

Herald of Holiness

CHURCH OF THE NAZARENE

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HERE IS REAL SECURITY

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Family Homeostasis

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Through the Cradle Roll the Church Reaches Families



Cradle Roll Campaign April 19 — May 3



General Superintendent Stowe

“... the **POWER** of his resurrection”

SOMEONE has observed that when the early Christians got together they were always talking about *power*, but when modern Christians congregate they talk about *problems*.

This isn't quite accurate. One notable exception was the first meeting of the apostles after Christ's resurrection. St. Mark recalls that "afterward he [Jesus] appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after He was risen" (Mark 16:14). *More problems than power here!*

Easter, 1970, is now history. The glory of this great day is fading into memory, even as the lilies' blooms are beginning to wither. What a tragedy it would be if Christ were to come among us and discover this same post-Easter disbelief and hard-heartedness.

Be it said to the credit of the first band of disciples that this personal appearance of the resurrected Saviour completely renovated their attitudes and outlook. Cowardice was transformed into courage. Closed doors burst open. On to Pentecost they marched. Then the records read, "And with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). *Now power had taken precedence over problems!*

What might happen to the church today if the Risen Saviour were allowed to reveal Himself in our midst? What would a genuine acceptance of the reality of His resurrection do to our spiritual inferiority complex? E. Stanley Jones has observed that much of the modern church is lost somewhere between Easter and Pentecost. Could this be our plight because we have failed to recognize the personal presence of the Christ of the empty tomb? Have we been guilty of listening to every voice but His?

The seasonal crowds and pageantry of Easter are now past. As the glow of this great day subsides, a Presence seeks the fellowship of His followers. Could it be that He will make Himself known to the faithful who gather for the prayermeeting? Perhaps it will be on Sunday evening? Without the fanfare of a dramatic entrance He will quietly come. The scars on His head and hands will identify Him. Both young and old will recognize His presence. It will be a holy "happening"—an event which will leave its imprint on every life. New Christian certainty will be the inevitable result. The path to Pentecost will be clearly illuminated.

Lord, grant that we, too, "... may know him, and the power of his resurrection" (Philippians 3:10) Amen. □



PHOTO BY CAMERIQUE

HERE IS REAL SECURITY

• By **W. D. McGraw**
Portland, Ore.

"... ye shall never fall" (II Peter 1:10).

Just as physical health and life are not automatic because a person has been born, just so spiritual health is subject to some conditions. "If ye do these things," said Peter, "ye shall never fall."

During my first pastorate I was fortunate to have a friend who was an M.D. ministering to the physical needs of my family. One thing I admired in him was his frank and direct approach in discussing physical problems with us.

On one occasion, his diagnosis was explained as one of three possibilities. He gave me some medicine and asked me to return after following the recommended dosages for a couple of weeks. He said that, if my trouble was what he thought it was, this would help.

"But," said he, "if this doesn't help, we'll rule out that possible diagnosis, and treat you for one of the other suspected ailments."



He went on to say if he missed it on both these guesses, the third one would most likely be the cause of my trouble. This is what one might call "practicing" medicine.

Another thing I liked about my doctor friend was that he never sent me a bill. When I asked about this, he said, "Reverend, you do your best to keep people from going to hell, and I'll do what I can to keep you from going to heaven—for a while!"

In the course of talking with him about people's physical needs, he made an observation which to my mind was most revealing. He said that many people who came to him for help would find healing naturally if they would follow four simple rules of health:

1. Eat the proper foods at proper intervals and in proper amounts.
2. Get plenty of fresh air.
3. Give the body ample rest and relaxation.
4. Take moderate amounts of exercise.

He added that many times his prescribing certain medicines con-

stituted only a sort of tonic, while he instructed his patients to follow practices which would accomplish these four things. The medicine wouldn't hurt them, but the main source of restoration to normal health would come even without the medicine if they followed his instructions religiously.

I got to thinking about this concerning spiritual health. Wouldn't you say that these four rules pretty well spell out the basis of a good, healthy, robust spiritual life? They lend themselves to a ready analogy.

1. *Diet.* Jesus said, "Man shall not live by bread alone, but by every word of God" (Luke 4:4). He also said, "I am the living bread . . . the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

So the written Word (the Bible) and the Living Word (Christ himself) are our daily diet. When we pray, "Give us this day our daily bread," it certainly should include this spiritual diet. We need it regularly, in proper amounts.

To keep robust spiritually, we should eat daily from the Word of God—reading the Bible, and partaking of His divine nature.

To abstain from meat all year and then try to catch up with eating 150 pounds (a national average consumption) at one time would make as much sense as to deprive oneself of Bible reading and participation in the life of Christ for days on end and then try to make it up on Sunday or during some special exercise.

2. *Fresh air.* What oxygen is to the body, prayer and the presence of the Holy Spirit are to the soul.

The Spirit is likened to air. The sound of the “rushing mighty wind” on the Day of Pentecost was the movement of the Spirit (wind is air in motion).

The lungs take oxygen and feed it into the bloodstream. It is then taken to every cell in the body. This is certainly a basis for normal health.

Just so, the daily presence of the Holy Spirit in the life of the Christian provides the element necessary for healthy spiritual tissue and sinew. This surely is what Paul meant when he urged the Christians at Thessalonica to pray without ceasing. It is like telling one that to keep alive he must breathe without ceasing.

3. *Rest and relaxation.* No person can spend his energies continuously without recuperation and avoid becoming bankrupt physically. Giving out all the time and never taking in would be ruinous. Let your automobile battery discharge without ever recharging, and you would soon be pushing your car around.

A woman who had difficulty keeping the joint bank account in balance was given a personal account by her husband. It wasn't long until she had a call from the bank that her account was overdrawn.

“What does that mean?” she asked.

“It means that you've written checks for more than you had on deposit,” was the reply.

“Oh, you must have made a mistake,” was her response. “I've still got three checks left in that book you gave me.”

But when you draw money out all the time without putting more in, that is what happens!

One who spends his spiritual energies constantly and never takes time for spiritual recuperation becomes bankrupt so far as spiritual health is concerned.

What constitutes rest for the spirit? I like to think of it as the hour of social worship. The spiritual interchange of God's people is as much a part of our spiritual health as any other factor. Neglect this, and one can't help but suffer for it. By itself it cannot assure us of continued health, but it certainly contributes to it in a substantial way.

4. *Exercise.* The human body would lose strength and vitality if it did not exercise. An athlete doesn't conserve his energies for days before a contest. He spends his energy day after day, and builds muscle and endurance in the process.

We exercise our spiritual strength when we share with others the good news of our salvation. In so doing, we build spiritual muscle and strength. “Pressing upon the attention of the unsaved the claims of the gospel” is the way our church *Manual* describes it. Failure at this point results in spiritual atrophy!

The most stalwart, healthy Christians are those who are regular in their reading of the Bible, engage in daily prayer, are faithful in their attendance upon the means of grace, and are good



NEW LIFE

When in springtime we see

new life all about us; It revitalizes and brings our lives into focus.

It is a time of new beginnings—the old has died away;

The new is blossoming out with each new day.

Each day is a new beginning—a new life;

We leave the past behind regardless of its strife,

As we eagerly step out of the darkness into the light of our new day,

And let His love shine through us to all along the way.

Mrs. Pat Gerry
Kansas City, Mo.



stewards not only of earthly possessions but of the opportunity to witness daily to someone as to the saving, sanctifying, and keeping power of our Christ.

“If ye do these things, ye shall never fall. . . . ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” □



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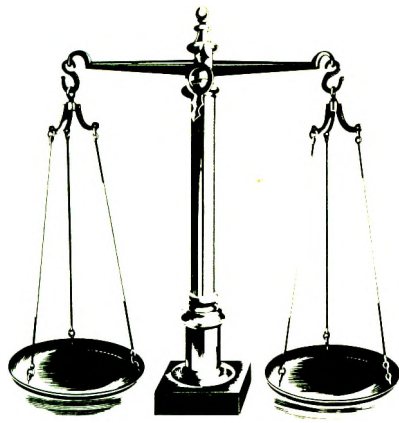
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FAMILY HOMEOSTASIS

• **By Leslie Parrott**
Portland, Ore.

SOMEONE invented a word to describe the delicate balance which keeps all of the systems in a physical organism coordinating with each other. Within each living person is a nervous system, a blood system, muscular system, reproductive system, and all the major bodily organs such as heart, lungs, stomach, and brain.

All of these systems and many more work together in a beautiful balance which makes each synchronize with the others. And if one particular organ or system is threatened by disease, the other organs adjust to make up for it.

This marvelous balance is called homeostasis. Its power cannot be overestimated. It's almost like magic. In fact, I read the other day, with no small amount of shock, that one team of researchers believe homeostasis is a factor to be reckoned with in some cases of cancer.

Now there is a kind of spiritual homeostasis that every Christian brings to his own living situation whether it be a home, dormitory, or one-room apartment; whether he lives alone, as a couple without children, or a member of a large family. Good homeostasis makes him easy to live with, and the lack of it makes him a rough partner.

