

MAY 24, 1967

Communications: "No Panacea"

(See "About This Issue," page 4.)

herald

OF HOLINESS

Church of the Nazarene



Is the Church Getting Through to the "Man on the Street"?

“THIS SAME JESUS”



**General
Superintendent
Benner**

Jesus Christ is coming again. The same inspired Word that prophesied His first advent in minute detail declares as definitely and unequivocally His personal return.

“I will come again,” were the simple words of truth spoken by the Master himself to His bewildered disciples. “This same Jesus . . . shall so come,” was the promise at the Ascension. “The Lord himself shall descend from heaven,” were the comforting words of Paul, given to those early Christians as “that blessed hope.”

And when He comes, let us not forget that He will be “this same Jesus.” His attitude toward sin will be exactly the same as it ever has been, and those who persist in sin will suffer the tragic consequences of their folly and rebellion. His attitude toward righteousness will be precisely the same as when He ministered in humility and sacrifice upon the earth, and those who have chosen the will of God will enjoy the eternal rewards of their obedience and love for Christ.

Yes, He will be “this same Jesus,” but it is of utmost importance to remember that the capacity in which He will come will be vastly different from that in which He first came. Then He was “the Lamb [of God] slain,” “despised and rejected of men; a man of sorrows, and acquainted with grief . . . stricken, smitten of God, and afflicted . . . wounded . . . bruised . . . cut off.”

But when He comes again, “They shall see the Son of man coming in the clouds of heaven with power and great glory,” “and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” Then He no longer will be the suffering Servant, but “the Lion of the tribe of Juda,” “King of kings, and Lord of Lords.”

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

We often fail to get across our point because we assume words always have the same meanings

Communicating for Christ's Sake

• **By James McGraw**

Professor at Nazarene Theological Seminary
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But let your communications be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil (Matthew 5:37).

When Jesus preached His Sermon on the Mount, He made a point about communicating. It is not difficult to understand why He rejected profanity and deceit.

But far too few persons seem to be concerned with the underlying meaning in what He said: "Say what you mean. Be understood by others. Be able to understand others! To fail here is to give aid and comfort to the evil forces in the world."

How many times has the plaint been voiced, "But I didn't mean it that way . . . what I meant to say was . . .!" Or again, "Oh, I'm so sorry! I thought you meant . . ." And how many times is this very breakdown in the process of communication the reason human beings allow barriers to come between them! As a result, strained relationships displace the spirit of fellowship Jesus intends for His

born-again, Spirit-filled followers.

The truth is, there would be much less destructive tension among the Lord's people if they could better understand each other. Granted, some of our troubles would persist even with perfect communication. But a sizable portion of the nagging hindrances to a harmonious effort against sin and indifference by Christ's people would be removed. When will we learn to communicate for Christ's sake?

We fail to communicate sometimes because we assume words always have the same meanings. They don't, you know. The word "run" has over eight hundred different meanings, according to Columbia University's Professor Lorge. The word "line" has forty, and "slip" has sixty.

A word, after all, is only a symbol by which you send a message. You hope that your receiver will be able to decode the message. However, to assume everyone understands a word as meaning the same thing is to fall into a linguistic trap. Communications breakdown is usually the result.

A tragic example of this occurred during World War II. Japanese leaders, in framing a statement to U.S. diplomats, used a word which may have changed the course of all our lives. The Japanese word *mokusatsu* has two meanings: (1) to ignore, and (2) to refrain from comment.

The emperor of Japan wanted to end the war in July, 1945. He was preparing to yield to the Allies' demand to surrender, but he wanted a little more time.

A press release was prepared announcing a policy of *mokusatsu* which was to have carried the meaning of "no comment." But through a mix-up in translation, it was fed onto foreign wires with the implication that the Japanese were ignoring the peace proposal. One word, misinterpreted!

Rightly understood, there might have been no bombs over Hiroshima and Nagasaki, no Russian armies in Manchuria, no Korean war to follow, no Vietnam conflict twenty years later.

Sometimes we don't communicate because we allow our-

About This Issue . . .

It was in a recent magazine article I first came across the idea of "no panacea-ism." The writer was pointing out the dangers of negative thinking by showing the importance of careful analysis before making a judgment.

You've heard people say: "Well, that's no cure-all," or, "That won't solve our problem," or, "That's no panacea."

They are usually right.

But they overlook the fact that the solution lies in a collection of good ideas, rather than in any single one.

The editors offer this issue on communications as "no panacea" to the person interested in doing his part to create a vibrant, evangelistic church. Rather, we believe the ideas discussed here, coupled with prayer and a willingness to become involved with people who have spiritual needs, are important to his part in a growing church.

Evangelist Charles Millhuff stopped in the office a few months ago (a habit we would invite other evangelists to cultivate). In his visit, Millhuff mentioned a recent revival convert in Lansing, Michigan.

The new Christian's pastor, Rev. David Ehrlin, served as our contact with Roger Huntington, a writer for automotive magazines who was paralyzed in an accident while he was a teen-ager.

On page 16 of this issue, Huntington writes of the trauma that followed the accident, the years of adjustment, and finally of his decision to turn his life over to God:

—Managing Editor

selves the expensive luxury of making inferences instead of staying with facts. Of course, some inferences are necessary; but the dangerous thing is to confuse them with facts. When we fail to see the difference, the results can be fatal.

For example, safety authorities say that one of the frequent causes of automobile accidents is a driver's taking an inference for a fact. It

happens, they say, when a driver is waiting at the intersection for the approaching auto to pass. The oncoming auto's turn signal indicates the car turning right.

The waiting driver takes this to mean the auto will turn right at the intersection, and since the intersection is big enough for both cars, he pulls onto the intersection for his left-hand turn.

But the oncoming driver doesn't turn right at the intersection, and smashes into the car turning left. His signal meant that he was going to turn right into a driveway fifty feet past the intersection.

"But I thought he was going to . . ." is the story the investigating officer hears.

What happened was the left-turning driver made an inference, and then went ahead just as if it were a fact.

We must train ourselves to recognize the difference between facts and inferences. Then we won't have to explain, "But I thought . . ." or, "I didn't think you meant . . ."

Another communications disease is "allness." This means we are the victims of two false assumptions: (1) it is possible to know and say everything about something; and (2) what I am saying includes all that is important about the subject.

Victims of this disease tend to consider themselves as final authorities on various subjects—maybe every subject. The result is they don't listen. They already know, so why should they listen?

We hear frequently these familiar expressions: "I can't seem to get through to him"; "He won't listen to reason"; "His mind is made up; he doesn't want to be bothered with the facts."

Praise God, we can know some things. We know that we have passed from death to life; and we know that if the earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens. But this doesn't mean we know all there is to know

Anchored

Shall I those precepts once so
firmly caught
Remove from all my sane
and structured life,
In order that I to some end be
brought
Which could but only lead
to saddened strife?
Should I some lesser light my
eye let see,
So that my deeply inward
sight refrained
From seeing noble thoughts
so oft do flee
When doubt enshrouds the
light mind once con-
tained?
Will every motive once by
love controlled
Now soon be led by some
great evil force
Into a darker realm of things
untold,
Where there my soul would
find complete remorse?
No! I will not these precepts
e'er release,
For they do anchor every
thought in peace.

• Paul R. Hendrix

about everything. It doesn't mean we can't learn to listen to another's idea. The "all wall" between ourselves and others will have to be removed if we expect to communicate for Christ.

There are many other reasons why we sometimes fail to communicate. But we need not let these hindrances defeat us. Only the person who sees no need to communicate, or ignores the possibilities of distortion in communication, is the one danger of displeasing the Master. As He urges us to tell the Good News, we can tell it so it can be understood.

New Wings for the Word

So great are the opportunities of the mass media to propagate the gospel in world areas that we cannot begin to exploit them all

I WAS riding along on horseback in the mountains of Haiti hours away from my jeep. Suddenly I became aware of music coming out of the mud-walled, thatch-roofed house up the trail. As my horse trotted nearer, the proud owner of the battery-powered radio could hardly hear my greeting as I tried to shout above the noise of this latest status symbol which had invaded the remote ranges. The isolation of centuries is gone. A babel of sounds brings St. Hilaire and his family not only the latest word from the capital city but also news from around the world.

