

HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1980

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THE SECONDNESS OF SANCTIFICATION

The *Manual* is very explicit —“We believe that entire sanctification is (an) act of God, subsequent to regeneration, . . . wrought by the baptism with the Holy Spirit . . .” (Article X, Paragraph 13).

The Bible puts it just as plainly —“May God himself, the God of peace, sanctify you through and through” (1 Thessalonians 5:23, NIV).

This teaching of Christian perfection has been the cornerstone of Wesleyan theology ever since Wesley. Begun in regeneration or initial sanctification, personal holiness then proceeds naturally to the second crisis of entire sanctification.

But it really began long before the 18th century. It goes all the way back to Pentecost. In the most famous last words ever spoken, Jesus commanded His disciples to tarry in Jerusalem where they would receive the Spirit’s baptism (Acts 1:5). They were already

believers. Christ makes that perfectly clear in John 17. Those for whom He prayed had separated themselves from the world to follow Him. Simon Peter’s confession of faith that He was “the Christ, the Son of the living God” (Matthew 16:16) was representative of their acceptance of His lordship. The apostle John leaves no doubt about their spiritual state: “Everyone who believes that Jesus is the Christ is born of God” (1 John 5:1, NIV). In the Upper Room these Christians were baptized with the sanctifying fullness of the Holy Spirit. Those who teach that the disciples were converted at Pentecost run counter to the clear teachings of the Scriptures.

Furthermore, there can be no doubt that Paul was praying that Christians in Thessalonica might be wholly sanctified. He addresses this first Epistle “To the church of the Thessalonians, who are in God the Father and the Lord Jesus

Christ” (1 Thessalonians 1:1, NIV). The church was the “ecclesia”—“the called out ones.” Called out from the sinful practices of their first-century culture, they had become part of the Body of Christ. No less than 11 times he calls them “brothers” in this letter. This was the brotherhood of believers which made up the membership of the Early Church.

And this “second blessing, rightly so called,” as Mr. Wesley put it, is for us all today. Those who have been genuinely born of the Spirit are entitled to the baptism with the Spirit. The full salvation provided by our Savior at Calvary makes provision for this cleansing from all unrighteousness. Complete consecration and faith in the promise of the Father still enable the believer to receive the fullness of the sanctifying Spirit.

Dear reader, if you have not received this spiritual inheritance, let your full weight down on this scriptural assurance—“The one who calls you is faithful and he will do it” (1 Thessalonians 5:24, NIV). Let Him do it today. □



by General Superintendent Eugene L. Stowe

Walk worthy of the vocation wherewith ye are called. EPHESIANS 4:1

NATHAN, you have finally made those first few steps. They were wobbly and you landed with a thump. But you walked! Big Brother, Mom, and Dad clapped their hands and cheered. You giggled and tried again. You have entered a new stage in life. Now you are no longer a baby. You are a toddler, a walker. New walkers are always exciting.

It brings to your pastor-dad's mind the apostle Paul's excitement at seeing new believers begin their walk in the faith. He gave the ones at Ephesus some great advice about walking as Christians.

Five times he mentions practical helps. I'll pass these on to you, as a new walker.

"Walk worthy of the vocation wherewith ye are called" (4:1) is the first aid Paul gives. He is calling for balance in the Christian life. The great truths of the Bible have little meaning unless they are fleshed out in the lives of individual Christians. James agrees with Paul, and even says that "faith without works is dead" (2:26). The first way to walk as a Christian is to be balanced, backing up your beliefs with actions that match.

Paul's second instruction is a negative one, "Walk not as other Gentiles walk, in the vanity of their mind" (4:17). The former way of living is declared to be futile, frustrating, and a failure. Just as you have left crawling, so Christians must leave old habits, old associations, and old thinking patterns. Just as you have begun walking, Nathan, so Christians must adopt a complete new style of living, for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

"Be ye therefore followers of God, as dear children: and walk in love . . ." (5:1-2) is Paul's third advice to walkers. He would have us imitate Christ. Nathan, you are no longer mimicking babies who creep, crawl, or scoot across the floor. You are now copying those who walk and run. Christians must pattern their lives after Jesus and love others the way He did. Even an original thinker like Paul said, "Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1). Paul modeled his life on Christ's love and so must we all. The greatest compliment a man could ever receive is that he reminded someone of Jesus.

Paul also recommends that since we are now "light in the Lord: walk as children of light" (5:8). Paul



Alan Gann

by JAMES MULLINS

Minneapolis, Minnesota

wants us to show progress in our Christian walk. Nathan, you now fall very easily. You wobble and grab for anything that will help you stay up. But soon you will be running without any help at all. You will progress in your walking. There are ways in which the Lord helps Christians grow in grace. Walking in the light is opening our lives to His examination. First the Lord will diagnose our trouble. We must accept His judgment. Then He disinfects that area. Often this is painful, but it is for our good. Finally, the Lord develops that sore spot into a strength. This process may take some time, but God's work in our lives is worth the wait. Paul proclaims that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Corinthians 3:18). Now that's progress!