Dr. D. D. Jackson presented a paper at a convention of the American Psychological Association on the subject "The Question of Family Homeostasis." This opened up a new approach to understanding family life. As a result the emphasis in family counseling today is on the delicate balance of relationships between members of the household. In fact, some of the best family counselors insist on seeing the entire family, including the youngest children.

If this idea of family homeostasis is an actual fact, then it underscores again what Jesus said about Christians. What a Christian brings to the family relationship is an intangible presence which strengthens the delicate balance of feelings among the household.

"Ye are the salt of the earth," but if you have lost your savor, your usefulness in the home is

destroyed and you are not good for anything as a Christian in the family.

"Ye are the light of the world. A city set on an hill cannot be hid." Neither do men light their spiritual candle and then withdraw from people as though they were a candle put under a bushel basket.

If you really are a Christian in the home where you live, let your Christian graciousness shine before men until they may see all your good works but feel like giving the glory for them to God.

How do you, as a Christian, contribute to the family homeostasis in the place where you live? There are several ways:

First, a contribution is made to family homeostasis by good listening.

Besides listening to what each other say, there is another kind of listening that makes people easier to live with. This involves listening to the feeling behind the words. Theodore Reik calls this "listening with your third ear."

Children often strike back at parents by interpreting literally what they say. For instance, a 12-year-old boy refuses to help his younger sister with her stuck boot because yesterday, when he was picking on her, Mother told him never to lay a hand on her

again. His third ear told him what Mother really meant, but he was trying to harass her by listening with only two ears.

Husbands and wives or room-mates do the same thing by ignoring or being insensitive to the feelings and motivations back of the words. When a woman shouts cross words and bursts into tears, do we hear only the words and sounds, or do we hear her saying, "I am so tired and overwhelmed I just can't cope with things any longer"? How we respond to her will depend entirely on whether we are listening with two ears or three.

Jesus was a good Listener. This may be one of the reasons why Martha and Mary loved to have Him come to their house. Once when Jesus was listening to Mary, Martha came from the kitchen to rebuke her for not helping with the cooking. Jesus gave Martha a mild rebuke and continued listening to Mary.

When Jesus said, "Suffer the little children to come," He did not want them to preach at! He wanted them to come so He could listen to them.

There is a second way to enhance the equilibrium in the place where you live: this is by high self-esteem.

This idea is central to the teachings of Jesus. He said the summary of the Old Testament, including both the books of law and the writings of the prophets, is to love God with all your capacity, to love your neighbor, and to love yourself. But this prescription is hard to take. People associate self-love with selfishness and self-centeredness, instead of self-respect.

Persons who have self-respect are easy to live with. They are not defensive and emotionally unstable. They have their feet on the ground and know where they are going.

In fact, the only person who can love someone else is one who has self-love first. And the only person who can actually receive love from others is one who has self-respect. This is what Jesus meant

when He said, "Love thy neighbour as thyself."

Broad generalizations are dangerous, but here is one which seems true: Every time a husband and wife are having troubles, it is a sign that one or the other, or both, are suffering from the symptoms of low self-esteem. And the same is true of roommates, staff members, colleagues—or any other combination of people who live or work together.

Finally, the homeostasis in the place where you live can be improved through your spiritual maturity.

Our capacity to be religious begins with the limited spiritual understandings of childhood and continues through the stages of development until the adult be-

comes spiritually mature. St. Paul told the Corinthians he could not call them spiritual because there were among them divisions and strife, which were not from above, but were sensual, devilish, and worldly.

What is spiritual maturity? *First*, it is accepting the forgiveness of God. This includes all the known sins. Furthermore, people need to accept His grace and forgiveness for all of their unknown, forgotten, and ignored sins. This forgiveness changes the way they think about themselves. In forgiveness they are reconciled to the great power of God's love.

Second, the spiritually mature person has accepted the risen Christ as Lord and Master of life. It is not enough to be forgiven.

Forgiveness without fortification only leads to a repeat of the same sins. "I can do all things through Christ," not through forgiveness. Our needed strength for a fulfilled life comes through Him. Through prayer, Bible reading, meditation, and Christian service, and other means of grace, we keep ourselves in touch with the personal presence of Jesus Christ in our lives.

Third, the spiritually mature person has the stability which comes through the indwelling presence of the Holy Spirit. The Holy Spirit is an Equalizer in the life of the mature person. Spirit-filled persons are authentic people because the Holy Spirit has given them the power to be themselves, forgiven, cleansed, reconciled, and fulfilled. □

● **By Morris Chalfant**
Newcastle, Ind.

"The stone which crushed your vision of hope may just be the elevation needed . . . to see new futures."

It Is Always Too Soon to Quit

AN OLD proverb claims that "the hammer shatters glass but forges steel."

If we are brittle, the difficulties of life—acting as hammers—will shatter us. But if we are made out of good, durable stuff, the difficulties of life—acting as hammers—will forge our lives and increase our strength and power and ultimate success.

Real success is having courage to meet failure without being defeated.

James Russell Lowell said, "Mishaps are knives that either serve us or cut us, as we grasp them by the blade or by the handle." Take hold of a difficulty by the blade, and it will cut you; grasp it by the handle, and you can use it to your advantage.

Difficulties, failures, and setbacks are inescapable and normal facts of life. But we can use such reverses as stepping-stones to success.

A certain college sophomore whose grades in mathematics and physics were so poor he was about to be dismissed from the university found it necessary to study longer and harder on the subjects he dreaded and disliked most—the subjects in which he was failing.

As he drove himself to the task, his dread vanished. Through pursuit of these very subjects, he ultimately found his greatest achievement and acclaim, and became one of the greatest mathematicians and physicists in the world—Charles Proteus Steinmetz, the "electrical wizard of Schenectady," and a wheelchair invalid at that.

Although an individual is fettered by handicaps, he is not permanently handicapped unless the vision of the soul is gone. "Where there is no vision, the people perish."

People are tempted to surrender because there seems to be no future—nothing ahead. Some staggering loss has shattered life's plans, the light has gone out on the hilltop, and the desire to try again has withered under the fierce onslaught of trouble and sorrow.

Remember, it is always too soon to quit. The stone which crushed your vision of hope may be just the elevation needed to enable you to see new futures.

He who quits because of crushing defeats or because a dreadful handicap is thrust upon him will discover that something inside of him has been surrendered. The

men who have made history have been men with handicaps.

Cripple one and you may have a Sir Walter Scott. Put one in prison and you may have a John Bunyan. Bury one in the snows of Valley Forge and you may have a George Washington. Have one born in abject poverty and you may have a Lincoln. Load one with bitter racial prejudice and you may have a Disraeli. Afflict one with asthma until as a boy he lies choking in his father's arms and you may have a Theodore Roosevelt. Put one in the grease pit of a locomotive roundhouse and you may have a Walter Chrysler. Make one a second fiddle in an obscure South American orchestra, and you may have a Toscanini.

Alma Lonsdale said, "Life gives to every man a staff and scale of notes. The song he sings is one of his own fashioning. The world will stop to hear it if it be sweet. If it be brave, they will follow him; if it be dirge, they will run away."

If your song is from Christ, it will lift your own heart, then bless your fellowmen as well. Remember it is always too soon to quit. □



Faith at Home

How Valid Are Your Fears?

ANXIETY is a combination of black thoughts and disquieting feelings which numb the mind and chill the heart. If acute enough, it may constrict every aspect of our lives.

Usually fear strikes in the dark of night. For Kathy Sanders it came in full daylight.

Upon returning from the grocery she found a door—and she was sure she'd locked it—open.

Suddenly there was a spine-tingling noise from upstairs. It wasn't the familiar creaks of the old house when buffeted by gusty spring winds. No. This sounded like hands riffling through papers.

I must get help, Kathy thought, but she couldn't seem to move.

Her breath was short. Desperation scrambled her brain and wildly tossed her emotions.

The sound came again—and she was running . . .

Once next door, she alerted Jean and Dan Bevins.

"It must be a murderer—a maniac!" she gasped.

Dan burrowed in a closet for his shotgun and tucked it under his arm.

Kathy held her breath and thought, belatedly, *Jean called the police; maybe we should've waited.*

"O Lord," she prayed, *"I've ignored You a lot lately, but please help us. Please. . ."*

Kathy steadied, as she felt that powerful Presence instantly near.

It was so quiet upstairs—too quiet. Then came a fast barrage of scuffles and thuds.

Who would it be? Kathy felt faint. "God, are you there?" her heart asked. She felt a surge of strength, of reassurance.

"Got your intruder, Kathy," Dan shouted. Cupped in his hands was a tiny sparrow. "Must've come through that hole in your window screen," he said.

Outside they watched it fly away—free of its own terror.

Though Kathy's fears proved groundless, she marveled, *God cared enough to comfort me—even when I didn't deserve it.*

Most fears, like sparrows, take wing and disappear when viewed against the endless expanse of God's peace.

Rather than panicking during real crises, we can deal effectively with them—if we ask His help. Even when we're feeling unworthy, He's there eager to draw us close.

Try it. Just reach out. Now.

By Rosemary Lee
Worthington, Ohio



Milestones in Life

IT WAS my first train trip.