It also brings him the gospel, as it did to Madam X (we will leave her name unknown). She lives in an exclusive section in upper Port-au-Prince with her successful son and his family. Never had she really known what the gospel was until she happened to tune in that day and listen to Pastor Simon's message. It happened—just as he said—Christ came into her heart right there in her home. Sunday morning she took a cab, found the Church of the Nazarene, and gave her first testimony in her first gospel service.

EVERYWHERE AROUND the world today nations and their people are joining the twentieth century. Transistors have put the price of a radio within the reach of almost anyone. Nazarenes around the world have not let this opportunity slip by. "La Hora Nazarena" (our international Spanish broadcast) is heard on hundreds of the most popular stations in Latin America. Japanese Nazarenes beam out a quality program proclaiming the Good News throughout their many islands. "Showers of Blessing" in English projects its message across national frontiers and lays the foundation for expansion into new areas. Local programs in many languages, like Pastor Simon's, build the Kingdom, sow the seed, and reap the harvest.

Gone is the day when missionary work is primarily a matter of telling the gospel story to a group of "natives" sitting under the palm trees. While the effectiveness of personal contact will never be replaced in winning men for Christ, the mass communications media of our day have made it possible for one man to

reach millions with the message. And we are exploiting these means on every continent as additional effective tools for evangelism and church planting.

In Africa and Asia new cities are springing up, and old cities are growing at a frightening pace. There are more large cities in South America than there are in North America. Urbanization is even changing the face of Europe. These huge metropolitan centers around the world are the greatest mission fields of our day.

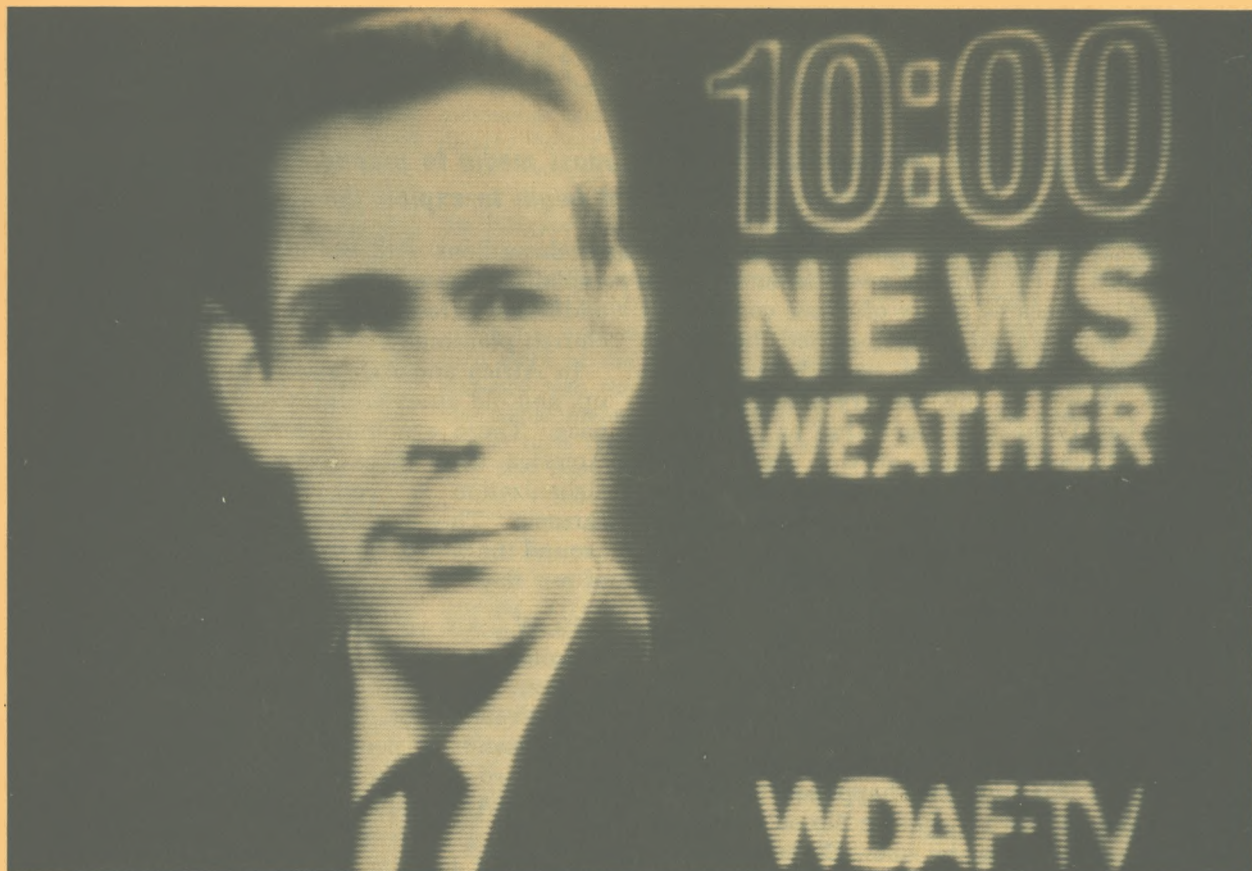
HOW CAN we begin to reach these millions? Through the mass media, the way the advertisers do it. Through radio, and increasingly through television. This last summer hundreds of thousands of people in Latin America saw and heard the gospel message on television from the Ambassadors. More and more we are finding that radio and television time is available, often for the asking, when we have a quality presentation of the gospel to offer.

Another medium not to be despised is the printed page. Hundreds of thousands of adults as well as millions of children are becoming literate each year in the underdeveloped countries. They are ready to believe almost everything they see in print. One half-page spread of pictures and article in the largest daily newspaper in Brazil brought so many phone calls of inquiry about the Ambassadors that a television station sent out a man to try to get them to appear as guests on one of the most popular evening programs.

PRINTED RADIO messages sent out in response to requests have resulted in conversions. Thousands of eager young people around the world have taken Nazarene correspondence courses that were advertised on the radio or in public newspapers. In some cases this has resulted not only in new Christians but in new congregations.

So great are the opportunities of the mass media to propagate the gospel that we cannot begin to exploit them all. We must pray that the Lord of Harvest may give us more missionaries and nationals trained in the communications arts; then we must give the means to put their talents to work.

● **By Paul R. Orjala**
Professor of Missions
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The frustrated churchman asks, Why don't the people come to church? Let's quit throwing away our money on promotion. But is this the answer?

Can We Use Mass Media?

• **By Elden Rawlings**

Managing Editor

You cannot be closely involved in an organization which has the spiritual welfare of individuals as its prime reason for being without becoming enthusiastic about its potential.

Where a minister offers a believable solution to honest people with needs, they respond. Revolutions take place, and lives of fulfillment begin.

Obviously, far too few needy people are attending our services. The problem usually lies in the fact that the church and the community are

strangers, or at best have only a nodding acquaintance.

The initiative for striking up a conversation with the secular man rests with the church.

Staleness Broader than Liturgy

Before we can help him much, we need to take a look at ourselves. Many of our activities indicate that a genuine concern for the individual has ebbed, and peculiarly enough, we have refused to admit it.

But how do we get him into our services?

If our church grows stale, it will not be because of a stiff, formal liturgy. We have studiously avoided such. Rather, we will be stifled through the perpetuation of practices and ideas the church found useful fifty, forty, thirty, and even twenty years ago, if they are continued because they are comfortable rather than because of their inherent evangelistic strength.

"Why Don't the People Come?"

What kind of impression do we make on the secular man?

Most of our promotional efforts are geared around special services. The 3 x 10-foot banner in the front of the church is emblazoned with "Revival: Come Hear Evangelist Clarence Nice, and Good Gospel Music." The large 3-foot picture is an honest effort on the part of the church to acquaint the public with the evangelist.

Brochures which advertise the revival again tell about the evangelist and the church. Newspaper ads point up the uniqueness of the evangelist's style and plead, "Visitors welcome." Radio programs are, by and large, centered around a church service. But perennially, the results are almost nil.

The frustrated churchman asks, Why don't the people come? Let's quit throwing away our money.

Aren't they interested in religion? Can't they understand that we have something they need? Don't they know we aren't out for their money?

The answers are implied: They should be interested in religion. They should know we have something they need. They should know we aren't out for their money.

The trouble is they don't.

The secular man isn't interested because he has never had a rich spiritual experience. If he has any concept of revival, it is probably negative. An amazing number of persons would define a revival as a series of meetings designed to revive church members. Others wouldn't know what the word meant at all.

