

On the other hand, it's just as wrong to look upon the fullness of the Spirit as *only* a crisis, resulting in a one-step, instant, and final condition of spirituality with no room for growth. "The Spirit-filled life is both a crisis and a process," explains Mr. Seamands.

The Christian life is dynamic and progressive. "We maintain the fullness by never settling down in a static level of holiness, but by continuously receiving His infilling."

How do we maintain the Spirit-filled life? In the very same way as we receive the fullness of the Spirit for the first time: by self-surrender and faith.

Self-surrender, like sanctification, is both a crisis and a continuing process. "There comes a moment when we surrender completely for the first time in our lives, but then that act of

surrender must be followed by a day-by-day attitude of surrender and obedience."

It has been helpful for me to realize that just because I am fully surrendered to God at the moment does not mean there will never be new areas for surrender as I walk with God. In fact, daily is how often I find little and big areas of my self which need to be surrendered right there and then.

Seamands illustrates this point beautifully: "The light which the Holy Spirit shines into our hearts is not so much like a searchlight, suddenly turned on full power, revealing every single item in our lives that is contrary to His will. That would probably overpower and frighten us to death. The Spirit works more like a rheostat, turning up the light gradually. As it becomes brighter and brighter it exposes new areas that need to be adjusted to His will. Since we have already said the big 'Yes' at the altar of surrender, we now immediately and willingly follow with another 'Yes, Lord, I surrender this too.' In gratitude we say, 'Lord, I didn't realize this defect in my life. Thank You for showing it to me. I am ready to obey.'"

When talking about surrender, Mr. Seamands suggests that we are really talking about committing our wills to Jesus Christ. Psychologically speaking, we are unable to surrender anything concrete until we are aware of it.

So, in our surrender to God, we affirm our willingness to decide in God's favor whenever we are aware of a specific issue before us. We say, "Lord, I renounce the right to make my choices on the basis of my own plans and desires. In every event I will always seek to know and to do Your will."

Essential to this kind of surrender is *trust*. It is impossible to surrender completely to God without trusting Him totally.

Have you observed parents with their children at swimming pools? They go to great lengths to get the reluctant little Olympic team hopefuls to jump into the water while they catch them. It's amusing to watch that little body teeter awhile on the brink and then muster up the trust and courage to jump. The little guy is trusting his life in the hands of his parent, who, of course, always catches him. Before long he's jumping in all by himself . . . squealing with delight . . . growing.

God says to us, "Trust Me. Believe that I have your best interest at heart and that I will never leave you or forsake you. I will direct your paths if you will acknowledge Me and trust Me."

Let there be no misunderstanding. It is impossible to surrender if you do not trust.

Trust God with your life . . . surrender to Him your future, your everything. He is the most loving, reliable, honest, and trustworthy element in all of creation. □

editorially SPEAKING

By W. T. PURKISER

“By All Media”

The facts of life are sobering for the person completely committed to the Great Commission, “Go ye into all the world, and preach the gospel to every creature.” The task gets larger every day for the simple reason that there are more people every day to whom we must tell the tidings.

So much has been written about the “population explosion” that one hesitates to say any more on the subject. Yet has it really got through to us what this means to the future of civilization in general and the Christian Church in particular?

Let’s take a quick look at the facts.

The estimated population of the earth when Jesus was born was 150 million people. It took 6 centuries to double that figure, and another 11 centuries to double it again to approximately 600 millions by 1700.

However, within 150 years, earth’s population had again doubled. By 1950 it had reached 2,500 millions.

The acceleration continues, almost as fast as the forecasters have predicted. In the 10 years from 1950 to 1960, three times as many people were added to the population of the globe as were alive during the days of Christ’s earthly ministry. The net increase per year now runs between 50 million and 60 million people.

The predictions are breathtaking. Talk about “zero population growth” still seems to relate to a state of affairs remote and far away.

By 1980, the 3,000 millions of world population in 1960 will have climbed to 4,000 millions. By the end of the century, if our Lord tarries, there will be 6,000 million human beings on earth to be fed, clothed, housed, and evangelized with the gospel of Jesus Christ.

To put the figures another way, the simple addition of numbers within the next 30 years will equal three times the population of both North and South America in 1960.

Two factors contribute to the facts we have outlined. There is the increasing number of births, and there is the lengthening life-span. The average American baby born now will live almost 22 years longer than the average American baby born in 1900.

PEOPLE WILL INTERPRET these facts according to their interests. The poli-

tician views the masses as potential voters and as the source of unending pressures. The merchant sees them as buyers to be housed, clothed, fed, and provided with the material goods of life. The educator thinks of them as youth to be educated. Law enforcement officers shudder at the prospects of working against both increasing numbers and growing crime rates.

The black horse of famine (Revelation 6:5-6) already stalks across vast world areas. The rich and well-fed must find ways of meeting these human needs or face an avalanche of world revolution.

But no sincere Christian can face these figures without some real travail of soul. How do we reach them? Will the leaven penetrate the entire lump? Can God find a creative minority with enough vision and vigor to break through the barriers?

That there are barriers no one needs to be told who has ever tried to get through to an unsaved heart. The barriers may be no thicker or higher than always, but they are different.

For one thing, we live in an era of specialized language. English is not one, but many languages. There is colloquial English, the easy speech of everyday life. But then there is scientific English, philosophical English, medical English, legal English, psychological English, theological English—and right on down the line.

The point is that one may be talking perfectly good scientific English, medical English, or theological English and still be speaking in a foreign tongue to 90 percent of those who try to listen.

For another, there is the barrier erected by a secular world-view. Most people live from infancy with a “dog eat dog,” “let me get what I can while I can get it” philosophy. It is hard for them to accept the basic law of the Christian life, “Who-soever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.”

It has always been true that “the preaching of the cross is to them that perish foolishness” (1 Corinthians 1:18). But what was true in the intensely religious setting in which Paul wrote these words is even more true in the materialistic era in which we live and work.

BUT ENOUGH FOR THE PROBLEMS. It is easy, like so much of modern

*As to message, the Apostle Paul was the most inflexible communicator who ever lived. He would permit no alteration or substitution whatever. As to his method, no one has ever been more creative or innovative than Paul. If he lived and wrote today, there is no doubt he would have said, "I am made all things to all men that **by all media** I might save some."*

preaching, to suffer from "the paralysis of analysis." It doesn't take much sense to spot the problems. To find the solution is another matter.

The solution is not apt to be one, but many. As never before, the challenge of Paul's great phrase in 1 Corinthians 9:22 must be held before us. It must be "by all means" that we do the work of God.

This includes the old means. Some things never change in human relations. Nothing will ever take the place of the person-to-person contact. For all the effectiveness of Madison Avenue and the advertiser's art, it is still estimated that 95 percent of the business done in this world is done man to man.

Apart from considerations of content and form, there is no visible alternative to preaching in spreading the Christian faith. The preacher's voice may be multiplied a thousandfold by electronic means. But if he is really preaching, something communicates person to person—or more truly, Person to person, and person to Person.

The church school, youth work, revival meetings, evangelistic preaching within the local church, personal witnessing, door-to-door visiting, "opportunity evangelism" in personal contacts are all methods tried and true. With varying emphasis there seems no loss in their effectiveness when they are seriously worked.

"By all means" also includes the new means.

As to message, the Apostle Paul was the most inflexible communicator who ever lived. He would permit no alteration or substitution whatever. He said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

As to his method, no one has ever been more creative or innovative than Paul. New methods bothered him not at all—provided they communicated the eternal message. In freedom or bondage, as under the law and as without law to any except Christ, as weak or as strong, he said, "I am made all things to all men, that I might by all means save some" (1 Corinthians 9:19-22).

Paul, of course, lived before the invention of our modern jargon. But if he lived today and spoke English, there is no doubt he would have said, "I am made all things to all men, that *by all media* I might save some."

Only in recent years have people become self-conscious about the media of communication. Marshall McLuhan contributed to the cause with

his famous (but not totally true) dictum, "The medium is the message."

Beyond all that our fathers could have dreamed, the media of communication have multiplied in our times.

Radio is now one of the most pervasive means of communication we have. No curtains—iron, bamboo, cane, or otherwise—can keep out radio waves. For the first time in history it is literally possible for the gospel to be preached in all nations by means of radio.

Incredibly high-speed presses are available. When I became editor of the *Herald of Holiness* 15 years ago, it took an entire 40-hour week to print a little over 100,000 copies of the paper with black ink only. Now, 200,000 in two colors roll off the press in less than one working day.

Even more spectacular is the development of visual media: films, overhead projectors, videotape, television in black-and-white and in full color. It has been said with probable truth that we forget 80 percent of what we hear; we remember 80 percent of what we see.

Many sobering thoughts may be generated by these facts. Not least of them is that, for the Church, ability is the true measure of responsibility. "We can; therefore we must."

It is ironic to see, as we sometimes do, a group of God's people labor sacrificially to build a church building. They plan well, use the best of modern architecture, furnish it with the latest in sound equipment, teaching aids, air conditioning, and all the rest. Then the purpose of it all is defeated by a subconscious feeling: Well, we've done the job. Mission accomplished. Now to sit back and enjoy the fruit of our toil.