Sitting by my father, I remember how exciting it was. Though it was just a short line to the timberlands, and much old-time railway equipment was still in use, I found the experience very exciting. I was just a child, but I shall never forget that trip. Something my father said to me that day has helped me down to this day.

Noting the white signs at the side of the roadbed I asked my father what they were. He said, "Kathy, they're called milestones. They tell the distance to our destination. They let us know what we're gaining as we travel along."

For a long moment, neither of us spoke. But I knew that Dad was getting ready to tell me something else. He always took advantage of every opportunity to teach us. (There were nine children in our family, and though we were poor in this world's goods, we were rich in things that mattered, for our father and mother knew God, they loved His Word, and they taught us to love Him.) Many of the homespun lessons learned in my childhood have helped me through the years. And what my father told me that day is one of them.

"You know, Kathy," he said, as I waited for him to speak, "we have milestones in our lives. Sometimes we feel that we are not making much progress in our Christian experience and in our endeavors. But if we are sincerely doing our best, we can be encouraged as we take a look into the past and see milestones that mark our progress. We can think of the kind words we have spoken, the kind deeds we have done, someone we have helped, events that have helped us, and incidents that marked turning points for the better."

Though just a child, I remember his concluding words as we neared our destination—his exact words, for they have helped me through many a "trip" thus far toward eternity: "You know, Kathy, Jesus' life and career were marked by milestones from Bethlehem to Calvary, and

each one had its correct position as a marker that has made the way clearer and easier as we travel on through life."

Present-day living tends to rush us along so swiftly that we are likely to overlook or underestimate the value of the milestones. But may we make it our prayer that God will help us to look back at intervals and note the milestones that have pointed the way to the many good things He has prepared for us.

There are many times when it seems that we moderns have strayed a long way from some of the basic fundamentals of our religious heritage. We need to be reminded.

And how I thank God right now for the rich heritage that is mine—a godly father and mother—and many simple lessons taught us in everyday living! How much they help today and have helped down this journey of life, only eternity will reveal. □

• **By Robert H. Scott**
Santa Ana, Calif.



GOD is ruling in His world!" A lot of people have wondered if that could possibly be true. How could He be . . . with the wars, the hatred, the vice, the lust, the oppression of right, the deification of evil? Could it possibly be that God has lost control of His world?

Gladys Barnes would probably not have suggested that God had lost control of *His* world, but there were some days when she was almost made to wonder if He had lost control of *hers*! Gladys Barnes was dying of cancer!

All her life had been given to God's work. Furthermore, at still a comparatively young age she had much more she wanted to do for him, and in His work. And then there was the sudden and dreaded discovery: cancer! Surgery was done . . . followed by another . . . and another. For a few months there was hope that maybe the arrest was complete. It was not!

Eight and one-half months of almost unparalleled suffering began. A doctor's compassionate heart and medical skill did everything

possible to relieve the pain. The love of family stooped nearer than it had ever been before. The prayers, the help, the encouragement of a church were at her fingertips. But the suffering only intensified. Seemingly nothing could be done that could reach far enough!

Gladys' faith of the years did not die. But there were days when body was so beset with pain and mind was so wracked with agony that the unanswerable question broke out: "Why . . . Why . . . ?" The question of Job was repeated again: "Where is God . . . Why doesn't He answer?"

In the hours between the most intense physical assaults, Gladys talked calmly. No, she had not renounced her faith. Yes, she knew God was with her. But the desire to live was so intense—and it was the desire to live in order to spend a few more years in *God's* service, not *her* own. Couldn't God allow that to happen? Didn't He control His world enough to bring even that to pass? And if this was

to be the end, couldn't He give something to at least assert this was not beyond His attention?

Just after midnight on an August Monday night, the final vigil began. I was her pastor. I sat by her bedside, and in her conscious moments read to her the passages of Scripture she loved. Nearby were the members of her family.

For six hours we watched her die. The gasps for breath, the fading color, the weakening pulse increasingly announced the inevitable.

At 6:05 the morning check of a nurse found blood pressure dropping so rapidly that the family members were summoned to the bedside. As though by divine arrangement, when we were all around that bed the eyes of Gladys Barnes opened. She looked from one to the other, and suddenly the pain-wracked expression left. A smile broke across her face that was calm and steady, that carried none of the traces of previous months of strain. She began to speak. It was not delirium. And

it was more than mere human consciousness.

I reached for my pocket notebook to write quickly the words we were hearing. The servant of God who had suffered, who had wondered, who had waited, who had wept, was now speaking in a different dialect. She was relaying to us proof of an answer she was being given.

Her very first words were, "God is ruling in His world! Victory! Victory! Victory! It's all right now! Everything's all right! God will always triumph in the end! We won a battle! Praise the Lord, it's wonderful! We won the victory, we won the victory, we won the victory, we won the victory! Praise the Lord! Praise the Lord!"

Around that bed we stood spellbound in the presence of God's declaration through the lips of His handmaid. No eye was dry! Nurses and family alike wept.

Then Gladys looked in my direction. "Pastor," she said with excitement in her voice, "am I leaving this world?" She was, and she did!

Outside, the morning sun broke across the eastern horizon, and a new day flooded its warmth on the walls of a city hospital. Around the world that day there would be bloodshed, suffering, injustice, evil. Around the world discouraged hearts would be asking the question in tones of hopelessness, "Has God lost control of His world?" But two members of Gladys Barnes's family, three Catholic hospital nurses, and a Nazarene pastor would never ask that question again!

We were privileged to hear the answer from another world. We caught a glimpse of sunlight and warmth and healing as it smoothed out the wrinkles, erased the questions, vindicated the faith, and justified the waiting of one who had been God's faithful servant. We were witnesses to just a tiny fragment of a coronation day!

No. God has not lost control! GOD IS RULING IN HIS WORLD! "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58). □



PHOTO BY ART JACOBS

You Don't Get Through to Me"

• **By Arvin Scharer**
La Crescenta, Calif.

IN THE language of today we often hear expressions like these:

"Sorry, your message just doesn't get through," or, "Skip it, Friend, but we're on different wavelengths and I don't tune you in."

Whether such words are expressed audibly or in attitude only, the persons involved—teen-agers or any-agers—are generally trying to tell anyone who will listen one thing:

There is no adequate communication between you and me!

And because there seems to be no adequate communication the resulting conclusion is becoming more and more ingrained in the thinking of today's world, accurately or otherwise:

You do not understand me or my problems. Therefore I will find my own way.

Every day we see the results of this type of attitude—disregard of established standards, disenchantment, violence, withdrawal, racism, etc. Even among those who don't practice open rebellion, the underlying theme song still seems to be a refusal to accept traditional values—social, spiritual, moral, or otherwise. Many seemingly just want to do their "thing"—to do whatever they want to do in their own way—regardless!

At a time when so many are turned in toward themselves and the satisfying of their own needs and desires, and others are searching futilely for answers to their problems, the Christian proceeds in the opposite direction—reaching out in God-given love, and offering to every individual the answer to every human need—Christ! Because His way is the

only way which can get at the cause of problems instead of just dealing with symptoms. His way is the only true answer.

The Christian, then, has the answer in Christ. *But how to communicate this message more effectively to those in need?* Now, and historically, the problem has not been in the adequacy of the Christian message, but rather in the adequacy of the method of communication involved.

By "method" is not meant prefabricated "trick techniques." Rather, "method" here means the able use of worthwhile procedures to communicate the gospel message more effectively.

As the movement of God through salvation history illustrates the different ways and methods He uses to reach mankind, so we can wisely adapt our methods to reach today's age. The message does not change; only the methods need periodic reevaluating and redirecting.

To try to bring the method of communication into greater working harmony with the supreme adequacy of the message is an urgent need. For if we say we have the answers in Christ and yet we do not communicate these answers adequately, *how effective are we?*

To help increase our effectiveness in outreach, here are several suggestions:

WE NEED TO INCREASE OUR INDIVIDUAL UNDERSTANDING AND APPRECIATION OF THE VALUE OF WHAT WE HAVE.

Is not the beginning point in Christian outreach the need for each Christian to develop more fully his understanding and appreciation of the matchless worth

(Continued on page 12)

Editorially Speaking

● By W. T. PURKISER

When the Saints Go Marching Out

There is a song that has been around as long as most of us can remember. Its title is “When the Saints Come Marching In.”

The theme idea is that the singer wants to be “in that number” when the great day comes. In some of the contexts and in some of the musical settings in which it has been presented, there is good cause to wonder what sort of “saints” are expected and if there is really any idea of what the whole thing is about.

But Paul S. Rees has made an excellent suggestion. “We have long sung ‘When the Saints Come Marching In,’ he says. “It is time we sang, ‘When the saints go marching out!’”

In the true meaning of the words, it will be worth it all to be in that number when the saints come marching in. But in the meantime, it is important that we be among those who march out to bear witness to their faith in the world that needs such witness worse than it needs anything else.

We have long had the insight that we gather in the church to worship and be empowered, and we scatter to serve God through our personal influence and testimony in the “secular” occupations we follow. What we need now is no lessened emphasis on the importance of the gathering, but more practical application of the meaning of the scattering abroad.