Barkers vs. Brochures

Thirty years ago we strung banners across main street announcing

a revival meeting. People came. They came because they had nothing else to do, or it was the socially acceptable thing to do, or strange, interesting, entertaining things happened there. Not so today.

There are people who know more about the church than they wish they knew. The Holy Spirit has dealt with them time and again. But the ones we are concerned about make up the massive audience which misunderstand or ignore our motives, and never really take the time to check us out.

Part of the reason we are ineffective in talking to the outsider is that we have this business of advertising turned around. We have told him about ourselves; and about us, he couldn't be less interested. We have not told how we can help *him*. We have not identified his needs, much less given him an understandable solution.

Much of our church advertising wore out about the same time as did our 1946 Fords. Banners in churchyards for the most part look grotesquely out of place. Revival meeting brochures sound too often like barkers at the old medicine shows. "Come look at us. We're the greatest thing on earth." Too many newspaper ads, in praising the quality of the evangelist, use the same technique as the burlesque, and are understandably less effective.

The use of radio and television by evangelical Christians must indeed be confusing to the outsider. We maintain that our purpose is to "get out the gospel" by any means available. Actually, what we give to radio and TV stations is material which is spiritually gratifying to us, but never gets through to the secular man. Sad to say, much of the trivia broadcast as being Christian is not even meat for the spiritual audience. It is no more than right-wing politics passed off as religion.

Religious radio is caught in a fog. We must have the facsimile of a church service to convince our constituency we are spiritually oriented, but we are trying desperately to come up with a format that

can speak to the spiritually uninitiated.

Must Ask for Help

No doubt, in some areas a program in the form of a church service is well-received. In Latin America this is true, and it would be so in some parts of the United States.

But we have ample evidence to assure us that population centers are different. And if this is where the people are, we should find some way to get our message through.

Then how do we use mass media? First, we must be willing to ask for help. Between radio, television, and newspapers, the media being used most by religious organizations is radio, and probably with good reason.

With the advent of innovations such as FM, FM multi-plex, auto-stereo, and a myriad of small, inexpensive transistor models, radio has broadened considerably.

Not only is the audience broader, but the air time costs less than television. And there is more prime time. This includes the massive to-from-work traffic, busy housewives, and the thousands of people who just have the radio on for background.

Research: An Ignored Tool

These people want to be relaxed and informed. Music usually plays a big part in relaxing a person. And for information, someone speaking with authenticity gets across best. Gone are the days of H. V. Kaltenborn. The "in" group includes the Frank McGee, David Brinkley, Eric Sevareid types who have replaced histrionics with insight.

Research is one tool Christian broadcasting has largely bypassed. While major corporations risk millions of dollars on the strength of research, Christian radio has yet to publish its first significant piece of research on broadcasting communications, and how it applies to the problem of reaching men and women for Christ.

What are other church groups doing to appeal to the secular audience?

The Salvation Army continues to

use radio drama to get across its point. Mennonite churches are using the newscast format to recreate special events from the Scripture. The Southern Baptists have employed the style of NBC's weekend program, "Monitor." They call the thirty-minute program "Master Control," and use the last five minutes to encourage the listener to let the Master have control of his life.

The American Lutheran church has put into short, contemporary form some of the thoughts that grow out of the man-God relationship.

The United Presbyterian church took a radical departure from the traditional "religious" programming approach when it turned Producer Stan Freberg loose on a project attempting in one-minute spots to communicate man's need for a personal relationship with God. The series has had an overwhelming response when measured in a major midwestern market.

What About TV?

Because of requests from pastors, the Nazarene Radio League and Nazarene Audio-Visual Committee have gingerly taken their first steps into TV advertising. The spots were shown at the General Board meeting in January. In requesting these, pastors indicated that local television stations have public-service time available for which there is no charge, and that commercials advertising the church could be used.

But whether to spend a great deal of effort on television is still debatable. To be on television is not difficult. The question is: What time are you on? Portable sets are beginning to broaden prime-times, taking TV into the kitchen and the bedroom for late-viewers. But still the audience we want to reach is the massive one watching between 6:30 and 10:00 p.m. Only Billy Graham has competed with secular programming successfully during this time slot, and that only on rare occasions.

The printed media—newspapers and magazines—are only beginning to attract the religious advertiser.

I am ignoring the church page, plagued by its narrow reading appeal. Here again, it attracts only the person who is more than passively interested in religion. Chances are he is already committed, and isn't the man we want to talk to anyway.

Live Your Faith

But there are glimmers of hope. A group called Religion in American Life (RIAL), made up of thirty-three national religious groups, was formed to get messages of moral importance over to today's public. They use radio, television, newspapers, magazines, posters, and brochures for their messages. The world's oldest and largest advertising agency, the J. Walter Thompson Company, volunteers its time and talent to prepare the messages. The Advertising Council secures free space and time for the group.

The following is an example of a newspaper ad, and is beamed, in this case, to the youth audience. Its message is simple and direct. The copy appears under two pensive-looking teen-agers, and the headline reads: "You only live once!"

Followed by:

"One answer to that one is, 'But that's exactly the point.'"

THE STEWARD

A man may decide either to accept or to reject Jesus Christ. But once he has accepted Christ, it is not for him to decide whether or not he will be a steward, for he becomes a steward when he becomes a Christian. He may be a good steward or he may be a poor steward; nevertheless, he is a steward. He has been entrusted with the gospel of Jesus Christ and has been given the gift of eternal life, and it is his high calling to share this gift with others. The one requirement that is placed on a steward is that he be found faithful. The ministry of Christian giving is fulfilled to the extent that a man is faithful to the stewardship of the gospel and of all that is his to share.
—Luther P. Powell.

"Nobody could deny that young people have very special problems. Pressures. Drives. Impulses. Loneliness. Uncertainty. It's not hard to make a mistake. Even a disastrous one.

"Yet very little maturity brings the realization that you're the You you have to live with all your life—mistakes and all.

"If you're young, now's the best time to think about the moral values you'll want to live by five years from now. And ten. And twenty. The values, perhaps, you'd like your own children to share.

"Look to your Faith now to help you find the way of life you really want for yourself. Then live your Faith.

"You may find there is much more to you than you ever dreamed."

No Cure-all

I would not suggest that a professional job of promotion will cure our ills. It won't. Converts still are made one by one. They are made through the extension of our personal influence on people we know—folks who have confidence in us.

These people will be won to Christ and the church only after they visit our churches and find the sermon as relevant to their problems as the radio program or the advertising piece.

They will be won only after the church becomes friendly—friendly to people who don't necessarily fit our image of what a person who goes to church should be.

I would also not suggest that the above ideas are going to be easy to sell to the thousands of good Nazarenes who would have to pay for such a program. It is much easier to give money to evangelize Okinawa than Oklahoma City.

But somehow we must do it, for while the Church of the Nazarene may be moving forward at a brisk pace, secularism is fast approaching the sound barrier.

May God help us to remember that men and women have needs to which the church has an answer. These people must see that the gospel is for them, for "the church exists," said Barclay, "for those who are outside of it."

What the late
J. B. Chapman
had to say about . . .

The UNCHANGING MESSAGE and the CHANGING METHODS

• By J. B. Chapman

General Superintendent, 1928-47

The essential message of the gospel is the same in all ages, but the method of presenting it requires adaptation to times and conditions.

Perhaps we all feel that there is something which is stable and something which is transient. But if we get confused and make the stable transient and the transient stable we are headed for disaster.

The modernist, for example, enamored with the idea of change and adaptation, scruples not to adapt the essential message and in so doing robs the gospel of its power and exposes his own soul to the consequences of damning doubt.

But there is another man who is impressed with the thought of the unchanging and he applies this quality to methods as well as to the message and he becomes a moss-back, a back number and a failure. He may save his own soul, but he will not be able to save the souls of others, because he is incapable of becoming "all things to

all men" even in matters that are only incidental.

The study of preachers and preaching is an interesting field. Perhaps the majority of us acknowledge a great debt to Spurgeon, Wesley or Finney, and we have thought of them as masters of assemblies and princes in the pulpit, and such they were; but it is a serious question whether or not any one of these three would be an acceptable preacher if he were with us today.

In the first place, these men, especially Wesley, preached to a people who were on a much lower plane of educational advancement than are the people to whom we preach today, and accordingly his method of arrangement was detailed to a fault. The skeleton of his sermon stood out all around the meat, instead of merely supporting the general form, as the people of our generation prefer.