The truth is, of course, that we haven't done the job. The mission is not accomplished. All we have done is add to the means we had before.

The medium is not the message. The medium is only the means for getting out the message. The end and purpose of it all is yet ahead.

It is no more than right that at least once a year we pause to consider the challenges that are ours in utilizing more fully the media that are open to us in speaking the Word of God.

This is the preoccupation of the Nazarene Communication Commission. We gladly devote a portion of this issue of the *Herald of Holiness* to the growing work of the Commission.* □

*The first three sections of this editorial were revised and reprinted by request from a *Herald of Holiness* editorial of May 24, 1967.



Paul Skiles, executive
Nazarene Communications

"Showers of Blessing"

STAFF SAYS ...

HAPPY

BIRTHDAY



Dr. William Fisher, speaker
"Showers of Blessing"



Gary Moore
Director of Music—Engineer



Paul Miller, Announcer
Program Director

It's time to wish "Showers of Blessing" a happy thirtieth birthday!

The church's radio ministry has come a long way from June 17, 1945, when the first "Showers" broadcast was put on the air over 37 stations. Dr. H. V. Miller, general superintendent, was the speaker on that pioneer broadcast.

During the first year, the programs were 30 minutes in length, and there were 27 different speakers. Dr. R. V. DeLong and Dr. L. A. Reed emerged from 1945 as the most popular speakers heard that year. Dr. DeLong was the principal speaker for 20 years.

It was in 1947 that "Showers of Blessing" became a 15-minute broadcast. Finances and acceptance by

local stations were the reasons for the change.

The "Who's Who" of our early broadcast history includes Dr. T. W. Willingham, executive director for 20 years; S. N. Whitcanack, office manager and program producer. Stan served for 29 years. Music director from the first year until 1965 was Ray Moore. Dr. H. Dale Mitchell served as executive director for 8 years.

Today, "Showers of Blessing" is heard on 640 stations. Our executive director, Paul Skiles, has given program director Paul Miller and music-production engineer Gary Moore and speaker Dr. William Fisher the impetus to keep the progress of "Showers of Blessing" abreast with the best in religious broadcasting.



Nazarene Communications

By PAUL MILLER
Director of Media Design and Production
Communications Commission



SIGN-OFF TIME for the ten o'clock news was long past. Evening newspapers had been read and now rested in basement trash bins. The sleep-inducing hosts of music-till-dawn radio shows were just warming up.

Yet a light in the Nazarene pastor's church office window still shone. The midweek service crowd had said good night and had gone home hours before. To the casual passerby, the late night-light probably denoted a life-or-death counseling struggle or a man wrestling over the exegesis of some obscure Greek text.

In reality, the burning bulb shone down upon a mimeograph machine and the sweating brow of a pastor, "man of the cloth," trying very hard to produce an advertising piece that would:

1. Grab the attention of all who read it
2. Fill the pews each night of the fall revival
3. Convince the community of his church's concern
4. Announce to a waiting world that Christ and the Church of the Nazarene are available.

Our not-too-hypothetical hero described above may be more typical of the uninformed churchman than we care to believe. After the industrial revolution, the mimeograph machine and, later, the Address-o-graph became the church world's primary advertising tools.

The sign painter's craft often entered the scene with miles of canvas banners stretched across the fronts of buildings and at times between two light posts over Main Street. These flopping bulletins

more often than not announced revivals and vacation Bible school.

With malice toward none and charity toward all of the foregoing media, local publicity committees should now be able to bring the church promotion into the twentieth century.

Layman A: *If I depend upon a duplicating machine as my sole advertising tool, I'd have gone out of business long ago.*

Layman B: *That may be true for a supermarket, but advertising costs money—and we must be good stewards of the Lord's . . .*

Layman A: (interrupting) *But does "good stewardship" mean small thinking?*

Laywoman C: *Allow me to enter this discussion, please. It seems to me that the day of luring the public to church with mimeographed flyers and banners is past. We had a beautiful building designed and built. We demanded that it be aesthetically pleasing and that it meet the needs of a contemporary congregation. . . .*

Ms. C appears to be on the right track. Her argument, that we often stop short of a complete job when our fully equipped church building is constructed, is valid. A sanctuary designed for participation and evangelism will not suffice for a plan to take the "Good News" where man is.

There are very few paths being beaten to the front doors of churches. But there is an exploding number of TV antennas on rooftops, radios being sold, and theatres filled.

In a recent plane conversation this author spent the 50 minutes between Kansas City and Chicago convincing an advertising director that

the average evangelical church is really as interested in taking the gospel to where people are as they are to score high on a Sunday school register.

Of course he acknowledged the Church's missionary zeal, but raised a skeptical eyebrow when I told him that we were interested in using every legitimate modern method to communicate the gospel.

If I'd thought of it, I'd have whipped out my Testament and read the "by all means save some" scripture from 1 Corinthians (9:22). But in retrospect, I see that that would only have proven that first-century believers were not tied to four walls and a steeped roof.

Layman B: *All right, you have convinced me that the kingdom of God demands to be communicated in a more convincing manner than has been done. So what do you suggest?*

Thank you for asking that question. The Church of the Nazarene is making amazing progress in communicating our message. We are doing it through human, electronic, film, and print media. In our developing expertise we are fully aware of human limitations without the inspiration and enablement of the Holy Spirit.

We are also very much conscious of the million media messages a day that clamor for acceptance. The secularization of our society lies heavily upon us. Because our kids are so media-oriented, public school instruction was almost trapped into hiring technicians in place of classroom teachers. But fortunately, the electronically controlled, programmed learning gadgets have been controlled by the teaching profession.

Like it or not, the world "out there" (not to mention the evangelical Christian world "in here") has developed ears and eyes that are satiated with the unique and glamorous. Therefore, the Church's message of compassion and hope must be delivered in the Spirit of Christ.

Layman A: *But does that preclude the use of modern media?*

Absolutely not. Television, radio, film, recordings, the printed page are all ours to use in a way that will attract attention, and then deliver the goods with the anointing of God's Holy Spirit.

Layman B: *Again, I ask—How is the Church of the Nazarene accomplishing this?*

Here is an itemization of what Nazarene Communications is doing.

TELEVISION FILMS:

In the past 12 months we have produced the following motion pictures:

THE CHURCH OF THE NAZARENE: 28½-minute story of our church and its reason for existence.

THE ALABASTER STORY: 12-minute presentation of the NWMS project that has provided buildings around the world.

WORLD YOUTH CONFERENCE: 21-minute portrayal of the event that took 2,000 young people to Switzerland.

MISSION: EUROPE: 52-minute documen-

tary concerning the church's work in Europe, with a background of Paul's fourth missionary journey.

TV AND RADIO SPOTS:

Realizing the impact of TV and the availability of the medium, Nazarene Communications has designed a series of 30-second spot "commercials" that highlight the wonder of Jesus, identify the Church of the Nazarene, and allow time for a brief local announcement.

A series of 30- and 60-second radio spots in cartridge format is also available.

TELEVISION PROGRAMMING:

There are more local churches involved in a television ministry than most of us suspect. During a recent round of TV conferences held around the U.S., Mel Schroeder of the Communications Office learned of 10 Nazarene programs that are produced on a regular basis. In reviewing videotapes of a few of those programs, it is obvious that most have relatively high production standards.

Nazarene Communications is now busy setting up a videotape exchange and lending service to help churches that wish to air some of their local programs. We are also producing program modules of music, interviews, and so on for use on local church television broadcasts.

An exciting new dimension for training has been tapped by both the Department of Home Missions and Christian Service Training. Both, through the facilities and staff of Nazarene Communications, have produced a series of videotapes for use on cable TV or to be played on a video cassette playback unit. The Home Missions project is a series of 30-minute discussions on church growth.

The CST office has produced two 6-session courses on Dr. Samuel Young's book *Giving and Living* and the book *How We Got Our Bible*, by Dr. Ralph Earle.

RADIO:

This medium is far from outdated. Our official denominational program, "Showers of Blessing," is heard on 640 stations, with the Palm Sunday and Easter broadcasts on an additional 275 stations.

During its thirtieth-anniversary year, "Showers of Blessing" is attempting to use all available resources to catch the ear and eventually the heart of the listening public. Speaker Dr. William Fisher, music engineer Gary Moore, and myself as program director pledge our God-directed minds and hearts to this great ministry.

High on Communications' priority list is the development of a second radio ministry with a format that will catch those who are not now listening to "Showers."

To "publish glad tidings" by every means available to us is the Church of the Nazarene's goal. To use these means is your responsibility. To bless our efforts is God's promise. □

LATIN LANGUAGE COMMUNICATIONS MEDIA

IT'S CONSIDERABLY MORE than just radio broadcasts. I mean, Latin Language Communications. True, radio still takes the credit for most of the work, but it's rapidly being equaled by other ministries.

During the yearly Palm Sunday and Easter special radio broadcasts of 1975, a total of 1,006 stations aired the Spanish, Portuguese, and French programs. The breakdown per language was:

Spanish	857
Portuguese	125
French	24

The task of producing master tapes in each language is monumental. Each program contains a spot where the listener can respond to a mailing address within his country. This audience-response feature alone requires additional program tape preparation.