One little note in the Book of Acts has largely been missed in the modern Church. It is really a footnote to the statement in Acts 8:1 and 4—“Therefore they that were scattered abroad went every where preaching the word.” The footnote is in the statement, “And they were all scattered abroad throughout the regions of Judaea and Samaria, *except the apostles.*”

The footnote says something very important. It says that the “scattered” (not shattered!) folk were not the apostles—those designated to be public witnesses to the resurrection of Christ. They were men and women we would call laymen.

And the word “preaching” used to describe what they did is not the usual word for the

proclamation of the Gospel to the unsaved. It is a word in the Greek that means “bringing the good news” of what God has done through Christ.

THE HOPE of the future is a two-pronged thrust. One prong is the thrust of simultaneous evangelism—preaching the saving gospel to those who gather with the saints when they march into the sanctuary. The other prong is the thrust of personal concern and witness on the part of those who go marching out to witness and win.

It is not that we need to stop ringing the church bells. It is that we need to ring more doorbells.

We need the church and its gathering. Without it we too soon lose our sense of direction.

We need the kindling of the flame that comes to our hearts when we gather around the Word. Together we pray in Amy Carmichael’s unforgettable words:

O for a passion for souls, dear Lord!

O for a pity that yearns!

O for a love that loves unto death!

O for a fire that burns!

O for the prayer power that travails,

That pours itself out for the lost;

Victorious prayer in the Conqueror’s Name;

O for a Pentecost!

But we also need to see that when that Pentecost comes it soon burns itself out if it doesn’t break out of the “Upper Room” into the marketplace where the people are. The prayer power that counts is the prayer that puts on shoes and marches out to minister to spiritual needs all around.

With whatever exceptions there may be, the general rule is true that any congregation will grow whose members will pray and call and serve their own community in the self-giving spirit of Christ.

I do want to be in that number when the saints come marching in. But I also want to be in that number when the saints go marching out. □

Is the Future Open-ended?

One of the great debates of the centuries has been over the question whether or not the future is fixed and unchangeable or open-ended and subject to change. Keen minds can be found on both sides of the question.

From time immemorial there have been those who have argued that the whole course of events is fixed and settled and cannot be changed. For some, the whole thing is a matter of natural law with unvarying sequences of cause and effect. For others, the ruling factor is the decree of a sovereign God from before the foundation of the world.

Also from time immemorial there have been those who have followed what seems to be the natural instinct of the human mind and have claimed that people, at least, could alter the future by real choices made in the present.

As is usually the case, there is some truth on both sides of the argument. There are some things that are fixed. The universe is not running loose with no hand at the controls. Whatever freedom we have, it is a freedom within limits.

This is quite obvious in the world of nature. Every cause has effects, and every condition has consequences. If you step out of a fifth-story window, you are not free to go straight ahead or upward. There is a "law of gravity" that decides for you which direction you will move.

If you sow corn, you cannot reap oats or wheat. If you choose a northbound highway, you are not free to arrive at a city in the south.

Nor is history without its laws and principles. They are more difficult to discover than most of the laws of nature. But they are just as real.

Life has its sowing and its reaping. To sow to the flesh is to reap corruption. To sow to the Spirit is to reap life everlasting (Galatians 6: 7-8).

Life has its roads and its directions. To enter the wide gate and travel the broad way is to come to destruction. To enter the narrow gate and travel the narrow way is to find life eternal (Matthew 7: 13-14).

Where does human freedom enter the picture? We have no choice of the harvest when once we choose the seed. We have no choice of the destination when once we settle on the road.

What we do choose, of course, is the seed and the road. This is what makes the difference.

BUT WHAT DO WE SAY to the person who argues that even our choice of seed and road is the effect of prior causes and that what we think

is our freedom is really our ignorance of what "makes us tick"?

For one thing, we can point out that, if this theory is true, the very fact that he believes it is the effect of causes in his life that make him a fatalist or a determinist.

But, again if his theory is true, the same world that made him a determinist has made a multitude of others who believe in freedom. The opposing theories are both matters of human belief, and the belief in freedom is as much a fact as the belief in fate.

But we need not leave the case there. Those who recognize the Bible as the Word of God have the testimony of the One who created both man and his environment. That testimony is clear and unmistakable.

"I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deuteronomy 30: 19).

"Choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24: 15).

"How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (I Kings 18: 21).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11: 28-30).

"How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13: 34)

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36).

The list could be extended indefinitely. For each of us individually, and for all of us collectively, the future is open. God has given us both the power and the need to choose, and the choices we make are real and decisive. □

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God (Luke 12:8-9).

Sorry . . .

(Continued from page 9)

of Christ's gift of salvation, in relation first to himself and then to others? How can a Christian estimate the value of what Christ has done for him, in terms of both this life and eternal life? Of what worth is even a single soul—my soul, my neighbor's soul?

As followers of Christ, should not the same kind of love that motivated the Master to reach out in compassion to all people also motivate us?

With the prayerful consideration of such questions, we can increase our understanding and appreciation of the value of God's gift and message through Christ. Then can follow a renewed sense of mission and, as important, a fuller realization that ours is a divine *commission*—an individual commission of outreach!

WE NEED TO REALIZE MORE FULLY THAT WE ARE CO-WORKERS WITH CHRIST.

Paul states that "we are labourers together with God." As each Christian tries to understand the meaning of this statement, should it not follow

almost automatically that he will *want* to work with Christ in helping to reach others?

As co-workers with Him we have both authority and responsibility! How great a challenge to realize that with the help of the Holy Spirit we can bring the message of hope to desperate humanity and help build the kingdom of God!

WE NEED TO FIND AREAS OF MUTUAL INTEREST WITH THOSE TO WHOM WE WITNESS.

To reach anyone in Christian communication we must first find an area of mutual interest. That interest, while legitimate, may not be at first a spiritual interest.

We have many examples of finding areas of mutual interest. Paul says that he was all things to all men that some might be won to Christ.

Jesus met the Samaritan woman at the community well and talked about everyday water before He mentioned the water of eternal life. Also, the Master ate and sat with publicans and sinners—meeting them at the point at which they lived.

John Wesley went to places the people worked and he preached to them *in the fields*.

Taking the initiative to reach out in a genuinely friendly gesture to find an area of mutual interest will have tremendous impact in helping to break down the lack of communication so prevalent today!

WE NEED TO UPGRADE MUTUAL INTEREST TO A SPIRITUAL BASIS.

As the Christian sincerely tries to develop areas of mutual interest with others, there should appear the reactions of trust and confidence so vitally necessary in outreach effectiveness. With the establishment of confidence and understanding, the important step between mutual interest and spiritual approach can be taken more naturally and effectively. Again, Jesus and the Samaritan woman at the well is a perfect pattern of this.

WE NEED TO USE TERMS THE OTHER PERSON CAN UNDERSTAND.

Simplicity in terms should be one of the marks of personal witnessing. Should not our words consider the spiritual understanding of the other person? Ecclesiastical language has little place here. How beautifully Jesus adapted the terms of His appeal to the comprehension of His hearers!

After we have gained spiritual interest we should then try to communicate the vital spiritual message in understandable terms.

WE MUST ALWAYS DEPEND ON

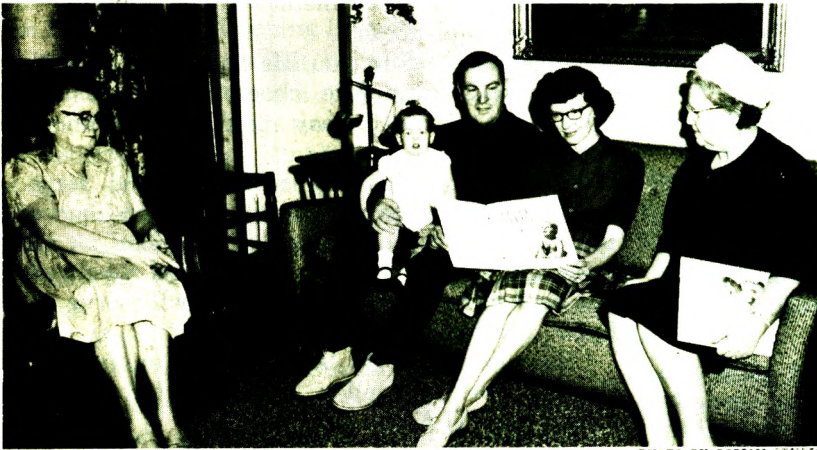


PHOTO BY DORIAN STUDIO

GENA MAUREEN is a member of the Cradle Roll at the Tillamook, Ore., church. She is pictured with her parents, Mr. and Mrs. Eugene Ramey, and her grandmother, Mrs. Melvin Short, at left of photo. Mrs. Pat Landis, Cradle Roll supervisor, shares the packet "First Steps Toward God" as she visits in the home.

Do Babies Count?

MRS. ED (PAT) LANDIS from Tillamook, Ore., church believes they do. Under her supervision, her church has seen an increase from nine babies on the Cradle Roll to a total of 43 in one year. Over half of the homes with babies enrolled have had parents attending services.