Finney was in the midst of a period of great doctrinal controversy and his method was argumentative and polemical to an extent that would scarcely be tolerated today. And both Finney and Spurgeon were extremely lengthy in their preaching—an hour and a half to two hours and a quarter would be a fair average for these two men.

But there are indeed few men today who can preach long sermons and get their hearers back repeatedly. The demands of modern life are such that preachers have to preach by the minute, rather than by the hour.

Then there is the field of pastoral work which one may study with profit. Imagine an attempt to use the methods of the old "circuit rider" in the average parish of today! They did it right in their day, but you and I will have to do whatever we can with the conditions with which we have to deal. We have the modern home life, the apartment and the automobile to contend with; and it is not what we could have done under the conditions of a hundred years ago, but what we can do today that really counts.

Then there is the field of church architecture which is one of the most changing and changeable of all. In the short space of thirty years we have seen demands of the

church building go through a process of a very radical sort.

Thirty years ago all that seemed to be needed was a preaching place. But now the Sunday school, young people's work and various other legitimate and useful departments must be housed and provided with equipment as necessities, and not merely as luxuries. But we have a tendency of becoming attached to what "used to be" in these incidental matters and then we refuse to move away from them and accuse those who want to move as being compromisers.

But the very most serious thing of all is the demand for adaptation on the part of the preacher himself along with his passing years and changing conditions. It is the habit of old men to dream dreams, whereas the progress of the work of God depends upon the prophets who can see visions. It is never possible to lead back to "what used to be." Movements must always be, in a sense, on into fields which have never yet been explored.

Some preachers have done better the first decade of their ministry than they ever do later. Up to that time they were teachable and adaptable, then they began to quote precedents and to rely upon "experience" and they died of hardening of the arteries.

It is only a step beyond success to where success becomes one danger and pitfall. A man can usually succeed better with a little success behind him, but it takes a great man to succeed with a great deal of success behind him. This is not because success is within itself a liability, but it is because the average man who succeeds will not change his methods with the changing time, and in the course of time, he who was once "ahead of his times" is so far out of date that he is more valuable for a museum than for anything else.

Here is the unchanging message, "Jesus Christ the same yesterday, and to day, and for ever." Here are the limits to which one may go in changing the methods of propagating and making effective that message: "I am made all things to all men, that I might by all means save some."

From *Heart Talks with Ministers*, compiled by E. E. Shelhamer

Editorially Speaking

• By W. T. PURKISER

How Do We Reach Them?

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 six centuries to double that figure, and another eleven 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, even faster than the forecasters have predicted. In the ten 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.

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 souls within the next thirty years will equal three times the population of both North and South America in 1960.

You can narrow the figures down to almost any country and come out with much the same results. The Population Reference Bureau estimates that the population of the United States in 1985 will exceed 275,000,000. Four million are being added each year at the present rate. The population of the U.S.A. is expected to double by the end of the present century—well within the life-span of most of the readers of the *Herald*.

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 twenty-two years longer than the average American baby born in 1900.

PEOPLE WILL INTERPRET these facts according to their interests. The politician 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.

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 who-soever 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"

(I 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 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.

As the managing editor has so well put it in "About This Issue" (page 4), the solution is not apt to be one but many. As never before, the challenge of Paul's great phrase in I 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. High-speed presses can roll off 35,000 multicolor impressions per hour. Radio, particularly abroad where the clamor of voices on the air is somewhat less, offers great promise. Pretuned receivers, set only for a missionary radio broadcasting station, are now being used in many areas.

In spite of the much greater cost, we should probably not give up on television as a means of getting out the gospel. The experts tell us that loss of hearing would result in 7 percent loss of learning, but loss of vision would result in 87 percent loss of learning—an illustration of the fact that we learn far more by seeing than by hearing.

How that apostle who gloried in being "made all things to all men" that he "might by all means save some" would thrill to the opportunities of our day! What will we say to the Lord who inspired such a sentiment in His servant's heart

if we fail to do everything we can to get His Word abroad in the crisis of our times?

Shangri-La Drive

In the city of Albuquerque there is said to be a street called Shangri-La Drive. It is named after the imaginary utopian land described in *Lost Horizon* by James Hilton.

The only thing is, Shangri-La Drive is a dead-end street. It leads nowhere.

Men have always had their "utopias," their visions of the perfect society in the perfect situation. Some have attempted to use their dreams as blueprints for building a perfect order among men in this world.

There is just one thing wrong: Shangri-La Drive, Utopia Boulevard, Camelot Lane—call them what you will—always turn out to be dead-end streets. They lead nowhere.

And they all dead-end at the same place, the imponderable and inescapable depravity of the human heart.

That something is fundamentally wrong with human nature is a proposition that should need no proof. All the high ideals, all the journeys of wishful thinking across the ages have come to dead end before the tragic reality of Jeremiah's judgment that the "heart is deceitful above all things, and desperately wicked"—or, as the margin reads, "desperately sick."

What has been "dead-end" for humanistic programs to create Shangri-La has also been "dead-end" for all forms of a social gospel that ignore the desperate need for the new birth of individuals. To try to define evangelism in terms of "the social witness of the church" is sheer confusion.

Few indeed will seriously deny the need for great social reforms in our land and throughout our world. Christianity has always been the leaven behind truly constructive social betterment.

But the society is best served when its citizens are regenerated, when the touch of God rests upon increasing numbers of individuals.

There is hope for Shangri-La Drive. The dead end can be broken.

But when it is, the name of the street will be changed. It will be no longer Shangri-La Drive. "It shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:8-10).

28 Ways to Avoid a Misunderstanding

● **By Bennett Dudley**
Director, Christian Service Training

JIM WAS troubled on this Sunday morning. He loved his church and his pastor. There had been such a tremendous change in his life since he had become a Christian. But today he was troubled.

The church board, of which Jim was a member, was recommending to the congregation that a new education building be erected on the present site. It was true that space was urgently needed. But Jim felt the church should be relocated because of the lack of adequate parking space, and other factors.

To complicate matters, the recommendation had been passed by a specially called board meeting when Jim was absent. He had been out of town on a business trip, but had saved the regular night of the board meeting and had cut his trip short in order to be back in time for the regular meeting.

WHEN HE returned, he learned the meeting had been cancelled. Attendance at the special meeting had been poor, and on the surface it looked like the matter had been railroaded through. But he was sure it was just poor timing.

To vote against the project would make it look like he was uncooperative. Yet his conviction was that it would be the best for the church. Did others feel the same way? Should he vote his conviction, or for the sake of outward unity go along with the recommendation?

The ballots were being distributed, so he must make a decision. The people were being told to vote the way they felt God would have them, but he felt this was not true. He was expected to vote in the affirmative. What should he do?

You decide. A more important question is: Could Jim have been spared being placed in such a position? Probably yes, if good administrative communication principles had been followed. What are good administrative communication principles in the church? Are they the same as in other organizations?

THE CHURCH is a living organism made up of people that have feelings,

Rev. Bennett Dudley has directed for eight years the efforts of the Church of the Nazarene in training Christians for service. During that time he has written three books as an outgrowth of his experiences, and has directed a half-dozen denomination-wide studies. He has also served as director of Christian education in a local church, and also as a pastor. Mr. Dudley has conducted more than 100 church clinics, giving him background for his current study of interpersonal communications within the church.

prejudices, various backgrounds, and very definite expectation of each other and the church. The church does not belong to the pastor, the church board, or the membership. Christ is the Head and it is His church. But the membership is still made up of fallible individuals—you and me.

The witness in the community is effective in relationship to the ability of the membership in finding God's plan for the church, and carrying out those plans. Pastor and people pool their resources, talents, and time to fulfill Christ's mission in the church. This calls for administrative communication: the sharing of ideas, the giving of instructions, the molding of a unit with the awareness of God's leadership.

This area of communication is concerned primarily with interpersonal relationships rather than with the delivery of a message, as would be the case in preaching. However, the preaching ministry is weakened or strengthened by the morale of the group, which is definitely affected by the interpersonal communications. Good administrative communication depends a lot on attitudes of individuals in the group. These attitudes are determined in part by the atmosphere created by those in the place of leadership.