Communications staff members Gary Moore and Tim Mercer are the expert engineers who handle this. From the standpoint of administering the detailed follow-up ministry, there are volunteer coordinators in each country who mail the program's offers of free gospel booklets, tracts, or sermons.

Follow-up also involves answering correspondence from individuals seeking spiritual guidance and coordinating a visit by the local Nazarene pastor, if one is nearby.

Many stations throughout the Latin world broadcast our programs as a free public service. Because of this, we must have some means of monitoring to insure the fact that our taped programs are being aired. Our volunteer monitor-listeners are a net of individuals who quarterly

report back to us any irregularities in schedules of broadcast.

Where there is a Church of the Nazarene, the local congregation pretty well keeps tab on the programs being aired. However, in areas where we do not have a Nazarene congregation, the contacts we make with monitors are usually individuals who sympathize with our doctrine and are willing to assist in this way.

Radio plans for the future include: careful research of target audiences; increasing relevance of format, content, and delivery to the target culture; greater involvement of the local church in the follow-up of radio listener responses; increased involvement of talent indigenous to the countries where the programs are being heard; find and develop musical talent that represents the musical tastes of the corresponding cultures; and develop Bible correspondence courses aimed at providing the new Christian with spiritual nourishment.

One of the exciting developments in non-English radio is seeing local churches and districts assume responsibility for a daily or weekly locally produced and sponsored radio or television program.

Chile, Argentina, Nicaragua, Mexico, Puerto Rico, Ecuador, Belize, Brazil, Peru, Costa Rica, and others are either well into program production or they are in the beginning planning stages.

Nazarene Communications will be there too, in whatever way the local district wants our involvement, be it in providing prerecorded segments, musical package preparation, or something else.

In the area of Latin language films, a Spanish version of the World Youth Conference held in Switzerland in 1974 has been released. Additional adaptations will be made as new film projects are developed and released.

Recently, two CST courses were videotaped in English for release on cable television in the English market. A recommendation has been made that a 35-mm. slide version be developed and made available to the Spanish and Portu-

"Duo Betania," a musical group from Tuxtla, Mexico, face the TV camera and interviewer, Dr. H. T. Reza, executive director of the Nazarene Latin Publications Division.

By **RAY HENDRIX**
Director of Latin Media



guese constituencies. The audio would be on cassettes narrated by individuals fluent in these languages. In addition to this, other media teaching tools are being considered that will enable Nazarenes in all of Latin America to better serve God and the church.

In March of 1975, Nazarene Communications, in cooperation with the Latin Publications Division, videotaped the first special 30-minute Spanish television program. The music was provided by "Duo Betania" ("Bethany Duet") from Mexico, two women vocalists accompanied by two guitarists. The Tuxtla-based group appeared in their national costumes (*see picture*).

Dr. H. T. Reza, executive director of the Latin Publications Division, presented a mini-devotional and also coordinated an interview with the "Duo Betania."

The entire staff of Nazarene Communications was involved: Mel Schroeder, video engineer;

Paul Miller, director and set designer; Dave Anderson, lighting and still photography; Gary Moore, sound engineering; and myself in translation and assistance wherever needed.

The production is tailor-made for whatever country in which it will be viewed, by the insertion of local addresses for follow-up.

Soon to be released will be a series of five-minute, TV program packages of attractive music with a brief devotion.

In Puerto Rico a group of pastors are developing script for a series of 30- and 60-second television spots.

An individual in Honduras, who is a professional communications man, is developing script for 30 radio spots.

We in Nazarene Communications are excited! True, it's a new department, new faces, new ideas, new goals, new responsibilities, new problems, but God is able. □

I Shared the Wealth

MY
FATHER
GAVE
ME

YOU MAY HAVE READ several years ago the Father's Day article "My Father Left Me Wealth—Not Riches." Recently a charming lady told me how she had read it to her young adult Sunday school class in a church my father once pastored.

Her feedback on the short article started me analyzing. Have I adequately shared that spiritual wealth my father passed on to me?

Just what is that wealth? And how have I used it?

It would be hard to pinpoint everything, but a few items stand out in vivid color: Dad's dedica-

tion to service, his compassion for people, his burning desire to win them to Jesus Christ, his courage to preach the whole gospel—even at the risk of unpopularity. Once his life was threatened, in days when holiness preaching was very unpopular.

And Father loved missions—home missions, foreign missions, world evangelism!

Now, whatever my father loved was the subject

By MARY E. LATHAM

Kansas City

for constructive action. He exuded a quality of enthusiasm which was contagious. Some of this he must have given me. I'm not sure it always makes my colleagues happy. I can think of at least one person who complained—with a touch of humor—"Well, I'll say this, you are surely a *DO-er!*"

The urge to do something about missions started when I was a child. It came through very strong in college. Once I sold my best pair of shoes to give money for a missionary emergency.

But my big opportunity to share with missions came later, after I became director of vacation Bible schools.

During the summers almost every Bible school in our church was taking an offering. Children, parents, and staff cooperated to raise funds for some missionary project. They could send the money to whomever and for whatever they chose.

Of course, some of the dollars found their way to our own mission specials, but much of the money was given for independent projects, and some to other organizations.

At the time we were giving no guidance in the manuals to help motivate or channel the offerings. This troubled me. Then one night in prayer and meditation an idea came. Why not work out each year one big, general missionary theme? All Bible schools could work together. We could work up promotional posters and pupil material to alert every age-group. The money would be used in our own church program of world evangelism.

The next morning I could hardly wait to call the executive secretary of the Department of World Missions. He liked the idea. The Department of World Missions (we called it "Foreign Missions" then) was to meet soon. Well, to shorten the story, the idea was approved and a special need was designated. We designed posters and other promotion. The plan was launched!

I'll never forget the thrill as the first offerings began to come in to the General Treasurer. Through the years the giving kept increasing. Permission was given to let churches count these offerings on "10 percent giving."

But all the time in our office we were receiving letters, "We are a brand-new church. Money is scarce. Is there any way we can get help to conduct a vacation Bible school? We believe it would help our church grow." What could we do?

Once again my father's investment in his daughter continued to pay off.

As a teen-ager I had helped my dad in home mission work. My sister and I had sung for revivals—even in storefront buildings. Once I had seen my father take a church of eight discouraged members and help it grow to an established, thriving congregation in a beautiful new church building which he designed.

Here we were as a denomination raising thousands of dollars for overseas evangelism, and our own baby churches at home were unable to finance a project which could help them grow.

The solution seemed clear. Why not have a second VBS special offering? Call it a Pioneer

Offering, just to help new or very young churches.

With the approval of our Department of Home Missions we launched the second offering plan. For this there was only one small poster, something about pioneers—designed it myself.

Here again I shared my dad's "wealth." He was an artist—trained in an architect's skills. His church plans were so good the state board would compliment them. They were used to construct numerous buildings. He gave to me at least the love for art and design, with a flair to engineer new things.

The first Pioneer Offering was about \$1,500. And it did not detract from the World Missions offering either. That amount bought manuals and pupil books for a lot of new churches. And the baby churches kept growing. Soon they began to send in their own offerings for missions.

Before long these two special offerings merged to become one big program. The returns were to be divided equally between Home and World Missions. It was all-world evangelism. From these dollars could come not only materials but dedicated personnel.

"Someday," I confided to my department executive, "the offerings will come in large enough to enable teams of our young people to go into areas of need. There will still be money for materials. Consecrated young hands will conduct new vacation Bible schools, and help Home Missions in general."

Today it is happening! You read about it every summer—as part of a larger plan involving several departments, teams from our colleges and seminary going into many parts of the world.

One summer we filmed some of these crews. Several backyard vacation Bible schools led to the organization of a brand-new church. In a nearby town a work team was helping to construct a new church building.

I asked one young man how he developed the muscle for such strenuous labor. He said he had been working with his dad in the carpet business. This summer he turned down a good-paying job to give his time for home missions. I had a feeling of pride for this spirit of the pioneer in our young people.

Because of the increased audiovisual work load I had to throw the VBS ball to other hands. They have kept on encouraging giving for missions. Since the special offerings began, hundreds of thousands of dollars have come in plus countless hours of time and work. Results have mounted—thousands of lives won to Jesus Christ, new churches organized, sanctuaries built, and innumerable other spiritual rewards.

To have had a small part in getting these projects started is one of the greatest joys of my life. But I am keenly aware that the love for missions, the prayer, the sweat and tears really did not begin with me.

They are part of an inheritance—intangible wealth my father gave me. With God's help I simply shared it. And you know, I plan to keep on sharing! □

A Time for INTOLERANCE

In speaking of the tensions and suspicions of the post-Watergate period, one prominent senator said, "It is now time for tolerance."

If he meant by that that all of us should be more tolerant of *persons*, then of course he is correct. For in these days of high tensions and hot hatreds and volatile emotions and corrosive suspicions and explosive violence, we simply *must* become more tolerant of other people if our society is to survive.

But Christianity goes beyond mere tolerance; it demands *love*. We must not only be tolerant of other people; we must *love* them—and we must love them whether they are rich or poor, educated or ignorant, black or white or red or yellow, Catholic or Jew or Hindu or Protestant.