Visitation is the secret Mrs. Landis claims for her success. She sets aside a time every Thursday to call on families in the department. Her pastor, Rev. Phil Johnson, is a hearty supporter of the program.

Mrs. Landis says—"Yes, babies count! One baby equals two parents and brothers and sisters plus grandparents and friends."

Her enthusiasm has been contagious in the church. With a combined concern, workers were recruited. The church carried a burden in prayer. Five faithful workers painted and prepared the facilities that would be used for a divided nursery.

The nursery was divided into three sections: babies, toddlers, and nursery 2-3.

Leaders for each section made final preparations. A workshop was attended in Portland. Materials were ordered and made available.

Sunday school department supervisors, other church workers, and friends informed the Cradle Roll leaders of babies they could enroll. Homes were visited and the results have been rewarding.

The leaders schedule calls in advance, so mothers can be prepared. A little gift is taken for new babies. Workers are punctual. Visits are short. Interest is encouraged through special teas for parents while pictures are taken of babies.

New goals set for 1970 are planned by the Tillamook church. Several families have been added to the church through the Cradle Roll program. Mrs. Landis believes wholeheartedly—**BABIES COUNT!** □

PRAYER AND THE HELP OF THE HOLY SPIRIT.

As we endeavor to employ the most effective methods in reaching others with the Christian message we know, of course, that the most necessary factor of all is the help given us through prayer and the Holy Spirit.

As we pray that we may have understanding and insight regarding the message itself, so must we also pray and believe that the Holy Spirit will bring fruitful results to our efforts. Paul expresses it most succinctly when he says, "I have planted, Apollos watered; but God gave the increase."

Each Christian, then, can develop effective personal outreach by endeavoring to combine as near a perfect fusion of message and method as possible. Such a combining of message and method is exemplified in Paul's defense before King Agrippa, when the message was Paul's testimony and his testimony was the method.

The Christian message, in every accurate analysis, is adequate for today's generation and every generation. As we effectively combine the message, and method of communication we can more effectively get through with the all-important "Good News" to those so much in need all around us! □

CHURCH CELEBRATES 20TH ANNIVERSARY

THE PHOENIX SUNNYSLOPE Church celebrated its twentieth anniversary in special services on April 12. Dr. George Coulter and Dr. M. L. Mann were guest speakers through the day.

Rev. Paul W. MacLearn, Sr., is pastor. He was instrumental in organizing the church with 35 charter members on April 16, 1950.

A small chapel, financed by the district home missions board, was the first unit of construction. Its seating capacity was 100. Two years later nine Sunday school classrooms were added to meet the needs of growth.

The present sanctuary was constructed in 1959. It has a seating capacity of 340 and over 9,000 usable square feet.

Present indebtedness on the facilities has been reduced to about \$18,000. □

INTERIOR view of Sunnyslope church



PICTURED is the ceremony in the office of the commanding general, William Beaumont General Hospital, El Paso, Tex., in which Nazarene Chaplain Lyle W. Robinson was promoted to the grade of colonel on February 4. From left to right are Major General Kenneth D. Orr, commanding general, US Army, William Beaumont General Hospital; Chaplain (Col.) Lyle W. Robinson, and his wife, Bernice J. Robinson. The promotion came prior to Chaplain Robinson's retirement, which became effective March 31. He is the first Nazarene chaplain to receive the rank of full colonel.

"SAVING THE SEVENTIES"

THEME of the twenty-eighth annual convention of the National Association of Evangelicals to be held in Kansas City from April 7-9 will be "Saving the Seventies."

The convention will meet at the Muchlebach Hotel. The program will include general sessions morning and evening, workshops, and seminars.

Guest speakers for morning sessions will be Dr. Arnold T. Olson, president, Evangelical Free Church of America and the National Association of Evangelicals, Minneapolis; and Dr. Elliott J. Mason, pastor, Trinity Baptist Church, Los Angeles.

Speakers for the night sessions include Dr. David L. McKenna,

president, Seattle Pacific College; Dr. Clyde W. Taylor, general director, National Association of Evangelicals, Washington, D.C.; and Dr. Paul S. Rees, vice-president, World Vision International, Monrovia, Calif.

Included on a local host committee to assist with convention arrangements are two representatives from the Church of the Nazarene—Dr. B. Edgar Johnson, general secretary; and Dr. C. William Ellwanger, pastor, Kansas City First Church. □

CHALLENGE AND COMMITMENT

"Fifty thousand new Nazarenes by profession of faith in 1970! Witness NOW! Realign priorities! 1970—a year of evangelism! Victory is just one step out of the RUT! Evangelize

LEADING CHURCH SCHOOLS LISTED

In a recently released report Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools, listed the largest Sunday schools by attendance and enrollment. The findings are included in the following report:

TOP 25 SUNDAY SCHOOLS—ASSEMBLY YEAR ENDING 1969

Average Weekly Attendance		Enrollment	
1. *Bethany, Okla., First	1,326	1. *Bethany, Okla., First	2,159
2. *Pasadena, Calif., First	811	2. Bethany, Okla., Jernigan Memorial	1,965
3. *Long Beach, Calif., First	745	3. *Kankakee, Ill., College	1,724
4. *Nampa, Idaho, First	728	4. *Nampa, Idaho, First	1,535
5. *Kankakee, Ill., College	680	5. *Nampa, Idaho, College	1,344
6. *Kansas City, Mo., First	640	6. *Long Beach, Calif., First	1,301
7. *Nampa, Idaho, College	629	7. *Pasadena, Calif., First	1,263
8. *Wichita, Kans., First	604	8. *Canton, Ohio, First	1,154
9. *Nashville, Tenn., First	596	9. *San Diego, Calif., University Ave.	1,121
10. *Portland, Ore., First	583	10. *Huntington, Ind., First	1,117
11. *Pasadena, Calif., Bresee	562	11. *Kansas City, Mo., First	1,109
12. *San Diego, Calif., University Ave.	560	12. *Cedar Rapids, Ia., First	1,107
13. *Detroit, Mich., First	560	13. *Wichita, Kans., First	1,101
14. Eugene, Ore., First	552	14. Sterling, Ill., First	1,082
15. *Seymour, Ind., First	532	15. *Nashville, Tenn., First	1,078
16. Oklahoma City, Okla., Trinity	455	16. East Liverpool, Ohio, First	1,059
17. Oklahoma City, Okla., Lakeview Park	441	17. *Ashland, Ky., First	1,030
18. *Canton, Ohio, First	436	18. *Detroit, Mich., First	1,029
19. *Huntington, Ind., First	431	19. *Charleston, W. Va., Davis Creek	1,027
20. *Hutchinson, Kans., Bethany	427	20. *Portland, Ore., First	1,023
21. *Charleston, W. Va., Davis Creek	424	21. Springfield, Ill., First	953
22. *Ashland, Ky., First	412	22. *Seymour, Ind., First	931
23. Little Rock, Ark., First	410	23. *Pasadena, Calif., Bresee	923
24. Chattanooga, Tenn., First	410	24. Baldwin Park, Calif.	900
25. *Cedar Rapids, Ia., First	404	25. *Hutchinson, Kans., Bethany	897

*Also in 25 top in enrollment.

*Also in 25 top in attendance.

that great group of unsaved already reached by the Sunday school."

This challenge was heard in Columbus, Ohio, as the six districts comprising the Mount Vernon education zone met February 23-25 in a Mid-quadrennial Preachers' Meeting and Conference on Evangelism.

Twelve hundred preachers and laymen responded to the challenge of speakers—General Superintendent Dr. Edward Lawlor, Executive Secretary Dr. John L. Knight, and Rev. I. W. Justice, pastor from Jacksonville, Fla.

"This Conference on Evangelism was not an anticlimax to the January conference in Kansas City, but rather it has 'clinched' the emphasis of the earlier meeting," Dr. Harvey Galloway said, as he presided in the closing session. This feeling was echoed by those who attended both conferences.

A commitment of total resources to the primary task of soul winning was pledged by pastors, evangelists, and lay leaders as they returned to their churches and communities.—reporter, REV. H. HARVEY HENDERSHOT. □

OF PEOPLE AND PLACES

REV. ROBERT J. SHOFF has been appointed director of development at Eastern Nazarene College, after having served as development associate and director of church relations at the college for the past two years. He is also serving as alumni executive director until a new appointment is made.



Shoff

A 1940 graduate of ENC, Mr. Shoff was pastor of the Manchester, Conn., Church of the Nazarene for five years prior to coming to the college in 1968. □

DR. B. EDGAR JOHNSON speaking to a convocation of district secretaries at the Nazarene Publishing House Heritage Building. The meeting took place early this year.



MOVING MISSIONARIES

Rev. and Mrs. Edward Drinkwater, 75 Silsbee St., Lynn, Mass. 01902.

Rev. and Mrs. O. K. Perkinson, 8656 Sleepy Hollow, Kansas City, Mo. 64114.

Rev. and Mrs. G. H. Pope, 75 Williamson St., Scottsburgh, Natal, Republic of South Africa.