THE THREE areas in which most administrative communication take place are:

Pastor ←————→ Membership
Pastor ←————→ Church Boards
Church Boards ←————→ Membership
Communication implies a flow of information in two directions: the sending of messages and the receiving of messages. To keep the lines open

requires diligence, an understanding of people, and the use of proper procedures

There are several premises on which communications within a local church rest:

- Christ is the Head of the Church.
- The mission of the church is to win souls and establish them in the faith.
- All church members are important and need to be involved.
- The local church is operated on democratic principles.
- The church *Manual* is the guide for the administration of the local church.
- The local church is an integral part of the district and general church with its responsibilities and benefits.
- The church as an organization is not perfect, because it is made up of fallible people.

HERE ARE a few ideas on communication which have been developed from service in local churches, through observation while conducting local church clinics, and from principles established by industrial groups:

Creating an Atmosphere for Involvement

1. A good communicator listens to what other people are saying.
2. He uses the channels which have been established for making decisions.
3. He follows through on promised actions.
4. The membership is informed of the established channels for making decisions.
5. When the church membership must help carry out a decision, it should be involved in making it.
6. Each member of the various boards and councils is encouraged to participate in the discussion and decisions.
7. Differences of opinion of group members are not allowed to cast reflection on a person's motivation or character.
8. Mistakes in judgment are acknowledged.
9. An atmosphere is created where church members feel they can question any decision and receive an explanation.
10. The success of a group does not originate with one person, but rather in the result of the group interchange.

Using Good Procedures

11. Hastily called meetings are avoided, other than on exceptional occasions.

12. Written communications are used when time permits, and where study and thought are needed to make a sound decision.
13. Activities of all church groups are coordinated by a central system.
14. When persons are recruited for service, the responsibilities of the assignment are explained in detail.
15. Pressure for immediate decisions without time for fact finding and study should be avoided by having the proper organizational structure.
16. A democratic organization should avoid securing prearranged decisions under the guise of being democratic. (For instance, the nomination of a strong candidate and a weak candidate for the same office.)
17. The agenda for church board meetings is provided in advance, and meetings are held at regularly scheduled times.
18. An administrator checks to see if communications are received and understood.
19. The media is chosen which will enable a message to be presented most clearly.
20. Communications from district and general church leaders are passed on to the proper person or persons in a favorable atmosphere with necessary explanations.

Distribution of Information

21. The membership is kept informed of policy decisions made by the administrative boards.
22. Progress reports are given frequently and accurately in language that is not ambiguous.
23. Reasons should be given to membership for decisions made and policies adopted.
24. Communications received are read, acknowledged, and passed on to the proper person immediately.
25. Written instructions are provided for persons preparing to participate in an activity or program.
26. News of the church is made available regularly in an accepted form to newspaper, radio, and television news editors.
27. Good communication is straightforward, and is never couched in language to impress the receiver with one's accomplishments or intelligence.
28. Correct information is supplied to stop and/or prevent rumors.

Taking the time to follow good principles of communication will enable the membership to participate more intelligently. Misunderstandings will be avoided. In an atmosphere of mutual trust and cooperation the individual has the greatest possibility of personal development. The church grows in relationship to the growth of individual members.

What principles were ignored in Jim's case? What about the last misunderstanding in your church? Could it have been avoided?

Church and Press Hand-in-hand

This Day Challenges Our Best!

● By O. Joe Olson

Director, Nazarene Information Service

EVANGELICAL CHRISTIANITY and a free press have much in common and much to share. Both stand for freedom, liberty, and justice. Both believe that truth will prevail.

Newspapers publish more church news today than at any previous time. Pastors and church leaders are regarded by the press as among the prime molders of public opinion. In the current struggle to resist laxity in morals and the urban crime sweep, the press looks to the pulpit for guidance and action.

In smaller communities up to medium-sized cities, this is especially true.

This is the day for pastors in the Church of the Nazarene and the gospel of full salvation!

An Invitation to More

While a goodly number of Nazarene pastors have moved into the realm of press and community relations for their churches, a considerable segment has done little if anything in this regard.

The biggest single thing a newspaper does for the church news story is to give it a wide readership.

The chief reliance of Americans remains the printed word—newspaper, first, and then, perhaps, magazines. TV and radio are more and more recognized as preeminent in entertainment, sports spectacles, and reporting from the scene of disaster and politics that persons later flock to read about in their newspapers.

It is well for pastors and church members to appreciate some of the difficulties under which newspapers operate.

Two of the major hurdles facing the church news writer on a newspaper are deadlines and space limitations. The hour set for cutoff of news to meet certain editions or pages is virtually inflexible. Church pastors

should know these deadlines and cooperate.

The amount of space available to church news may vary widely from issue to issue.

Some Nazarene pastors have discovered that turning in church news a little early may reap dividends in space and better display.

In brief, the definition for a sound and workable press relations program is: The right story to the right person at the right time!

The "solid gold key" for the pastor is to know positively what his church editor or weekly editor considers to be "church news."

The Seventh-Day Adventists, with a bureau of three veteran newspapermen in Washington, D.C., backed by an office staff, invest thousands of dollars a year in regional seminars for their pastors. The above question and its ramifications occupy more than half of their time.

Seminar in Cleveland, Ohio

In one such seminar in Cleveland, Ohio, pastors viewed motion pictures on news reporting produced by Ohio State University. Speakers discussed how pastors might go about interpreting their church activities for newspaper readers.

One Advent newsman said, "We try to help our pastors to formulate a realistic and sound conception of what constitutes 'news' and what constitutes 'church news.' In other words, we try to show pastors how to find an answer to the question, What is my newspaper interested in that my church is doing?"

The late Dr. S. T. Ludwig, church general secretary, declared: "If the Nazarene pastor could only see the importance of press relations in relation to his major task of winning men and women to Christ, there would be no problem of getting the church before the people."

*The challenge of the future is staggering,
and in today's world, this calls
for using all the means at our disposal*

What About Nazarene Audiovisuals?

• **By Mary E. Latham**
Director, Nazarene Audiovisuals

Are Nazarenes faced with an impossible dilemma? On one hand, we have associated projected pictures, especially those that move, with evil—and rightly so. On the other, we find ourselves in the midst of a visual-sound culture.

Today, people spend more time with television than with newspapers. One source gives the daily national average as 5 hours with TV, 35 minutes with the newspaper, and 20 minutes with magazines.

The ratio of pictures to words is increasing in favor of pictures. So

we face the hurdle of accepting pictures and sounds to help communicate spiritual truths. Secondly, we must find or create the material which will enable us to do the job God intends for us in this technological age.

* * *

THE WORLD never needed the message of genuine heart holiness as desperately as today. But communication is complicated, and we are making a slow start at using the methods at hand. The challenge of the future is staggering, and in today's world this calls for

using all the means at our disposal, whether they be pictures or sound.

It is encouraging that there are already some helps designed specifically for Nazarenes. These have been planned and guided by various departments of the church.

Five years ago, Nazarene executives sensed their need for tools to help communicate the work of their departments. As a result, they formed Nazarene Audio-Visual Committee (NAVCO). Since then, this committee has created several 16-mm. films and filmstrips with records.

* * *

ONE OF THE newest is a filmstrip "Holy unto the Lord." It communicates the joy of scriptural tithing. One church which used this through a series of Sunday school classes reported that attitudes toward tithing were changed, and that many people received a spiritual blessing. Records on other films tell of outstanding results, and in some cases, even conversions.

Tools not produced by NAVCO are carefully screened and approved for Nazarene use. This is in itself no small task. On the religious market today are thousands of films and filmstrips for rent or sale. Preview and selection can be confusing and time-consuming. The NAVCO office, however, is prepared to help churches in selecting appropriate visual aids.

How can you secure these communication helps?

The Nazarene Publishing House

NEW FILM IN PROGRESS—Miss Mary Latham, director of Nazarene audiovisuals, discusses a scene with Photographer Chuck Paddock during the shooting of a new Cradle Roll filmstrip entitled "Of Such Is the Kingdom." Mr. and Mrs. Blaine Rice portray the film's central characters. Rice is a seminary student.



distributes NAVCO-approved filmstrips for sale, and 16-mm. films for rent. It also merchandises the necessary equipment to project and/or play these tools. This equipment is listed in the N.P.H. *Master Buying Guide*.

* * *

RADIO PLAYS a big part in communicating the gospel. "Showers of Blessing" broadcast on more than 500 stations in English and "La Hora Nazarena" on approximately 400 stations in Spanish reach millions. Still, the program has room for growth among more stations, and in other languages.