For the thing that makes anyone valuable is not how much he has in his head or how much he has in his pocket, or the color of his skin—or the lack of it. The thing that makes *anyone* valuable is the fact that he was created in the image of God and is a soul for whom Christ died.

Christ taught that we are not our brother's keeper; we are our brother's *brother*. So there can be no place for intolerance toward *persons*—ever. But there *is* a place for intolerance, and it is on the line of *wrong principles*.

Don't let the world around you squeeze you into its own mold, but let God remold your minds from within . . . (Romans 12:2, Phillips).

We must be tolerant and loving, for instance, toward the drunkard in the ditch—or those in the split-level homes or in the executive suites (and calling them "alcoholics" or "sick" doesn't lessen their pathetic condition). But we must be intolerant of the whole liquor complex of glamorous advertising and misleading come-ons that helped put them in that deplorable condition.

And we must be just as intolerant of the liquor business whether we are in church singing a hymn or whether we are in a voting booth voting for some politician.

You say that is mixing religion and politics?

Certainly! And all "Watergates" are a result of the failure to mix them properly.

It was Edmund Burke who said that "nothing can ever be politically right that is morally wrong." Any

number of highly placed government officials have learned that truth the hard way, and undoubtedly wish now they had learned it sooner and had been more intolerant of wrong principles—no matter where they found them.

If we have vital, firsthand religion through faith in Christ, that religion will get mixed up with everything we do and every choice we make. It will get so mixed up in our business and our politics and our recreations and our social relationships that in every area of life we will make consistent Christian choices. For Christian faith is not segmental; it is saturation of the entire personality with the Spirit of Christ.

But then again, if Christ is at the center and is influencing all our values and priorities and attitudes and choices, we will be intolerant of the debauched and debauching show business that has undermined and is now undermining the ideals and morals of America and the world.

How can a real Christian be tolerant of shows that sweep the sewers for material, of music that was born in a brothel, of books that drip with smut, of plays and programs that are written by diseased minds and performed by those of perverted morals?

What a travesty of everything Christian—for professing Christians to hum the tunes and laugh at the jokes and stuff the pockets and fall at the feet of entertainers who cynically preside over the liquidation of our traditional Christian values!

And please don't place all the blame on the young. Those adults who became so tolerant of wickedness in high places and low until they merely shrugged their shoulders at financial or political or sexual shenanigans, and refused to own up to the vast hypocritical gap between the ideals they professed and the principles they practiced—it is those adults who have given the young the sorry heritage of a world without values.

If parents had been more intolerant of evil and moral slippage yesterday, the young would not be so tolerant of nudity and perversion and pot and illegitimate sex today.

Intolerance? Yes! There is a place for intolerance—and it is on the line of wrong principle. It is always time for intolerance *there*.

It is said that Wendell Phillips went out one day to plead an unpopular cause. As he left the house, his wife said, "Wendell, don't shilly-shally!"

And, oh, how we need preachers and educators and parents and politicians and policemen and judges with faith enough, and conviction enough, and integrity enough, to stand up in the face of all the filth and hypocrisy and violence of a sick society and not shilly-shally when they criticize what is wrong—or plead for what is right!

Yes, may God help us to be tolerant and loving towards all *persons*, precisely because they are persons, sharing a common humanity.

But may God also help us to be *intolerant* of every wrong principle, regardless of where we find it—whether it's in school, or in business, or in the union, or at church, or in legislative assemblies, or at home—or in our own personal lives. □

RADIO SERMON OF THE MONTH

By C. William Fisher

TWO NAZARENE SERVICEMEN'S RETREATS PLANNED

Mel McCullough, director of Nazarene Servicemen's Commission, announces the following information regarding servicemen's retreats.

The Far East Nazarene Servicemen's Retreat will be held at the Eighth U.S. Army Retreat Center, Seoul, Korea, September 12-14, 1975.

Guest speaker will be General Superintendent Eugene L. Stowe. Please address all inquiries to either:

CH (LTC) Curtis Bowers
201-24-4191
USAG Humphreys
APO SF 96271

CH (CPT) David K. Bon
528-58-5664
HHB, 1/2 ADA
APO SF 96301

European Nazarene Servicemen's Retreat will be held November 10-14, 1975, at the General Walker Hotel, Berchtesgaden, Germany. Guest speaker will be General Superintendent Edward Lawlor. Address all inquiries to:

Chaplain (Maj) K. B. Clements
Spt. CO. CATC
7th ATC
APO New York 09114

Pastors should remind those military personnel of their congregations who are stationed overseas to plan for leave time.

Many of our Nazarene military personnel are in isolated places of service. They look forward to these retreats as being a fresh wind of Christian fellowship. The Servicemen's Commission suggests that congregations give financial support to their servicemen for this occasion.

—Youth Department/Informational Services

OF PEOPLE AND PLACES

Dr. Mary Scott was recently honored guest and speaker at the annual Colorado District NWMS presidents' retreat held at Golden Bell Lodge, Divide, Colo. Under the shadow of Pikes Peak, Dr. Scott shared her faith and challenged local leaders to dedicated service in sharing the gospel with all men.

Eunice Phillips, district president, announced that teens from 22 churches were there because of their interest in world evangelism.

Rev. and Mrs. H. O. Brunkau of Bethany, Okla., celebrated their sixtieth wedding anniversary, March 30.

HUNG UP?

Get Your Feet on the Ground READ and LISTEN! 1975 Church Schools Workers' Library



ADULT

Senior Adult Ministries

By Sam Stearman • Discoveries and insights into the lives, needs, and potential of senior adults through experiences born out of Bethany (Okla.) First Church of the Nazarene. A must for churches and individuals working with this age-group. 128 pages. Paper. **\$1.95**

YOUTH

Creative Ministries and Junior Highs (Cassette)

By Dennis Benson • Stimulating activities are suggested that provide a better understanding of responsibilities and a more innovative approach. Presented in a learn-by-doing program format to meet identified needs. An excellent resource for leadership training. Includes study guide. **TA-698**

\$6.98



CHILDREN

Teaching Primaries Today

By Elizabeth B. Jones • Fresh insight into the needs, characteristics, and abilities of the primary child. Methods in storytelling, drama, art, Bible games, creative writing, and music will be of interest to all children's workers and add a depth of purpose to those teaching six-, seven-, and eight-year-olds. 128 pages. Paper. A **UJ** Text **\$1.95**

Each church school worker is urged to:

1. Read at least one article each quarter in the *EDGE*.
2. Read the book (tape) below (available from your SS library) related to his area of service.

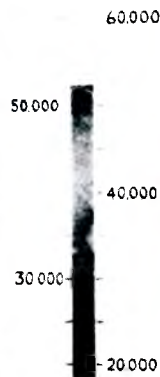
Order this set TODAY as an expression of your love for the Nazarene Library

U-775 A \$10.88 value for **ONLY \$9.95**

MAKE YOUR CLASSES EXCITING!

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141



THE FINANCE COMMITTEE of Gallipolis, Ohio, First Church presented the pledge program for completion of a new building at an appreciation banquet in March. The structure is scheduled for completion by June 1. Dr. Miles Simmons, development associate of Mount Vernon Nazarene College, was the banquet speaker, and the final amount pledged was \$69,500. The committee-men, left to right, are Raymond Hawk, Pastor John Utterback, David Rice, Milton Brewer, and Terry Johnson.



Three zone attendance banners were won by the Tullahoma, Tenn., Brownington Church, located in the fast-growing tourist area of the new Tims Ford Dam near Tullahoma. Left to right, front: Wayne Rhoton, Sunday school superintendent; Carlene Campbell, NWMS president; and Diane Riddle, NYPS president; with Pastor Earl D. Hyatt in the background.

MVNC ELECTED INTO FOUNDATION

John A. Knight, president of Mount Vernon Nazarene College, announces the college has recently been elected into the Ohio Foundation of Independent Colleges, Inc.

The purpose of the foundation is to interpret the aims, functions, and needs of the member colleges to the public for mutual understanding and cooperation. It also solicits funds for the benefit of the operating budgets of the member colleges and distributes funds secured to the member colleges.

Every contribution made through the foundation is distributed to the member colleges; 60 percent of all undesignated contributions is divided equally and 40 percent is divided proportionately according



Encircle "Little Ones" with Love

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for Making CHILDREN'S DAY
A Special Day



"CHILDREN'S DAY PROGRAM BUILDERS"

Grace Ramquist has compiled these recitations, exercises, and songs to give you the biggest Children's Day ever. Selected and graded to fit all age-groups. Order by number.