Miss Nancy Seale, Nazarene Mission, Tsingorapa, via Mt. Hagen, W.H.D., Territory of New Guinea.

Miss Nellie Storey, Cullen Nurses Building, 1001 Smith St., Houston, Tex. 77002.

NEWS OF REVIVAL

ESCONDIDO, CALIF.. GRACE—Pastor Eldon Coble's report on a January revival indicates 11 seekers, an average of 50 in nightly attendance.

and that the entire church was revived. Royal Schultz and his wife from El Dorado, Ark., were the special workers. □

WILLIAM PATCH, doctoral candidate at the University of Rochester and missionary under general appointment, directed teens at Syracuse (N.Y.) First Church in making 400 survey calls during Youth Week, February 1-8. Mr. Patch preached in special evening services.

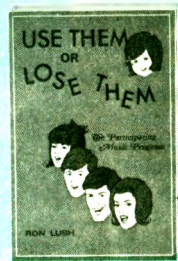
Five teens, all but one of whom were from non-church families, were converted at the final service.

The pastor is Rev. Earl C. Darden. The NYPS president, Ken Fuller, is

USE THEM

OR

LOSE THEM



By Ron Lush



THEM

The sound principle of church life and progress represented in this unique book by Ron Lush has not been recognized by many pastors, and far too many who have understood it have not acted upon it. The subtitle strikes at the heart of the matter: "The Participating Music Program."

Any means of developing participation in the activities and mission of the church is valuable and should be promoted "to the limit." However, most areas of participation are restricted as to numbers by age, ability, character of activity, or other reasons. Not so with music, for music offers some form of participation to all groups. All, including the very young through the very old, can be involved in the musical program and ministry of the church.

Use Them or Lose Them furnishes a comprehensive and practical plan which can be used by any and all of our churches. Obviously the smaller churches cannot utilize the plan to the full extent possible in larger churches, but they can take advantage of the basic values offered.

Not least among the elements of worth in this book is the fact that it is not a merely theoretical presentation. It is the result of years of experimentation and of practical experience by Ron Lush in the field of evangelical church music. It has been my privilege to see and hear many features of this program presented under the direction of Mr. Lush at church revivals, camp meetings, conventions, and district assemblies, and the results always have been interesting, inspiring, and spiritual.

Some readers may feel that there is considerable repetition of certain principles and techniques in this book. However, it must be remembered that the presentation of the program for each of the various groups is complete within itself, hence the need for repetition. Furthermore, such repetition makes clear the importance of the points involved.

All pastors, evangelists, and lay people bearing responsibility for the music of our local churches, should purchase and give serious attention to the contents of this book. I would also recommend that members of our college music faculties utilize this book in orienting their students to the practical needs and possibilities of local church music.

HUGH C. BENNER
General Superintendent Emeritus

\$1.50

Prices slightly higher outside the continental United States

Send for a copy from your

NAZARENE PUBLISHING HOUSE

a senior at Chittenago, N.Y., high school.

N.W. OKLA. DISTRICT—Rev. Terry McLaughlin, Fargo, Okla., reports that a January 7-11 holiness convention was a time of real blessing for the district. The idea was initiated by District Superintendent Jerald Locke and was sponsored by Zone 5 under the direction of Rev. Loy Watson.

Dr. Hardy C. Powers was speaker and Dwight and Norma Jean Meredith were musicians. Altars were lined throughout the meeting and many found Christ for the first time in saving and sanctifying grace.

In the future, holiness conventions are being planned for various zones on the Northwest Oklahoma District. □

GALLUP, N.M., CHURCH closed a revival crusade on February 8. The Friday-through-Sunday meeting resulted in 75 seekers at the altar and many new members being added to the church by profession of faith.

The special worker was Jimmy Dell (Delbridge) of Phoenix. Clarence L. Jennings is pastor. □



FORTY NEW TEENS responded to invitations from the Baraboo, Wis., church during its youth revival which concluded February 1. Rev. Ulf Kristoffersen from Madison, Wis., was speaker for the meeting and Roger N. Brown of Kankakee, Ill., was singer.

The pastor, I. A. Lake, reports that among the group of visiting teens there were some who found the Lord as Saviour. □

THE FRONTIERSMEN FROM MID-AMERICA Nazarene College participated in a February weekend youth revival at Iberia, Mo. Rev. Thomas Tumble was speaker.

Many teen-agers received spiritual help and the church was inspired

through the ministry of the quartet. Rev. Leonard Davis is pastor and Mrs. Wayne Gillett is teen director. □



Pro: Marriage a la Bible

As soon as I received the *Herald*, I read it through and then later referred to and read it again. In the issue of February 11, on page 9, is an article about marriage and it is an excellent article. I should like to add a little to that.

In the fifth chapter of Ephesians is a blueprint for a successful marriage, and I can tell you it works if both the husband and wife obey the advice.

I am retired but have had my share of divorces. I did not know then, but now I can see, that every single one was a violation on the part of the husband or the wife, or both. Probably the most common is the unwillingness of the wife to submit, just as the Christian does not want to submit to God.

In Genesis 3:16-17, God tells Adam and Eve the consequence of their sin. That has been fulfilled through the ages and man has had to work by the sweat of his face to live. Also woman has been as a chattel to the man in all races and all times until the coming of Christ.

The literal fulfillment of this curse upon Adam and Eve should prove that the rest of the Bible is true, including the fifth chapter of Ephesians.

I have seen non-Christian and some even evil people who had happy married lives, as far as the marriage is concerned, because of obeying the fifth chapter of Ephesians. . . .

J. NELSON TRUITT
Attorney-at-law
Arkansas

Pro: Seminary Issue

In reference to the *Herald* dated January 21, I would like to say, I have a seminary graduate for a pastor and have known other NTS graduates. I think that the seminary is very beneficial to our pastors.

I feel that the seminary gives them a certain challenge that they would get nowhere else.

Thank you, Church of the Nazarene, for the seminary and its graduates of the past 25 years.

JOHN L. HUGHES
U.S. Coast Guard, N.J.

ETHEL LUCAS MEMORIAL HOSPITAL RECEIVES LARGE GIFT



DRS. HAMLIN, Fitz, Skinner, and Merki inspecting the shipment of 85 boxes.

Dr. Howard H. Hamlin reports that the Ethel Lucas Memorial Hospital in the Eastern Transvaal, Republic of South Africa, is the recipient of a \$40,000 gift. The donation was made

THE FIRST patient on which an intracath was used—she was a desperately ill patient poisoned by witch doctor "Muthi."



DRS. SKINNER and Merki opening the first box of "intracaths."

by the Deseret Pharmaceutical Company of Sandy, Utah.

It is comprised of rather sophisticated equipment for giving intravenous fluids to patients, including blood transfusions. It is manufactured by the Deseret Company.

The gift supplies enough of the "intracaths" for the total needs of the hospital for at least three years. It allows techniques to be used which otherwise were beyond the mission's budget.

Initial contacts for the gift came through Mr. and Mrs. Harvey W. Moorehead of University City, Mo. Dr. Hamlin spoke at a rally attended by the Mooreheads in Webster City, Mo., last year. Their son, Robert, is the director of marketing for the donating company.

The accompanying pictures show the shipment as it arrived at the station and the first patient helped by the gift. □

MOVING MINISTERS

Glen H. Tyner from North Tonawanda, N.Y., to Jamestown, N.Y.
Robert C. Whybrew from Littlefield, Tex., to Layton, Utah.
Donald Wolfgang from West Branch, Mich., to Weidman, Mich.
John Lambert from De Queen, Ark., to Atoka, Okla.
Carson N. Snow from Molalla, Ore., to Springfield (Ore.) First.
I. Robert Wanner from Lancaster, Pa., to Bloomsburg, Pa.
Gary Abke from Sidney, Neb., to Waynesboro, Va.



"Showers of Blessing" Program Schedule

Dr. William Fisher

April 15—"Is That All There Is?"
April 12—"Love Is Not a Sometime Thing"

VITAL STATISTICS

DEATHS

MRS. FANNIE N. PEAVEY, 92, died Feb. 22 in Waban, Mass. Funeral services were conducted by Dr. J. Glenn Gould. Interment was in Malden, Mass. She is survived by four daughters, Mrs. Dorothy Spangenberg, Mrs. Marion Griffin, Miss Grace A., and Mrs. Edith Quiggan; one son, C. Roswell; 10 grandchildren; and 13 great-grandchildren.

HARRISON E. GOODWIN, 97, died Feb. 17 in an Upland, Calif., convalescent home. Graveside services were conducted by Rev. Fred Hahn in Altadena, Calif. Surviving are two sons, Charles and John W.; two daughters, Mrs. Rhoda Jackson and Mrs. Winifred Willis; 11 grandchildren; 29 great-grandchildren; and one great-great-grandchild.

MRS. ZULA M. GRAHAM, 79, died Feb. 7 in Wichita, Kans. Funeral services were conducted by Rev. Robert Ely. She is survived by one brother, Virgil Fortner, and a sister, Mrs. Maude Riebold.