The latest venture in use of mass media is a pair of television spots, "Pause for Prayer." One is sixty seconds, and the other twenty seconds. These are beamed to the man on the street, with the purpose of his taking time for spiritual reflection.

The spots are in full-color, and should attract television stations that are looking for good public-service material. They are available at a nominal price to churches. Show them to your TV program manager, and ask him to run them for several weeks on public-service time. Contact the Nazarene Radio League for details. (The League's address is 6401 The Paseo, Kansas City, Missouri 64131.)

* * *

BUILT INTO Nazarene audio-visual aids is a consistency with the doctrines and standards of the church. But these aids are only a start. The field is vast. Pray that God will guide the projects undertaken by the general church.

For this is our business. The church is in communication.

Where to write:

For free lists of filmstrips, films, and other helps, write NAVCO, 6401 The Paseo, Kansas City, Missouri 64131.

To purchase a filmstrip, or rent a film, send order to Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

Have you seen "Sing His Wonderful Name"?

Color, sound, 30 minutes. Rental free.

It will delight all ages with the power of gospel music.

ROADS TO A RADIANT LIFE

THE PERIL OF UNGUARDED STRENGTH

By Paul Culbertson

A study of Bible personalities affords valuable instruction in the art of living. One impression that such a study gives is that good men have often failed morally and spiritually at the point of their apparent strength. This led Oswald Chambers to remark, "Unguarded strength is double weakness."

Let us note the truth of this observation in the lives of two of the greatest men of the Old Testament.

Of all the worthies of the faith, none is more highly regarded than Abraham, the "father of the faithful." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed . . . By faith he sojournd in the land of promise . . . for he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:8-10).

Yet it was in the area of his confidence in God's providential care that Abraham failed. Faced by a severe famine in Canaan, he made his way to Egypt without divine direction. There he soon found himself in embarrassing circumstances resulting from his wife's unusual attractiveness.

In order to try to extricate himself from a compromising situation, Abraham, man of faith, resorted to something less than the full truth in declaring that his wife was his sister. Abraham's behavior in this situation supports the view that unguarded strength is double weakness.

Moses is an admirable Bible personality. He was truly a spiritual giant. Few men have equalled him in moral integrity, nobility of character, and genuine concern for the total welfare of his people.

The problems faced by Moses in leading the chosen people out of bondage were staggering in size and complexity. The people complained repeatedly, and threatened rebellion against his God-ordained leadership. Rivalry and jealousy exhibited by

members of his own family served to make his task more difficult.

Despite all this, the Bible declares that Moses was a man of unusual meekness "above all the men which were upon the face of the earth" (Numbers 12:3). Meekness is patience combined with strength.



Culbertson

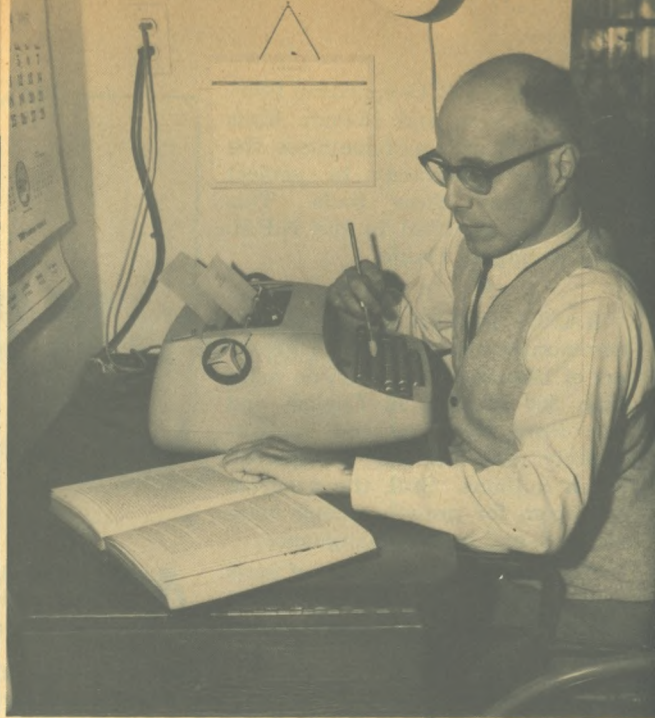
But it was at the point of his greatest strength that Moses failed. To relieve a critical shortage of water in the Desert of Zin, God instructed Moses to speak to a rock from which God was to bring the needed refreshment. But

Moses, irritated and impatient to the point of impulsive resentment, declared, "Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice" (Numbers 20:10).

Moses, the meek man, out of impatient petulance, disobeyed God's specific command and arrogantly took glory unto himself. The result was that he was never permitted to enter the Promised Land. He died too young and was buried in the wrong place. Why? Because he failed to recognize that unguarded strength is double weakness.

Time fails us to speak of other Bible personalities who failed at the point of their strength. But the list would surely include, as a minimum: Adam, Esau, Jacob, Samson, Saul, David, Solomon, Hezekiah, Peter, and Judas.

The lesson seems clear. Unguarded strength is double weakness. To be forewarned is to be forearmed. But that is not enough. We must recognize that our only safety is in a total abandonment to God, which includes every area of strength, even those in the area of spiritual gifts and endowments.



PARALYZED AS A teen-ager in a diving accident, Roger Huntington, Lansing, Michigan, has become independent in his specially equipped car (left), which he drives 18,000 miles a year covering stories which he authors (right) for automotive magazines.

Saved in a Wheelchair

• **By Roger Huntington**

Lansing, Michigan

Is there a need for Christians who write engineering articles for car and hot-rod magazines? I hope so—'cause I'm one!

But my case is a little different. I was brought up in a happy Christian home by wonderful, understanding parents. I was healthy and had many friends. I attended the Lansing (Michigan) First Church regularly from childhood. I wasn't underprivileged or under-motivated, like many they talk about today. I was a regular boy.

Then at the age of fifteen, on a hot summer afternoon, my life exploded in a flash. But not by religion. I had a terrible high-diving accident that partially severed the spinal column in my neck, paralyzed me from the chest down, and put me in a wheelchair for the rest of my life.

I can tell you for sure that something like this changes your outlook on life in a hurry. Your goals and purposes change, when you're faced with living a lifetime in a helpless body. And conviction for sin is not necessarily the first emotion you feel.

In my case my major goal in life was to achieve

some degree of financial independence, so I wouldn't be a complete burden on my family and society. Most of my efforts for the next twenty-five years were aimed in this direction. And I'm afraid that the Lord didn't come first in these plans.

This is how I got into free-lance technical writing. I had always had a fierce fascination for engineering and technical subjects since I was a little boy. (My father was an expert mechanic and machinist, and I worked for him in his machine shop.) After I was injured, with no asset but time, I literally devoured all kinds of science books and papers. I believe I had the equivalent of a college education in some technical subjects by the time I was eighteen years old.

It was during this time that the idea of trying to write technical magazine articles gradually grew on me. It seemed like a good way to use some of the things I had learned. And it was one of the few jobs that could be done from behind four walls in a wheelchair. It apparently didn't require a 150 IQ—which I didn't have—nor a

A magazine writer finds peace when he yields his life to Christ

college education, which I didn't intend to "waste time" trying to get.

Further, a large part of my interest and technical knowledge were in the fields of aviation and automobiles—and many new consumer magazines on these subjects started to boom on the newsstands soon after World War II. There was a growing market for what I had in mind. I was in the right place at the right time.

To make a long story short, it worked out. After several lean, discouraging years my business expanded to the point where I was earning a good living, was supporting our household, and had managed to lay some by for future financial security.

Most of my writing today is in the passenger car and hot-rod fields—for such magazines as *Car Life*, *Hot Rod*, *Car Craft*, *Cars*, *Popular Hot Rodding*, *Autocar* (London), *Super Stock*, etc., plus an occasional article for the science and aviation books. I put out two or three pieces a week, fifty-two weeks a year.

In 1963, I bought my first car, fitted it with special hand controls, and learned to drive it in two weeks. I now drive about 18,000 miles a year—much of it covering magazine article assignments in the Detroit area.

Where does Christ come into all this? I know now that He was the whole thing all long. He had to be. I never had the native ability or talent to achieve this difficult goal on my own. The farther I got in the writing business, the more I realized this. I saw the hand of

God at work time and again. I was just plain lucky on too many occasions for it to be coincidence.