MP-102 No 2 MP-105 No. 5

MP-103 No 3 MP-106 No 6

MP-104 No 4

Each, 75c

If you need help in planning or want more ideas, write Ruth Gibson, 6401 The Paseo, Kansas City, Mo. 64131

CHILDREN'S DAY BULLETIN

Make your children's day service extra special with these full-color bulletins. Size, 8" x 11" flat (CO)

S-2032

Pkg. of 100, \$3.00

CHILDREN'S TITHE ENVELOPE SET

Will help teach your children to give to the Lord. Biblical and modern scenes with scripture are shown on the envelopes. All are perpetually dated from the first Sunday in January. Single-pocket style. Size, 2 1/2" x 4 1/2". Boxed (NCS)

O-39 Single sets, 48c; 12 sets for \$5.28;

25 sets for \$10.25

Postpaid

CHILD'S TESTAMENT with Psalms

Designed with children in mind. Has full-color cloth cover, 8 full-color pictures, and Favorite Readings. Size, 2 3/4" x 4 1/2"; 1/8" thick

TE-31P

\$1.95

CHILDREN'S DAY—JULY 13



FLYING WHIZZY

Every child will love flying this through the air. Made of unbreakable plastic in assorted bright colors. Imprint in gold. "GOD'S LOVE IS EVERYWHERE." Size, 3 3/4" diameter. (CS)

AW-2019

Each, 25c; 12 for \$2.75

BIBLE PENCIL SHARPENER

Book-shaped with "GOD IS LOVE" printed in gold on one side. Increase your attendance by giving away on Children's Day. (WA)

AW-1250

Each, 15c; 12 for \$1.65

CHANGE PURSES

Flexible band opening—just squeeze. Convenient place for your children to keep their Sunday school change. Choice of 2 colors and imprints.

AW-5141

Red; Praying Hands imprint, "PRAYER CHANGES THINGS."

AW-5142

Black; Cross and Bible imprint, "GOD IS LOVE." Each, 39c; 12 for \$4.28

Special Achievement Award

"SMILE—GOD LOVES YOU" PLAQUE/BANK

Lettered in blue and red, 8" wood plaque holds a ceramic bank with wording: "A Penny Saved Is a Penny Earned," complete with gold crossbar, lock, keys, and mounted ceramic tile. Boxed.

GI-2285

\$4.50

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to the number of regular, full-time, undergraduate students.

Membership is open to non-tax-supported four-year Ohio colleges which are accredited by the North Central Association of Colleges and Secondary Schools.

MVNC is among more than 35 colleges belonging to the foundation. □



A welcome note of spring is a visit by future seminarians as Nazarene college ministerial students look forward to continuing their education at Nazarene Theological Seminary.

Professor Woodruff and nine Olivetians from Olivet Nazarene College observing the operator on the Automix-typesetter when they toured the Publishing House during their trip to Kansas City.



The 25-member Trevecca student ministerial delegation were en route to the production unit when they paused for a picture just outside the main building at 2923 Troost. Trevecca professor Dr. Neil Wiseman, and seminary professor Robert Crabtree, accompanied the group.



The occasion that deserves something extra special



WEDDING BIBLE

Exclusively Designed for the Bride's Personal Pleasure

Add another beautiful dimension of meaning to the wedding ceremony with this lovely white Bride's Bible.

- Leather-grained vinyl, padded cover
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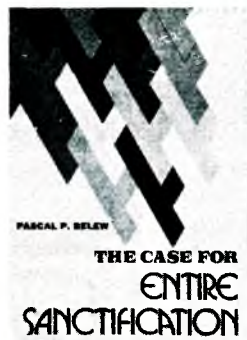
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JUNE BOOK OF THE MONTH

THE CASE FOR ENTIRE SANCTIFICATION



BY
PASCAL P.
BELEW

Most will remember the electric failure that blacked out New York City and much of the Northeast a few years ago. Out of this experience, many power companies, such as the Tennessee Valley Authority and the Georgia Power Company, formed reciprocal agreements to assist each other in preventing any such future blackout or brownout in their respective areas.

Sanctification is that "power grid" that prevents spiritual blackout or brownout. One who is "strengthened with might by his Spirit in the inner man," and "filled with all the fulness of God," certainly has the essential resources for victorious day-by-day living, and increased competence for every area of Christian responsibility. "The people that do know their God shall be strong, and do exploits" (Daniel 11:32).

The Christian life is a warfare. Sanctification ends the inner, carnal conflict, but the outward warfare continues. "When the devil had ended all the temptation" of Jesus, "he departed from him for a season" (Luke 4:13). Alas! he departs for *only* a season. But here is good news: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be

tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

God referees the fight and permits no discriminations. He "tempers the wind to the shorn lamb." The temptations are such as all good men have to endure, and He does not permit the adversary to take a foul hold or strike below the belt. "God is faithful."

Nevertheless, Paul says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:11-12).

Against such, sanctification is our greatest defense. One must "take time to be holy, speak oft with thy Lord." Unless he does, his latest lament may be, "They made me the keeper of the vineyards; but mine own vineyard have I not kept" (Song of Solomon 1:6). Sanctifying grace will enable one to say with Jesus, "The prince of this world cometh, and hath nothing in me" (John 15:30). □

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DISTRICT ASSEMBLY INFORMATION

MAINE—June 11-12. Skowhegan, Me., Church of the Nazarene, North & Leavitt, Skowhegan, Me. 04976. Host Pastor: Jay W. Patton. General Superintendent: Dr. V. H. Lewis.

NORTH AMERICAN INDIAN—June 12-13. Nazarene Indian Bible School, 2315 Markham Road S.W., Albuquerque, N.M. 87105. Host Pastor: Merle Gray. General Superintendent: Dr. George Coulter.

ROCKY MOUNTAIN—June 12-13. Helena First Church, 125 Valley Drive, Helena, Mont. 59601. Host Pastor: Kenneth Burton. General Superintendent: Dr. Edward Lawlor.

NORTHEAST OKLAHOMA—June 18-19. Central Church of the Nazarene, 3355 South Jamestown, Tulsa, Okla. 74135. Host Pastor: Eugene Sanders. General Superintendent: Dr. Charles H. Strickland.

NEBRASKA—June 19-20. Kearney Church of the Nazarene, 33rd and Avenue "Q", Kearney, Neb. 68847. Host Pastor: Jack Atteberry. General Superintendent: Dr. Orville W. Jenkins.

CANADA ATLANTIC—June 20-21. Moncton First Church, York at Pine, Moncton, New Brunswick. Host Pastor: Leonard Hemphill. General Superintendent: Dr. Eugene L. Stowe.

CANADA WEST—June 20-21. Olds Community College, Olds, Alberta T0M 1P0. Host Pastor: W. Howard Griffin. General Superintendent: Dr. Edward Lawlor. □

DISTRICT ASSEMBLY REPORT

CENTRAL LATIN AMERICAN

The twenty-ninth annual assembly of the Central Latin American District was held April 24-25 at the San Antonio Spanish First Church. Rev. H. O. Espinoza was appointed superintendent by Dr. George Coulter for one year.

Outgoing Superintendent and Mrs. Harold L. Hampton, concluding four years of service, were given a love offering of \$900.

General Superintendent George Coulter ordained Anacleto Rodriguez.

The following were elected to the advisory board: (elders) Martin Hernandez and Jose Carrillo; (laymen) Secundino Garza and Eulalio Galindo.

Virginia Hernandez was reelected NWMS president, and Raul Lopez was reelected president of the NYPS. Susan Hahn was elected chairlady of the church schools board. □

HAWAII

The twenty-third annual assembly of the Hawaii District was held at Honolulu First Church. District Superintendent Virgil K. Grover completed the first year of a four-year term.

General Superintendent Charles H. Strickland conducted the business.

Elders elected to the advisory board were William W. Sever and Solomon "Hotch"

CLIP AND MAIL

Kekoa; laymen. Tony Nakamoto and Kimber Moulton.

Mrs. Betty Sears was reelected NWMS president; Rev. Solomon "Hotch" Kekoa was reelected NYPS president; and Rev. Robert Killen was reelected chairman of the church schools board. □

NAZARENE CAMP MEETINGS

June 6-8—ALASKA. First Church of the Nazarene, 1220 E Street, Anchorage, Alaska 99501. Dr. Orville W. Jenkins, evangelist. Robert W. Sheppard, district superintendent.

June 14-15—ROCKY MOUNTAIN. First Church of the Nazarene, 125 Valley Drive, Helena, Mont. 59601. Dr. Edward Lawlor, evangelist. James and Rosemary Green, singers. Ross E. Price, district superintendent.

June 16-22—NEBRASKA. Kearney Church of the Nazarene, 33rd and Avenue "Q", Kearney, Neb. 68847. Leslie Parrott, evangelist. James and Rosemary Green, musicians. Hoyle Thomas, district superintendent. □

MOVING MINISTERS

ROBERT AGNER from evangelism to Toccoa, Ga.

WILLIAM AMMON from Nazarene Theological Seminary, Kansas City, Mo., to Greenfield, Ohio

PAUL E. BARNES to Tuscaloosa (Ala.) Southside

ROBERT L. BLEDSOE to South Trion (Trion, Ga.)

GERALD A. BOHALL to Pine Bluff (Ark.) Forrest Park

EARL BROADWAY to Adel, Ga.

NORMAN R. BUSS from Soperton, Ga., to Emmanuel (Adrian, Ga.)

PAUL I. CANEN from Denver City, Tex., to Decatur, Ga.

ELMER CARTER from Columbus (Ga.) Macon Rd. to Rossville (Ga.) First

THEO CARTER from Columbus (Ga.) First to Atlanta (Ga.) Riverside

LYLE E. CLANCY from Lake City (Ia.) Community to Lacona, Ia.