MRS. SUDIE BELL, 96, died Dec. 29 in Bowie, Tex. Funeral services were conducted by Rev. R. Conner and Rev. W. I. Poteet. Surviving is one daughter, Mrs. Aubrey Thompson; three sons, Cless, Paul, and Jack; 15 grandchildren; 28 great-grandchildren; and two great-great-grandchildren.

BERT LEMORE LANCASTER, 84, died Feb. 1 in Bowie, Tex. Funeral services were conducted by Rev. W. I. Poteet and Rev. Frank Elliot. Surviving are two daughters, Mrs. G. W. Dorsey and Mrs. Charles Pearson; four grandchildren; and three great-grandchildren.

CHARLES C. PARSONS, 69, died Feb. 15 in Catlett, Va. Funeral services were conducted by Rev. William H. Horton and Rev. Warren Copeland. He is survived by his wife, Pearl, six sons, two daughters, 31 grandchildren, eight brothers, and one sister.

REV. MRS. AUGUSTA B. VISSCHER, 81, died Feb. 25 in Rockville Centre, N.Y. Funeral services were conducted by Revs. Jack White, Edward Levin, and Oliver Wirth. She is survived by one son, Arlington.

BIRTHS

—to Carl and Mary Jane (Rutherford) Draughton, Augusta, Ga., a girl, Rachel Michelle, Oct. 9, 1969.

—to Earl F. and Grace M. (Gilbert) Crandall, Murray, Neb., a boy, Thomas Gilbert, Jan. 20.

—to Mr. and Mrs. Everett A. Hanner, Goodlettsville, Tenn., a girl, Natalie Jill, Feb. 24.

DIRECTORIES

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

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NEWS OF RELIGION

You Should Know About . . .

MINISTERS AS POLICE OFFICERS SERVE NEIGHBORHOOD. On the edge of Watts, three black pastors have joined the Compton, Calif., police department as reservists out of concern for the peace and stability of their community.

Three months of training equipped the men of the cloth to don the uniforms and serve officially. □

CLERGY INCOME LOW. The salary of ministers in 20 major Protestant churches is still far below that of most other professionals and many craftsmen and laborers, according to a survey by the National Council of Churches.

The study showed a median income in 1968 of \$8,037. One minister in every score of clergymen is considering leaving his post because of inadequate income, the report stated. □

NEW MISSION PLANE DEDICATED BY SENATOR HATFIELD. A new airplane destined for the use of Wycliffe Bible Translators in Brazil was dedicated at a ceremony January 27 in Washington, D.C. Principal participants were Senator Mark Hatfield, representing the people of the state of Oregon who are giving the plane; and Secretary Carlos Alberto Pardellas of the Brazilian Embassy, who spoke for the Indian peoples who will benefit from the services of the plane.

Appropriately the new plane was named the "Spirit of Oregon." Literally hundreds of persons in that state have been contributing over the past year to make the plane a reality. The plane is a Cessna 206 on floats and with a STOL conversion. It is equipped with a full complement of navigational and radio gear. □

CHARGES DROPPED AGAINST "LORDS" WHO TOOK OVER HARLEM CHURCH. Contempt-of-court charges were dropped in New York against 105 young "Lords" seized by police in the First Spanish Methodist Church in Harlem when they refused to end an "occupation" of the building.

Supreme Court Justice Saul S. Streit dismissed the charges at the request of the local church officials following several weeks of negotiations between the "Lords" and the Spanish congregation in East Harlem.

The justice had asked former Bronx Borough President Herman Badillo to mediate the dispute between the primarily Puerto Rican organization and the church.

A mutual agreement provides for a day-care center and a narcotics rehabilitation program at the Spanish church. No mention was made of free breakfasts for ghetto children, one of the original demands made by the young "Lords."

The city, according to Mr. Badillo, expects to give the church \$200,000 for the day-care center operation. About \$75,000 of that will go toward renovation of facilities. □

BENEATH JERUSALEM, A PRE-CHRISTIAN CITY UNCOVERED. Below the bustling Arab market of Old Jerusalem an Israeli archaeologist has discovered a lifeless city 2,000 years old.

A network of large rooms branching off from alleys and passages are to be found there, the labyrinths running all the way to ancient Jerusalem's gates—some a mile away.

Mud and debris that had clogged the spaces for centuries have been hauled away carefully in buckets. Water drips from the ceiling into rooms that stink of decay.

The city is said to have disappeared when the Romans destroyed the great Herodian Temple in A.D. 70 and plundered Jerusalem's Jewish property. □

RECRUITMENT TOUR

The Department of World Missions is conducting a new program during April and May.

The purpose is to personally contact those who are interested in missionary service. Dr. Everett S. Phillips, executive secretary of the Department, and Rev. Franklin Cook, administrative assistant, will meet with all interested individuals.

There will be no public service—no missionary speakers. The evening will begin at 7:30 p.m. in each place. Sessions are informal—"shirt-sleeve missions."

Dr. Phillips will meet with pastors to explain and share in the missions program. Mr. Cook will meet candidates. In answering the question, "Why a recruitment tour?" Mr. Cook explained, "We want to bring missions to you, share it, and help you in your preparation."

If you are interested in missionary service, make every possible effort to be at the meeting nearest you. Hope you can join us.

APRIL

- 9: Jonesboro (Ark.) First
- 10: Jackson (Miss.) Northside
- 11: Selma (Ala.) First
- 13: Orlando (Fla.) Central

- 14: Atlanta (Ga.) First
- 16: West Columbia (S.C.) Central
- 17: Burlington (N.C.) First
- 18: Richmond (Va.) Southside
- 20: Charleston (W. Va.) First
- 21: Nashville (Tenn.) Grace
- 28: Alexandria (La.) First
- 30: Houston First

MAY

- 1: San Antonio First
- 4: El Paso (Tex.) First
- 5: Scottsdale (Ariz.) First
- 7: Garden Grove (Calif.) First
- 9: Fresno (Calif.) Grace
- 11: San Jose (Calif.) Cambrian Park
- 12: Santa Rosa (Calif.) First
- 14: Portland (Ore.) First
- 15: Seattle First

ENROLLMENT IN EDUCATION GRADUATE COURSES SHOWS INCREASE

The number of students taking graduate course work in Olivet Nazarene College's graduate program in elementary education is 38 as of February 5. This is up three over the final enrollment last spring.

Nearly 100 students have been admitted to the program since its inauguration in the fall of 1968. Enrollments in any one semester of summer session have varied from 35 to 45. The first M.A. degree was awarded at the end of the first semester this year. Possibly five others will earn their degrees by the end of the second semester, and five additional by the end of the summer session.

All courses offered during the academic year are scheduled in the eve-

ning. A full summer schedule of 11 hours is available most summers, making it possible to complete the program in three summer sessions of full-time graduate work. □

COLLEGE PRESIDENT REELECTED

Dr. Stephen W. Nease was reelected by a unanimous vote of the board of trustees of Mount Vernon Nazarene College for a four-year term in office. Dr. Nease has been the president of the college since it was formed by action of the General Assembly of the Church of the Nazarene in 1966. Prior to that, he was director of development for Eastern Nazarene College, Wollaston, Mass.

The board voted to expand the scholarship program to include more scholarships at a greater amount. The total amount to be given in scholarships is \$21,850, nearly doubling the amount of last year. A total of 87 students could receive part of these scholarship funds.

Other action of the board included the adoption of a budget of \$937,000, the formation of a committee composed of trustees, faculty, and students to study the future development of the campus facilities, the launching of a campaign to raise \$534,000 in capital funds for future development, and an increase in the faculty from 22 full-time equivalent members to 24.

Also the board reelected its own officers. Dr. Harvey Hendershot was reelected as chairman of the board, Rev. Carl Clendenen as vice-chairman, Luther Watson as secretary, and Dale Foster as treasurer. □

CORRECTION REGARDING RATE INFORMATION FOR LAYMEN'S CONFERENCE

Registration:

\$15.00 per married couple, \$10.00 per single person, non-refundable

Rate Information*

Diplomat East (Main Building)	\$11.00 per person per day, two persons per room
	\$16.00 per day, one person per room (plus parking \$2.10 per day)
Diplomat West	\$10.00 per person per day, two persons per room
and	\$14.00 per day, one person per room
Diplomat Inn	(parking: free)

Reservation Information

All reservations must be accompanied by a check for the registration fee plus a deposit equal to the room rate for the first day, per person. The following gives the exact amount needed for reservations at this time, including registration fee and the first day's lodging:

Diplomat East (Main Building)	Couple	1 single	2 singles sharing room
	\$37.00	\$26.00	\$21.00 each

Diplomat West and Diplomat Inn	Couple	1 single	2 singles sharing room
	\$35.00	\$24.00	\$20.00 each

*All rates are Modified American Plan. The rates quoted above include breakfast and dinner daily. Preference of building will be honored as long as space is available. Specific room assignments will be made at the time of check-in at the hotel.