Then it began to dawn on me that there might have been some *purpose* in my being left on earth that day in 1941, when my life might have been so quickly snuffed out. And certainly that purpose must be more noble than merely achieving financial independence. Would the Lord do all this for a person, just to have him tiptoe through life and fade away without leaving any tracks?

No, I wasn't a Christian—and never had been. Not that I was living a life of deep sin. I never smoked, drank, or swore. I had tithed every nickel I ever earned from boyhood. I attended church regularly, when physical conditions permitted. I tried to associate with wholesome companions.

But it wasn't anywhere near enough. There were still a lot of things in my life that needed

changing. The Bible says we must be born again. Old sins must be forgiven—and then we've got to start living *all the way* for Christ. Not just partway. Just living a "good" life and tithing your money and going to church won't do it. We're here to live for Christ, to promote His kingdom, to win others to Him, to let the light of our Christian lives shine before the world.

I had all this figured out long before I became a Christian. It didn't happen overnight. I thought seriously about the commitment for *five years*. (I realize now that the Lord was merciful to be patient and let me live that long!) There were things I didn't want to give up . . . but I realized that, eventually, I would have to make the move. Eternity is a long time.

The final trigger was a sermon by Evangelist Charles Millhuff, in a series of revival meetings at Lansing First Church. He made a statement that hit me pretty hard: "If you're waiting for the 'right' time to come to make your decision, I can guarantee you it will never come." I then realized that I *was* waiting for the "right" time—and he was right; it would never come. It had to be *now*.

So I made the commitment. Jesus came to me and washed the old stains, and gave me a brand-new life that has some real purpose—and a future in heaven. My outlook has been changed entirely. Self is in the background now; God comes first. Not what can the world do for me, but what can I do for the world? I'm going to try hard. Praise God!



Huntington

"Just living a 'good' life and tithing your money and going to church won't do it. We're here to live for Christ."

TEEN ATTENDANCE HIGH IN YOUTH-MISSION TOUR

An average of 1,000 persons, a fourth of whom were teen-agers, attended each of nine youth-missions conferences held during April in western states. Seven more are in progress in the Midwest, South, and East.

The conferences are sponsored jointly by the Department of World Missions and the Nazarene Young People's Society.

Representatives from the youth offices in Kansas City conduct workshops with district and local N.Y.P.S. leaders. More than 200 candidates for missionary service who were college-age and older were given language-aptitude tests and preliminary orientation to missionary service during the western conferences.

More than 1,800 persons attended the night service at Bethany, Oklahoma, and 700 more were turned away.

Conferences were held in Wichita, Kansas; Bethany, Oklahoma; Houston; Phoenix; Pasadena, California; San Francisco bay area; Portland; Nampa, Idaho; and Denver.

Beginning May 2, conferences were

held in Birmingham; Charlotte, North Carolina; Columbus, Ohio; Syracuse, New York; Baltimore; Indianapolis; and Kankakee, Illinois.

Vital Statistics

DEATHS

REV. ROY J. JACOBS, seventy-nine, died February 14 in Broken Arrow, Oklahoma. Funeral services were conducted by Rev. Charles Miller and Rev. Clay Burch. He is survived by his wife, Voraj; two sisters, Bulah Jacobs and Ella Ridell; and two sisters-in-law.

MRS. LUTTIE KEDDIE MAHAN, seventy-nine, died February 10 in Superior, Nebraska. Funeral services were conducted in Superior, Nebraska, by Rev. Lee Hillery and in Pasadena, California, by Dr. J. George Taylorson. She is survived by a son, Howard; a daughter, Dorothy Korb; two stepdaughters, Eulah Taber and Pauline Dale; and several grandchildren and great-grandchildren.

REV. SHERMAN A. NYHUS, sixty-two, died April 19 in Brainerd, Minnesota. He had served as a pastor in this area for twenty-eight years. Funeral services were conducted by Rev. Norman W. Bloom and Rev. Louis Schaap. He is survived by his wife, Julia; one daughter, Mrs. Sharon Strawn; three brothers, Rev. Henry, Edwin, and Thomas; one sister, Alma Nyhus; and one grandson.

MISS ANNA STEGNER, eighty-eight, died April 5 in Redwood Falls, Minnesota. Funeral services were conducted by her pastor, Rev. Rodney R. Miller. She is survived by one brother, Fred Stegner.

BORN

—to Tom and Shirley (Sargent) Campbell of Kansas City, Missouri, a daughter, Rebecca Lynn, April 14.

—to Rev. and Mrs. David L. Mesarosh of Somerton, Arizona, a son, Keith David, April 19.

—to Lieutenant and Mrs. H. Wayne Paul of Oak Harbor, Washington, a son, David Richard, April 16.

ADOPTED

—by Mr. and Mrs. David R. Eigsti of Midland, Michigan, a son, Bradford David, born December 16.

MARRIAGES

Miss Annie Lou Johnson and Dr. Mack Anderson at Fort Valley, Georgia, on April 1.

Announcements

RECOMMENDATIONS

Rev. Roy M. Vaughn, for many years a successful evangelist and pastor, is reentering the field of evangelism. Brother Vaughn carries a burden for souls and God has used him in bringing about revivals. I am glad to recommend him. His address: 104 Monticello Avenue, New Port Richey, Florida 33552.—John L. Knight, Superintendent of Florida District.

Rev. Richard Strickland, a young pastor on the Central Ohio District, is entering the field of full-time evangelism. He has been a successful pastor, and I predict for him a successful ministry in evangelism. His address: 4723 Cullen Avenue, Springfield, Ohio 45503.—Harvey S. Galloway, Superintendent of Central Ohio District.

EVANGELISTS' OPEN DATES

H. A. and Helen Casey, P.O. Box 527, Kansas City, Missouri 64141: Open time in July, August, September, and October.

SPECIAL PRAYER IS REQUESTED

—by a lady in Missouri that the Lord will heal her back.

—by a lady in Kansas that the Lord will heal her and help with a need in the family, and also for a need in her church.

District Assembly Information

ALASKA, June 1 and 2, First Church, Sitka, Alaska, Pastor Paul Wolstenholm. General Superintendent Coulter. (N.W.M.S. convention, May 31; N.Y.P.S. convention, June 3; Sunday school convention, June 2.)

Nazarene Camps

June 12-18, Nebraska District, at campgrounds, S.E. Kearney, Nebraska. Workers: Dr. Hardy C. Powers, Dr. Bert Daniels, Song Evangelist Ron Lush. Dr. Whitcomb Harding, district superintendent.

June 29—July 9, Hendersonville Nazarene Camp, at campgrounds, Upward and Orchard Road, Hendersonville, North Carolina (leave Hendersonville on U.S. 176, turn left at Phillips 66 station and old Spartanburg Road—at next "W" bear to the left on the Upward Road). Workers: Rev. Harold Runyan, Rev. Terrell (Jack) Sanders, Rev. Marion McCandless, Song Evangelists Jim and Rosemary Green. Rev. Terrell (Jack) Sanders, district superintendent.

July 1-9, Albany District, at district center, Brooktondale, New York (eight miles southeast of Ithaca on Route 79 to Route 330). Workers: Dr. G. B. Williamson, Dr. T. W. Willingham, Song Evangelists Rev. and Mrs. Otis Smith, Jr., Dr. Roy Cantrell. Rev. Kenneth Pearsall, district superintendent.

July 3-9, Louisiana District, at district center, Hwy. 71, Pineville, Louisiana. Workers: Dr. Edward Lawlor, Song Evangelists Wally and Ginger Laxson, Rev. Elmer Schmelzenbach. Rev. T. T. McCord, district superintendent.

July 10-16 (corrected date), Colorado District, at tabernacle and campgrounds, one block north of W. Colfax on 16th and Dover, Denver (Lakewood), Colorado. Workers: Dr. G. B. Williamson, Dr. Charles Strickland, Singer Lewis Thompson. Rev. E. L. Cornelison, district superintendent.

July 18-23, Missouri District, Pinecrest Camp, Fredericktown, Missouri. Workers: Dr. Richard Taylor, Rev. Charles Hastings Smith, Singer Paul McNutt. Dr. E. D. Simpson, district superintendent.