RANDALL COOK to High Springs, Fla.

LESTER A. FAHRINGER from Belington, W. Va., to Kentucky Heights (Quincy, Ky.)

EVERETT FOSKEY to Wrightsville, Ga.

CHARLES A. FOUNTAIN to Phenix City, Ala.

PAUL FRYE from Hazlehurst, Miss.

C. DALE GERMAN from Nazarene Theological Seminary, Kansas City, Mo., to White Mountain (Showlow, Ariz.)

LON LEROY HADWIN from Jackson, Ga., to Columbus (Ga.) Macon Rd.

LARRY HAWN to Nome, Alaska

WILLIAM J. HESS from evangelism to Cleveland, Okla.

J. W. JOHNSON from Jacksonville (Fla.) Beaches First to Columbus (Ga.) First

JOHN S. KISSEE to Sacramento (Calif.) Rio Linda

LARRY LEONARD to Nowata, Okla.

LEE RAY MACKEY from Memphis (Tenn.) Berclair to Meridian (Miss.) Oakland Heights

TIMOTHY J. MERCER from Nazarene Theological Seminary, Kansas City, Mo., to Mt. Vernon (Ill.) Trinity

logical Seminary, Kansas City, Mo., to Mt. Vernon (Ill.) Trinity

THOMAS W. MORGAN from Greenfield, Ohio, to Cincinnati (Ohio) Montana Ave.

ROBERT L. NEWBRY from evangelism to Macon (Ga.) Trinity

GERALD I. PAINTER from Akron (Ohio) Trinity to Clinton (Ill.) First

H. GENE POOL from Elkhart (Ind.) Northside to Anderson (Ind.) Goodwin Memorial

JAMES F. RUPERT from Bakersfield (Calif.) East to Flagstaff, Ariz.

FRED SARTIN from Hazlehurst, Miss., to Picayune, Miss.

GARY W. SCARLETT from Nazarene Bible College, Colorado Springs, Colo., to Stonington, Ill.

EARL SPROWLS from Hialeah, Fla., to evangelism

PRESTON J. THEALL to Marion (Ind.) First

WILLIAM C. WRIGHT to Brunswick (Ga.) Bethel

MOVING MISSIONARIES

MISS NORMA ARMSTRONG, Philippines, correct field address: P.O. Box 912 MCC, Makati, Rizal 3117, Republic of the Philippines

REV. & MRS. PHILLIP CORY, Chile, language study: c/o Rev. Howard Conrad, Apartado 3977, San Jose, Costa Rica, Central America

REV. & MRS. ROY HENCK, Cape Verde, field address: Caixa Postal 134, Mindelo S. Vicente, Cape Verde Islands

REV. & MRS. HILBERT MILLER, Republic of South Africa South, new field address: 7 Conrad Street, Florida, Transvaal 1710, Republic of South Africa

REV. & MRS. THOMAS NOTHSTINE, Swaziland, field address: P.O. Box 3, Siteki, Swaziland, Africa

REV. DUANE SRADER, Cape Verde, fur-rough address: 6276 Dave Street, Groves, Tex. 77619

REV. & MRS. WALLACE WHITE, Papua New Guinea, new field address: P.O. Box 416, Mt. Hagen, W.H.D., Papua New Guinea

REV. J. ELTON WOOD, Cape Verde, fur-rough address: 6333 Woodway Drive #153, Ft. Worth, Tex. 76133

RECOMMENDATION

I recommend Ben J. Yates, a new young song evangelist, to our people. He is licensed by the Pittsburgh District. He is a fine song leader, choir director, and soloist who ministers to the hearts of our people. He is available for revivals, weekend meetings, and special occasions. Contact him at his home: 5709 Willow Terrace Drive, Bethel Park, Pa. 15102.—Robert I. Goslaw, district superintendent, Pittsburgh District.

VITAL STATISTICS

DEATHS

DONIS DORKS, 53, died April 25 in Van Nuys, Calif. Funeral services were conducted by Revs. Ted Allen, Joe Johnson, and Martin Rowland. He is survived by his wife, Sherrie; daughters, Nona and Dea; son, Donis, Jr.; mother, Alta Dorks; and one granddaughter.

L. V. FOSTER, 68, died April 14 in Torrance, Calif. Funeral services were conducted by Revs. Freeman Brunson, R. Wallis Kornegay, and Boyd R. Kifer. Survivors include his wife, Agnes; daughter, Barbara; sons, Robert and Duane; 11 grandchildren; and 1 great-grandchild.

REV. CHARLES E. LING, 86, died April 15 in Tucson, Ariz. Funeral services were conducted by Rev. Charles E. Bullock. He is survived by his wife, Mary; son, Ernest; daughters, Florence Krueger, Dorothy Fox, and Grace Robbins; 13 grandchildren; and 14 great-grandchildren.



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NEWS OF RELIGION

MRS. METTIE PARRISH, 74, died April 22 in Bethany, Okla. She is survived by three sons, Rev. Milton B., Herman L., and Archie B.; four daughters, Mrs. Alameta Scott, Mrs. Zela West, Mrs. Zoya Newton, and Mrs. Valeta Merritt; several grandchildren and great-grandchildren.

ELSIE A. POUCH, 61, died Feb. 6 in Litchfield, Minn. Funeral services were conducted by Rev. Norman Bloom and Rev. Herbert Ketterling in Litchfield. Services in Chariton, Ia., were conducted by Rev. Homer Max. Survivors include her husband, Lyle; sons, L. Eugene and Gary Leroy; daughters, Mrs. Terry (Janice) Thomas and Mrs. Paul (Mary) Sundue; and seven grandchildren. Interment in Chariton, Ia., Cemetery.

MRS. SHERMAN ROSE, 78, died April 17 in Sparta, Tenn. Funeral services were conducted by Rev. Raymond Jones and Rev. Mike Clayburn. Surviving are: her husband, Sherman; 4 sons, Rev. J. B., Edward, Earl, Herbert, 2 daughters, Mrs. John White and Mrs. Charles Brown; 23 grandchildren; and 17 great-grandchildren.

MRS. VIRGIE PECK SLEDGE, 73, died April 14 in Duncan, Okla. Funeral services were conducted by Rev. J. Smith and Rev. Keith Sparks. Survivors include her husband, Dan O.; daughter, Mrs. Truman West; son, D. Wayne; five grandchildren; two great-grandchildren; one brother; and two sisters.

MRS. ANNIE WAKEFIELD, 81, died March 31 in Nashville, Tenn. She is survived by her husband, A. C., for many years a song evangelist; three brothers, Robert, James, and Allen Morrison. Funeral services were conducted by Rev. Edward F. Cox.

BIRTHS

to RON AND DIANA (SCUTT) ASBURY, Little Rock, Ark., a girl, Kimberly Dian, April 17

to EUGENE C. AND SUE (TOLBERT) DYE, Woodland, Wash., a boy, Robert Charles, April 12

to THOMAS L. AND SUZANNE (DEBOARD) HOLBROOK, Hesperia, Calif., a boy, Thomas Louis, March 24

to GARY MARVIN AND LILLY-ANN (HAGNAS) HUFFMAN, Wichita, Kans., a boy, Malin Kent, Feb. 22

to DAVID AND CHARLOTTE ROBBINS, Phoenix, Ariz., a girl, Kimberly Ann, April 22

to REV. GARY T. AND MYRA (SILVER) STEPHENS, Ocoee, Fla., a boy, Darren Christopher, March 11

ADOPTED

by REV. AND MRS. R. L. HUGHES, Stafford, Kans., two children: a daughter, Samatha Jane, age 6, born June 26, 1968; a son, Billy Zane, age 12, born Aug. 2, 1962

MARRIAGES

SUSAN BLACHLY and THOMAS REEVES at Hershey, Pa., Apr. 26

DEBORAH ELLEN BYERS and TIMOTHY EDWARD DEPTULA at Santa Ana, Calif., Dec. 6, 1974

ROBERTA NOTBOHM and PAT LaROQUE at Larimore, N.D., April 4

BARBRA PENNINGTON and CURTIS SELLERS at St. Petersburg, Fla., April 18

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Eugene L. Stowe, Chairman; Orville W. Jenkins, Vice-chairman; Charles H. Strickland, Secretary; George Coulter, Edward Lawlor, V. H. Lewis.

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OVER 100 MURDERS A YEAR RECORDED IN PUBLIC SCHOOLS. James Harris, president of the National Education Association, told a U.S. Senate subcommittee hearing that school violence and vandalism will not be controlled until violence in the nation is curbed.

The subcommittee earlier released an 18-month study involving 757 school districts, showing that destruction of school property cost \$500 million a year—the amount spent on school books. It also found that more than 100 murders were committed in the schools each year and at least 70,000 assaults on teachers were recorded. □

ATTORNEY CHARGES ABORTION DECISION PAVES WAY FOR COMPULSORY EUTHANASIA. An attorney in the Right-to-Life movement says the U.S. Supreme Court decision permitting abortion paves the way for compulsory euthanasia in the United States.