The Second INTERNATIONAL Laymen's Conference on Evangelism

AUGUST 18 through SUNDAY NOON, AUGUST 23
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Plan to Attend

Next Sunday's Lesson

The Answer Corner

By John A. Knight

GOD'S GIFT OF THE HOLY SPIRIT

(April 5)

Scripture: Acts 1:1-2:42 (Printed: Acts 2:1-6, 14, 36-42)
Golden Text: Acts 1:8

The final quarter of "The Story of God and His People," which has been surveyed in both Old and New Testaments, begins with this week's lesson. Emphasis during these three months will be placed on God's activity through His Spirit-empowered Church. This lesson, and next week's, underscore the significance of the coming of the Holy Spirit at the first Christian Pentecost, and the effect upon the life and witness of the Early Church.

1. *The Promise*

Men's last words command attention. Before His death, Jesus had promised to send the Comforter, who would glorify Him, and "reprove the world of sin, and of righteousness, and of judgment" (John 16:14, 8-12). Now following His resurrection, and just prior to His ascension, Jesus reiterated: "Ye shall receive power . . . ye shall be witnesses" (1:8).

God's commands are covered promises. Obversely, this promise is an implicit command: Receive power! Be witnesses! Paul later repeated it: "Be filled with the Spirit" (Ephesians 5:18).

2. *The Conditions*

"Wait for the promise," Jesus commanded (1:4). Waiting involves asking. To ask, in biblical terminology, means to obey (John 4:10).

Ask! Obey! Believe! Surrender! These conditions were met by the disciples, who waited "with one accord," and "were all filled with the Holy Ghost" (2:1, 4).

3. *The Results*

Judas' successor, like the other disciples, was "ordained to be a witness" of Christ's resurrection (1:22). God's gift of the Holy Spirit is the divine empowering for this commission.

Peter's witness to unbelievers, following his Spirit-baptism, was: Listen! Jesus is Lord! Therefore, repent! (2:14-36) And Spirit-produced conviction brought about the salvation of many (2:37-42).

Power to witness! Power to continue "stedfastly" in the Christian way and fellowship (2:42).

"The promise is unto you, and to your children . . ." (2:39). □

Conducted by W. T. Purkiser, Editor

Two pastors of other denominations in our town have announced that they will not perform weddings or hold funerals where the persons are or were not Christians. Would you please give me your candid opinion of this? It has created no small stir in our little community. Do you think a minister of the gospel is ever justified in taking such a stand? Is this an isolated case?

I cannot see any justification for such a stand. As far as I know, it is an isolated case.

Marriage is the law of God for all men, not just for Christians. Christ is the Lord of all life, and to commit the issues of marriage and the family to some body of government when the people involved seek the guidance of the Church is to my way of thinking utter foolishness.

Nor have I ever thought of a funeral service as being for the benefit of the deceased. It would be a sorry minister of the gospel who would have no word for the living survivors about Christ and the hope He alone can give for

life here and hereafter.

These brethren are no doubt sincere. But their position seems to me to be based on a totally mistaken conception of the nature of the Church and its mission in the world.

There are few points in human life where the ministry of the Church is more needed or where it can be more effective than in the establishment of a new home and in the hour of bereavement.

I don't wonder at the stir in your community. I hope it will stir the men to take another look at the meaning of the ministry.

My observation of people, when they get sanctified, is that they want to tell what happened to them. If this was true on the Day of Pentecost, could it not have been possible that some of those added to the Church that day were the results of this witnessing? I have heard people say that Peter's sermon was responsible for all additions that day. If the several nationalities represented understood Peter, why the need for the gift of tongues?

You obviously have two questions here.

I quite agree, much of the results of that first Christian Pentecost were due to the fact that all the disciples spoke of "the wonderful works of God" in the languages of the Mediterranean world which were understood by those from many different lingual backgrounds (Acts 2:7-11).

Without detracting from credit due Peter's sermon, there is no doubt in my mind whatever that the united witness and the atmosphere created by the rest of the disciples added immeasurably to its power.

For one thing, when Paul preached in almost the same spot some 25 or 26 years later, they almost mobbed him. But Paul stood alone (Acts 22).

The world of the first century was a multilingual world. In addition to

the dialects of the areas in which they lived, practically everyone at Jerusalem would have been reasonably conversant with Greek—the virtually universal language of all lands around the Mediterranean.

As I understand the account, the disciples scattered out through the crowd speaking "the wonderful works of God" in the languages and dialects listed here. When the question was raised as to what this all meant, "Peter, standing up with the eleven, lifted up his voice . . ." (verse 14).

Peter, I take it, spoke in Greek—or possibly in Aramaic, the everyday language of Palestine at the time (although elsewhere in Acts the use of Aramaic is identified as "Hebrew"—21:40; 22:2; 26:14). All who heard would be able to understand.

What is the difference between sins and iniquities?

None, really, as far as the Scriptures are concerned.

Whatever shade of difference there is would lie in the fact that *iniquities* (Hebrew, *aven/avon*) is the term most often used in the Old Testament for man's disobedience to God and His law, whereas *sins* (Greek, *hamartia*) is the

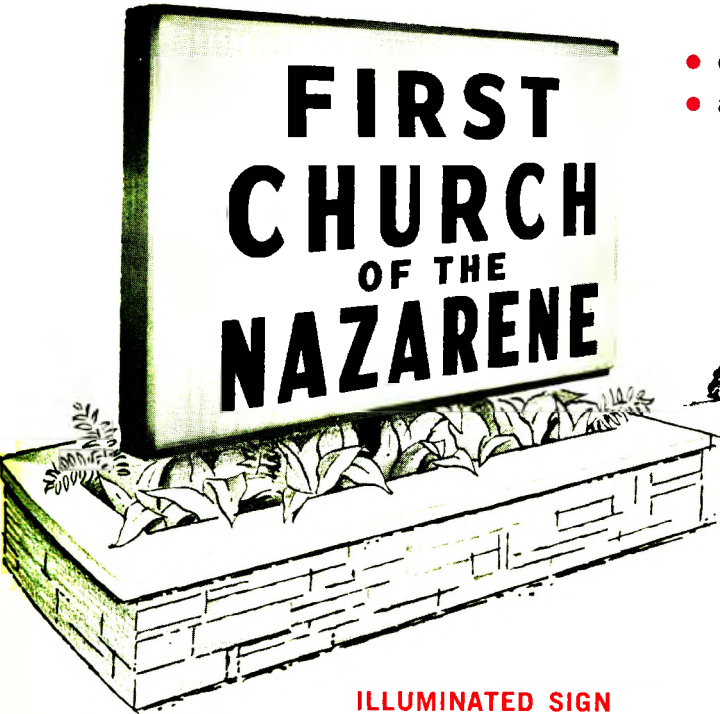
term most often used in the New Testament.

Common English usage tends to reserve *iniquity* for the more serious sins, and to use the term *sin* as the broader of the two. But there is no essential qualitative difference that I can find.

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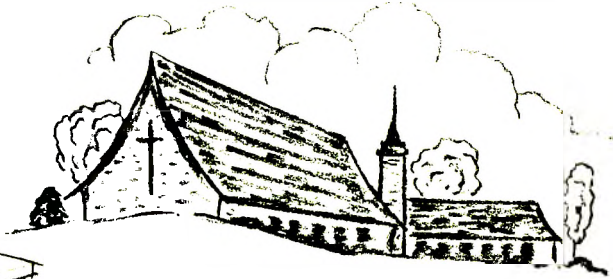


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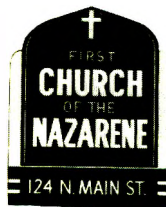


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“By All Means...”

A TRIBUTE TO A LAYMAN

IT WAS in 1958 at Pilot Point, Tex., at our fiftieth anniversary service. I was walking from the big tent toward the west of the grounds when I saw him coming. My mind raced back to about seven years previous.

I had been transferred by my company to Durant, Okla., and our family moved next door to him and his wife. How friendly they were and how persistent in inviting us to Sunday school and church! They were Nazarenes!

We finally went to please them and to get them “off our backs”! Nothing much happened—just went to Sunday school and then went home afterward. After a few months we moved away!

Here comes Mr. Sullivan! I stepped in front of him and said, “Hello, Mr. Sullivan.”

“Oh, hello,” he said. “Where do you live now?” he asked.

It was a joy to tell him, “Mr. Sullivan, since we moved away my wife and I have been converted, joined the Church of the Nazarene, attended Bethany Nazarene College, and I am now a Nazarene pastor”!

I can see him yet! “Praise God!” he said. Tears were running down his cheeks.

Thanks to Mr. and Mrs. Sullivan for caring and making us aware of the Church of the Nazarene! Aware? Yes, so aware that two years later we sought out a Church of the Nazarene in Lubbock, Tex. Here those fine people and pastor at First Church won us to Christ and the church!

I turned and watched, through my tears, as Mr. Sullivan walked away toward the large tent and was lost in the crowd.

I remember Mr. Sullivan weeping! Why? This was his reward! The last words I heard him say as he turned and left were, “Wait until I tell Mother.”

Lord, help me to keep on when I feel it is useless, when I think how in vain it is to keep inviting them! Remind me, Lord, of Mr. and Mrs. Sullivan—faithful laymen!

—B. WINFRED RITTER
Kansas City

SAVE SOME