August 6-13, Northeastern Indiana District, Nazarene Campgrounds, 38th St. Extended, Marion, Indiana. Workers: Rev. J. C. Crabtree, Dr. Norman Oke, Song Evangelist James T. Bohi, Rev. Donald Crenshaw. Dr. Paul C. Updike, district superintendent.

Directories

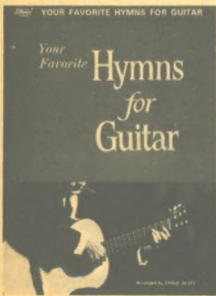
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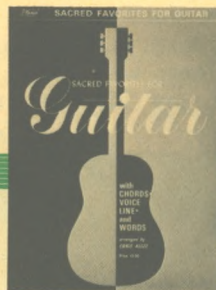
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Next Sunday's Lesson

The Answer Corner

● By A. Elwood Sanner

THE GOSPEL IN SAMARIA

(May 28)

Scripture: Acts 8:2-40 (Printed: Acts 8:4-17)

Golden Text: Acts 8:4

In what ways have unpleasant circumstances sometimes resulted in the spread of the gospel? How does the gospel penetrate a strange culture fruitfully?

Synopsis: The martyrdom of Stephen sparked a conflagration of persecution. Chief among those applying the torch was Saul of Tarsus. But those unpleasant circumstances only resulted in the advance of the gospel, for the scattered believers "went every where preaching the word." Another one of the "deacons," Philip, became an evangelist and took the gospel to Samaria and, through a convert, to Ethiopia.

Persecution and proclamation

Sometimes God allows, even sends, adverse conditions which further His kingdom. Much later, when Paul was a prisoner of Rome, he wrote a letter to one of his churches, telling them that his trying circumstances had "fallen out rather unto the furtherance of the gospel" (Philippians 1:12).

Among the places penetrated was Samaria, an area Jews seldom entered! The Jews had no dealing with the Samaritans (John 4:9). But God's chosen instrument was a Christian Jew, Philip, who was not only an evangelist but the father of four preacher daughters (Acts 21:9).

Magic and miracle

Central to the story of the revival in Samaria was Simon, the magician, whose sorceries bewitched everyone. A comparison of this man and the apostles is a study in contrasts. The magician was the center of fawning adulation, whereas the apostles preached Christ and brought great joy to that city.

Many signs and wonders did occur during the Pentecostal period, but they were always "signs"—pointing to the Saviour. Do such miracles still occur? Many witnesses affirm they do. But the real, the needed miracle is what happens when the power of the Spirit cleanses a heart soured by the gall of bitterness and enslaved by the bond of iniquity. Let the world have its magic, but give us that miracle!

Conducted by W. T. Purkiser, Editor

What do you think of a man being elected and serving as treasurer of a local church when he does not believe in tithing?

Not very much.

I should think the brother in question would be very embarrassed to be handling other people's tithes, much of the money sacrificially paid, when his own was not included.

Of course, if his objection to the tithe was the idea that 10 percent is not enough under grace, since that was the percentage fixed under the law, we might listen to him.

I have read what you wrote about eternal security. Why don't you believe the "never" in John 10:28?

I do believe the "never" in John 10:28, and every other word of it.

If it wouldn't be impolite, may I ask you why you don't believe John 10:27, "My sheep . . . follow me"?

The whole sentence reads: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

This is the promise of Christ to those who are His sheep, and He limits the sheep to those who follow Him. It

I fear there is some danger in thinking of the tithe as a ceiling rather than as a floor. As people prosper, they should plan to give more—some of them much more—than a minimum 10 percent.

But usually the objection to tithing comes from those who do not want to do as much in this dispensation of grace as the Israelites did (and do) under the requirements of the law.

does not include those who may have once followed Him, but have since gone off to other folds.

As C. W. Ruth used to say, "It isn't the perseverance of the saints we object to; it is the perseverance of sinners."

This promise is blessedly true for those who follow Christ in obedience and faith. It has no application whatsoever to any who do not follow, regardless of how loudly they bleat their "Baa-a-a's." The Lord knows those who are His, and He isn't deceived by wolves in sheep's clothing.

Would you please comment on Ecclesiastes 1:18 in the "Answer Corner"? Does this mean, as it seems to imply, that "ignorance is bliss"?

Ecclesiastes 1:18 reads, "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."

Ecclesiastes, even more than most books in the Bible, must be understood as a whole rather than piece by piece. The key to the meaning of the verse you cite is found in verse 16, "I communed with mine own heart, saying . . ." That is, we have a recital of what the writer thought and said in

relation to life as he viewed it "under the sun" (v. 14), or apart from God.

What he says is true of what Paul described as the wisdom of the world (I Corinthians 1:20-2:16). It is to be contrasted with the "wisdom that is from above," that is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

Why was the earthly ministry of Christ cut off so soon? I know that His work was finished, but does the prophecy of Daniel 9:20-27 have any bearing on this? "And after threescore and two weeks shall Messiah be cut off."

You probably said it all when you wrote, "I know His work was finished."

The days of our Lord upon earth were "the fulness of the time," and He made the atonement for our sins in the prime of His young manhood.

As hard as it is for our mechanically minded age to grasp it, I would say that Christ was crucified when He was, not because Daniel had written what he did, but that Daniel wrote what he did

because this was the time when Messiah should be cut off.

That is, what happened in the New Testament didn't happen in order to fulfill prophecy or because certain things had been predicted. Prophecy is "history written beforehand." God knew what would happen, and in certain matters revealed it to "holy men of God," who "spake as they were moved by the Holy Ghost" (II Peter 1:21).

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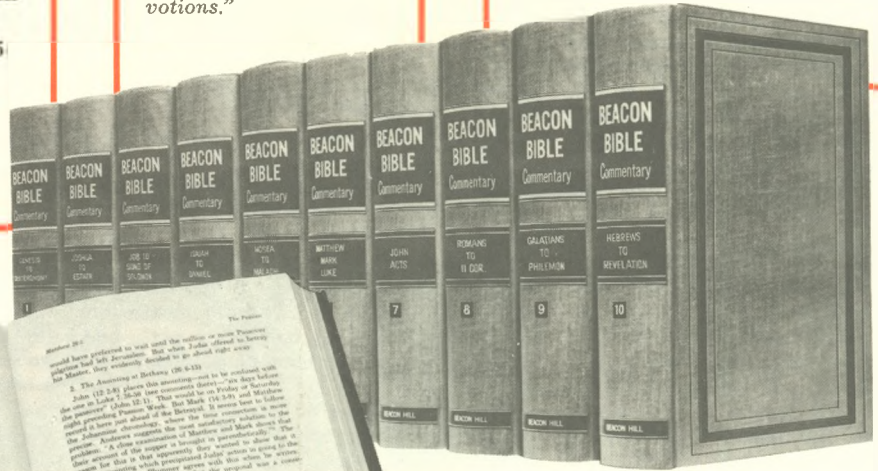
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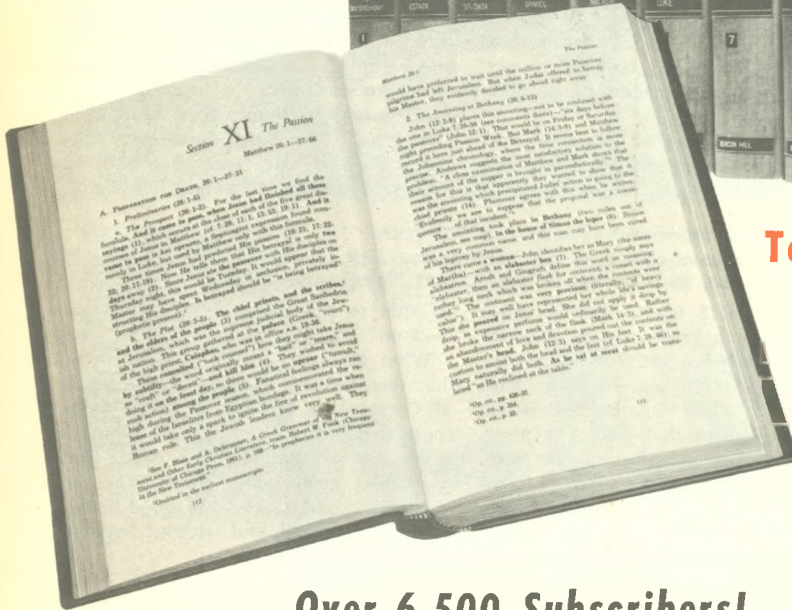
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