Martin McKernan, Jr., former general counsel to the National Right-to-Life Committee, said the Court went beyond striking down all state abortion laws when it spoke of "meaningful life" outside the mother's womb.

Addressing a conference on medical-moral issues at St. Elizabeth's College, he said that in the future people could question whether drug addicts, alcoholics, the senile, and the very old are capable of meaningful life. □

VIETNAM BIBLE SOCIETY PRINTS SCRIPTURE FOR REFUGEES. In the midst of the deteriorating political and military situation in Saigon, the Bible Society of Vietnam has been continuing to distribute scripture to refugees.

It has printed 50,000 copies each of three new scripture selections for this purpose. They are entitled "Consolation," "Love," and "Hope," and contain passages, respectively, from 2 Corinthians 1:3-12; 1 John 4:7-12; and Psalm 121. In addition, the Society has used stocks of paper supplied by the United Bible Societies to print 100,000 copies of the Gospel of John for distribution in the Saigon area. □

U.S. WILL "REAP THE WHIRLWIND," SAYS "CHRISTIANITY TODAY." The United States has been guilty of morally inconsistent behavior, sowing the wind to reap the whirlwind, says *Christianity Today* magazine in an editorial titled "The Indochina Fiasco."

"If it is desirable to have detente with China and Russia, why not let the Communists take over South Vietnam and perhaps all of Indochina and then seek detente with them?" the magazine asks. "Nations reap as they have sown."

"What is most distressing," the editorial continued, "is that the U.S. Congress, apparently acting in accord with what it thinks to be the wishes of the citizenry, is in effect telling the whole world that nations like China and the Soviet Union are more dependable allies and more to be trusted for their pledges than 'decadent, capitalist America.'" □

IRS WOULD ASK PRIVATE SCHOOLS PROOF THEY DON'T DISCRIMINATE. Private schools (the large majority being religiously operated) would be required to submit annual proof of racial nondiscrimination to qualify for federal income tax exemptions under an Internal Revenue Service proposal under consideration.

The Council for American Private Education in Washington notes that while the proposed procedures concentrate on admissions and treatment of students, "they also could affect the racial composition of faculty and staff of private elementary and secondary schools." □



the answer corner

Conducted by W. T. Purkiser, Editor

I am seemingly unable to throw off guilt feelings concerning some family traumas which happened over 10 years ago. At the time, illnesses called for quick decisions in areas which were hitherto unknown. I asked for the Lord's guidance and at the time was able to commit it, saying, "I have done the best that I know at this time." Now memories haunt me that I could have and should have taken other avenues.

You need to recognize that Satan is "the accuser of our brethren"—and of our sisters, too (Revelation 12:10). One of his favorite devices is the "If only I had—" approach.

This type of problem calls for resolutely putting the entire matter into the hands of God. You must accept the fact that the choices you made—whether the best possible or otherwise—have been made and cannot be changed.

You need to forgive yourself if you sincerely think you could have made better choices, assured that God has also forgiven.

Along with forgiveness, try to forget—not in the sense of amnesia but in the sense of not holding your

mistakes against yourself.

Perhaps Romans 8:28 will help, taken as an affirmation of the faith that is "the evidence of things not seen" (Hebrews 11:1). God does work in all things for good to those who love Him and are called according to His purpose.

This means that even our mistakes and failures can be worked into a larger pattern. There is great truth in Mrs. F. G. Burroughs' lines:

*Dear Lord, take up the tangled
strands,
Where we have wrought in
vain;
That by the skill of Thy dear
hands*

*Some beauty may remain.
Take all our failures, each mis-
take
Of our poor, human ways;
Then, Saviour, for Thine own
dear sake,
Make them show forth Thy
praise.
Transformed by grace divine,
The glory shall be Thine.
To Thy most holy will, O
Lord,
I now my all resign.* □*

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I have been very surprised to notice in the Apostles' Creed in our new hymnal, "Worship in Song," that the phrase "He descended into hell" has been left out. Why was this statement of belief omitted? What does it mean and what is its significance for our faith today?

The phrase "he descended into hell" is not in the oldest form of the Apostles' Creed, which can be traced back to Bishop Marcellus in A.D. 340. When the creed was expanded into the "Apostolicum" about A.D. 400, it was added along with some other expansive wordings.

The editing committee for the hymnal decided that, since the phrase is not in the oldest form of

the creed, and since it raises more questions than it answers, it could as well be omitted.

I believe they were right. The phrase is intended to refer to what theologians call the "descensus" and is related to three rather cryptic statements in the New Testament (Ephesians 4:9-10; 1 Peter 3:19; and 4:6).

My theologian friends will probably be willing to wring my neck,

but it seems to me the major significance of this for our faith today is what it contributes to completeness in pointing out a rather obscure point in Christology.

Nothing in scripture is superfluous or unimportant, but not all faith affirmations in the Bible are of equal significance for theology. The "descensus" would seem to me to be one of the lesser points. □

A friend of mine believes that because he is saved, so is his family. He uses the jailer's conversion experience and quotes Acts 16:31-34, where the implication seems to be that the jailer's family was converted because he was. How do you answer this?

The verse in question is the reply of Paul and Silas to the jailer's question, "What must I do to be saved?" which was: "Believe on the

Lord Jesus Christ, and thou shalt be saved, and thy house."

The error is in the "implication." The verse does not mean that the

jailer's house (his family) were saved because he believed, but that they should be saved in the same way, namely, by faith. □

Would you please explain Proverbs 15:27 to me? Is it wrong to receive gifts?

In the KJV, Proverbs 15:27 reads, "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live."

The problem, as relating to gifts, is one of translation. Contemporary translations render the word cor-

rectly as "bribes."

It is wrong to receive bribes. It is not wrong to receive gifts that are the expressions of love and esteem.

In fact, God himself is the most prodigious Giver of gifts in the uni-

verse. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). □



Dr. Ted Martin, Nazarene Information Service director, was the special speaker at the twenty-eighth Japan District Assembly held March 8-10 at Okayama. Dr. and Mrs. Martin also visited their daughter Judy Martin, Nazarene missionary, in Japan. Pictured are the dele-

gates and visitors to the assembly. Seated on the right of the Martins is Dr. Ross Kida, president of the Nazarene Seminary in Japan, and on the left is Rev. Sadoa Harada, district superintendent.



Helen and Ted Martin with Rev. Sadoa Harada, district superintendent of the Japan District, and a group of the pastors at the district assembly in Okayama, March 9.



Dr. and Mrs. Chester Mulder with Pastor Hitoshi Fukue, his mother (to his immediate left), and mother-in-law (next left). Hitoshi Fukue came to the United States to study, and he was converted and called to preach. He graduated from Northwest Nazarene College and Nazarene Theological Seminary. His mother came to visit him and also was converted. Pastor Fukue is doing excellent work for the church in Japan. This picture was taken at the recent Japan District Assembly.

SEMINARY CLOSES THIRTIETH YEAR



Stowe



Benner



Greathouse

As Nazarene Theological Seminary closed its thirtieth anniversary year with the baccalaureate sermon May 11 by former NTS president, General Superintendent Eugene Stowe; and the commencement address May 13 by founding president, General Superintendent Emeritus Hugh C. Benner—a rec-

ord 86 persons graduated (77 with M.Div. degrees, and 9 with M.R.E. degrees).

This class brings to 1,370 the number of persons who have been granted degrees since 9 men were awarded B.D.'s in 1947.

Record enrollments the past two years have brought to 401 the num-

ber of students for the present year. And as of April 14, a total of 101 new students had pre-registered for the fall, compared with 91 at the same time last year and 52 the previous year.

As of April 14, a total of \$78,000 had been received in the annual denominational offering for the church's graduate theological school.

As NTS begins its fourth decade of service to Christ and the Church, it is adding two degree programs: the M.A. (Missions) and the Doctor of Ministry—a degree which 48 U.S. seminaries are now offering.

The school is fully accredited and has a highly qualified faculty of 18 persons, with another, Dr. Morris Weigelt of Northwest Nazarene College, being added this fall.

Dr. William M. Greathouse has been president of NTS since 1968. □

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**FT. WORTH CARAVANER
 VISITS HEADQUARTERS**

Yvette Perry is pictured with Virgil Scroggs, Caravan leader; and Bill Young, General Caravan Director, as he is presented the Phineas Bresee award.

Mr. Scroggs promised to bring any Caravaner to Kansas City for a visit if they received Caravan's highest award. Yvette Perry was the only one that qualified.

Yvette Perry is not only active in Caravan but assists each week in the calling program of Ft. Worth First Church bus ministry.

Lee Steele is the pastor. □



Over 200 helium-filled balloons were launched by the Sistersville, W.Va., church to begin the spring Sunday school drive on February 23. All those enrolled in Sunday school had their names placed in a balloon with a return address. Replies came back from as far as 200 miles away. The Sistersville church is a growing church on the West Virginia District. Rev. Gilbert Brewer is the pastor.

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SAVE SOME"**

PRE-EVANGELISM, POTLUCK STYLE

WE HAVE HAD a practice in our new church of making the second Sunday of each month "Fellowship Sunday." On that Sunday it has been our custom to bring covered dishes to church with us, throw them together, and "potluck" it. It has proved to be a helpful means of getting acquainted.

Another second Sunday arrived. Unknown to any of us, this one was for a particular reason. Let me explain.

A family just a few blocks from our new church experienced a traumatic moment in their lives when they discovered a fire in their basement. Being an all-electric home, as soon as the flames hit the panel box everything in the house was affected.

What now? Where will we sleep? What should we do with the kids?

Then the mother thought, "Mark has a friend named Joey. Maybe . . . ?"

"Louise, is there any chance Mark could stay with you tonight?"

"Sure, what happened?"

"We had a fire."

And then with what is so typical of new Christians who are consumed with a desire to serve the Lord, out came a spontaneous invitation for all the family to join us at the church for the noon meal.

Worried about enough food? Never! God always provides!

Worried about whether they would be accepted? Never! New Christians don't think in those terms!

A temptation to ask, "What do you believe? Can you join our church? Will you not smoke if you come?"

Never! Those things are unimportant at a time like this. Just, "Come and join us."

Come they did. The story has just begun, and only God knows where it will end. But we had a part in making Christ personal to another family. Praise God for that privilege! □

—Ernest McNaught
Kansas City, Mo.
(former pastor at Oakland, N.J.)

JOHNSON TO MISSISSIPPI

ANNOUNCEMENT:

With the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board, I have appointed Talmadge Johnson (now pastor of the Western Oaks Church of the Nazarene in Oklahoma City) superintendent of the Mississippi District. This is effective immediately.

—V. H. Lewis
General Superintendent

Rev. Johnson, 38, is a graduate of Bethany Nazarene College where he received his A.B. in 1958 and M.A. in 1970. He was ordained in 1958.



He was in evangelistic work from 1958 to 1961, pastored Elk City, Okla., church from 1961 to 1965, and assumed his present pastorate in 1965.

Rev. Johnson was a member of the General NYPS Council from 1968 to 1972. In 1972 he was elected the general president of NYPS, and is presently a member of the General Board.

Rev. and Mrs. Johnson (nee Genell Crawford) have two sons: Michael, 15, and Jeffrey, 11.

Rev. Johnson replaces Rev. W. M. Lynch, who resigned earlier to accept the appointment to lead the Dallas District. □

PELTON JOINS DEPARTMENT OF CHURCH SCHOOLS

Rev. Ron Pelton, pastor of Portage, Ind., First Church, is joining the staff of the Department of Church Schools, effective July 1, as general director of Sunday school evangelism and growth.

His responsibilities will include the evangelistic bus ministry, Sunday school clinics, and other areas of growth, outreach, and evangelism. He will work with other headquarters departments in involving college students in summer church schools ministries.

Rev. Pelton is a graduate of Trevecca Nazarene College and has pastored on the Eastern Michigan, Tennessee, West Virginia, and Northwest Indiana districts.

For the past five years he has led Portage First Church to unusual growth, using an aggressive and expanding Sunday school organization as the base. Through an evangelistic bus ministry, and involving many public school teachers and administrators in an effective teaching organization, the



Dr. Samuel Young clarifies a point on the Christian Service Training video series coordinated with his book *Giving and Living*, while (l. to r.) Rev. Paul Miller, Dr. Kenneth Rice, and Dr. Earl Wolf join the panel discussion.

In the Nazarene Theological Seminary garden court, Dr. Ralph Earle presents a video lesson on his book *How We Got Our Bible*, together with CST Director Dr. Earl Wolf, left.



CST GOES ON TV

On Tuesday evening, April 8, the first Christian Service Training class was conducted on cable television. The text was *Giving and Living*, by Dr. Samuel Young, general superintendent emeritus.

For six Tuesday evenings the videotape programs were viewed on channel 2-B in San Jose, Calif., and channel 6 in Los Gatos.

The churches of these areas organized a number of study groups in various parts of these cities. These groups viewed the programs and followed them with discussion. CST credit was awarded to all who participated and who read the text.

Rev. Ian K. Robertson, San Jose Central Church, kicked off this project with a request to the Communications Commission for some CST studies on videotapes for cable television.

Paul Skiles, executive director of the Communications Commission; and Dr. Earl C. Wolf, executive director of the Christian Service Training Commission, responded to the challenge.

Six 30-minute videotapes were produced on *Giving and Living*. These programs are in color and the format was a panel.

The panel participants were: Dr. Samuel Young, author; Rev. Paul Miller, moderator; Dr. Earl Wolf, CST director; Dr. Ted Martin, information, news, public relations;

Dr. A. F. Harper, professor, Nazarene Theological Seminary; Dr. Paul Bassett, professor, Nazarene Theological Seminary; Dr. Howard Hamlin, surgeon and former medical missionary; and Dr. Kenneth S. Rice, executive secretary, Department of Church Schools.

Mel Schroeder, director of media research and special applications of the Communications staff, was the director of the videotape production. *Giving and Living* was videotaped in the auditorium of the General Board Building in Kansas City.

The videotapes on *Giving and Living* will be followed in the San Jose and Los Gatos area by a series of six videotapes on *How We Got Our Bible*, by Dr. Ralph Earle.

The first two videotapes in this series were filmed in the garden patio of the beautiful library of Nazarene Theological Seminary in Kansas City, Mo. The other four were filmed in the Wesley Rare Book Room of the seminary.

The two CST programs are recorded on 3/4-inch magnetic videotape. They can be shown on any home television set by use of a videotape player.

Inquiries on the rental or purchase costs of the videotapes on these two CST texts may be addressed to the Christian Service Training Commission or to the Nazarene Publishing House. □

Sunday school has grown in five years from 284 to 839 in attendance. The church membership has increased from 228 to 439. A strong emphasis on personal and public evangelism has been a major factor in this unusual growth.

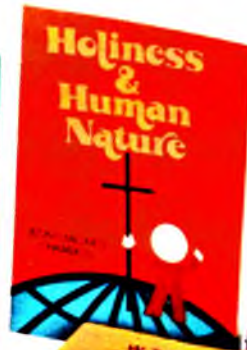
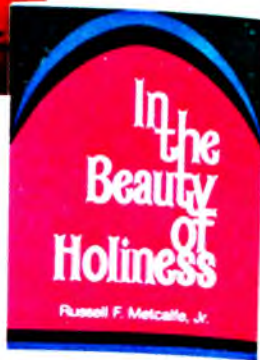
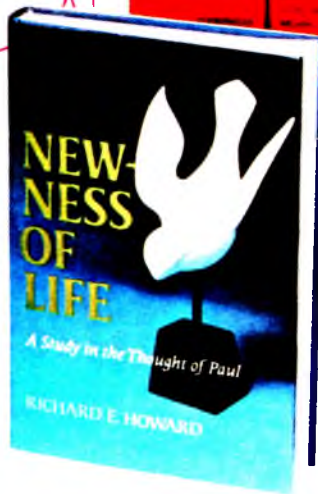
Rev. Pelton and his wife, Sharon, have five children, ranging in ages from 3 to 18 years old. They will move to Kansas City the last of June. □

CORRECTION

April 23 issue of the HERALD OF HOLINESS, page 5, column 1, paragraph 8, should have read:

I wholeheartedly agree with Dr. Theodore Hesburgh, former chairman of the United States Commission on Civil Rights and president of Notre Dame . . .

NEW BOOKS FOR ALL REASONS



CHRISTIAN BELIEFS

NEWNESS OF LIFE, by *Richard E. Howard*. Will give you valuable insight into the subject of holiness. Dr. Howard's study is on the writings of Paul, particularly as they refer to entire sanctification. Many quotes are used from Paul's letters. Cloth. \$5.95

PROCLAIMING THE SPIRIT, compiled by *Harold Bonner*. Helpful resource book for layman and pastor. Ten ministers present their concepts of the Holy Spirit in their own lives and pulpit ministry. Contains devotional overtones and 40 usable sermons on the Holy Spirit. Cloth. \$3.50

IN THE BEAUTY OF HOLINESS, by *Russell F. Metcalfe*. The author points out the true meaning of holiness and what it means in your life. Discusses the centrality of Christ as the Source of holiness. Speaks of happiness and peace as hallmarks of the sanctified Christian. Dr. Greathouse says, "This book will warm your heart and challenge your consecration." Paper. \$1.50

HOLINESS AND HUMAN NATURE, by *Leon and Mildred Chambers*. A frank and practical discussion on living out the life of holiness. Will help you understand your own human weaknesses within the concept of perfection. The authors point out such problem areas as temptation, negative emotions, impatience, and others. Paper. \$1.50

GOD'S SPIRIT IN TODAY'S WORLD, by *W. T. Purkiser*. A series of Bible studies on the person and work of the Holy Spirit. It brings together basic teachings of the Scriptures as they relate to the Holy Spirit's ministry today. If you are looking for new understanding on the Holy Spirit's place in the world, you will want to read this book. Paper. \$1.50

THE GIFTS OF THE SPIRIT, by *W. T. Purkiser*. A positive approach to the gifts of the Spirit—relates them to the indwelling Holy Spirit. Discusses each of the 15 gifts listed by Paul in Romans and Corinthians. One chapter discusses the purpose and meaning of the gift of tongues. Paper. \$1.50