Paul's final directive is a warning, "See then that ye walk circumspectly, not as fools, but as wise" (5:15). A careful walk is emphasized. You have already found out, Son, that certain places, like your mother's cactus garden, are to be avoided. Paul wants the same care exercised in Christian living. Be careful *where* you walk. Be careful *when* you walk. Be careful *how* you walk. Be careful *with whom* you walk. The Book of Proverbs is devoted to showing young men how to live careful lives, become wise, and avoid foolishness. It tells us that "he that walketh uprightly walketh surely" (10:9). Walk with care and your walk will be safe and sure.

Nathan, you won't find better helps for Christian walking than in God's Word. I will point you to the Bible often, pray for you, take you to church regularly, and encourage you to be like Enoch who "walked with God." □



HERALD of HOLINESS

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HE WAS GOD!

HE WAS GOD!
HE WAS GOD!

CHRIST, our blessed Lord, was God. He had to be God! Why?

God is absolutely holy, just, and good—infinite in these attributes. As James says, "with [him] is no variability, neither shadow of turning" (James 1:17).

God is also Creator, Sustainer, and Ruler of the universe. This marvelous planet Earth, created by Him as man's dwelling place, is an example of His infinite, outpoured love. Man himself is another example. In creating man in His own image God took

CROSS-EXAMINATION

You, Pilate—
expert in elocution,
veteran cross-examiner—
judge yourself:
Are you the King of the Jews?
Am I a Jew?
Are you then a king?
... Too bad.
Your time is past.
Come back next term
and try again.
Till then—
consider:
What is truth?
You left your answer
hanging.

—ANNIE STEVENS
Rochester, New York

HE WAS GOD!



Paul M. Schrock

by H. BLAIR WARD, SR.

Guys Mills, Pennsylvania

the supreme risk of love and gave to man the awesome power of choice. Man is a free moral agent.

God, in infinite love, placed man in Eden, a paradise. God walked and talked with man in the cool of the day. What a beautiful relationship!

Yet, enticed by Satan, man sinned!

Through this rebellious act he became a sinner by nature and by choice.

That choice has been almost infinite in its consequences here upon earth. Who can estimate the awful results of the murders, wars, unrest, strife, commotion, and conflict that have followed? Who can measure the tears which have been shed, the heartache, broken homes, ruined lives, and other tragedies which have resulted from sin?

Sin is infinite as it relates to God himself. It is basically rebellion against Him. It shakes its fist in the face of an omnipotent God, puts self in the throne room of the heart, and makes self the guiding principle of life. It would, if it could, ascend to heaven itself and topple God from His throne.

This is anarchy at its worst! This is high treason! This would be infinite in its consequences. Therefore, sin against an infinite God demands an infinite penalty. "For the wages of sin is death . . ." (Romans 6:23). Our Lord said, "And these shall go away into everlasting punishment . . ." (Matthew 25:46), an infinite penalty for an infinite sin.

To illustrate: Johnny gets a new baseball and bat for Christmas. He is delighted. His father cautions him to be careful, not to play near people's homes, and to hit the ball away from any house. But Johnny breaks the neighbor's picture window . . . a calamity! Whether he did it intentionally or accidentally makes no difference. The window is broken. Someone must pay if the window is to be fixed—Johnny out of his allowance, or Johnny's father—someone must pay! It cannot just be forgotten.

Socrates, long before the Christian era, asked, "How can a holy God forgive sin?" The answer, of course, is that He cannot just forget it, else He becomes a partaker in sin by "covering it up." According to absolute justice, someone must pay the penalty for sin in order that it might be forgiven.

God, in His infinite mercy and love, provided the

way through the Lord Jesus Christ. "God so loved the world, that he gave . . ." (John 3:16). Christ emptied himself of His glory, came to earth, was born in a stable, cradled in a manger, lived, loved, and walked among men. Finally He died on the Cross for all mankind. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

He paid the infinite penalty for sin. He was God. He had to be God to do this.

There was no other good enough

To pay the price of sin;

He only could unlock the gate

Of heav'n and let us in.

Oh, dearly, dearly has He loved,

And we must love Him, too;

And trust in His redeeming blood,

*And try His works to do.**

Can any finite person pay the penalty for an infinite sin against an infinite God? The answer is an emphatic no!

This is where grace enters. It strikes a deathblow to the very heart of sin. Self must be abrogated. Rebellion must be put down and destroyed. Those who would believe must come, by grace, to the place where they trust Christ and Christ alone for salvation, for forgiveness and eternal life. No other way will do. He alone paid the penalty for our sin. Through Him alone we have the gift of eternal life!

Earlier the first part of Romans 6:23 was quoted, "For the wages of sin is death." Now we complete the verse: "but the gift of God is eternal life through Jesus Christ our Lord."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Eternal life is the gift of God received by simple faith in the Lord Jesus Christ who made atonement for us.

He was the only One who could pay the infinite penalty for sin.

He was God. He had to be God. □

*From "There Is a Green Hill Far Away," Cecil Alexander.

MY FATHER, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matthew 26:39, NIV).

The dictionary defines *willing* as "prepared in mind, or consenting." James Juncey puts it this way: "God never burglarizes the human will. He may long to come in and help, but he will never cross the picket line of our unwillingness."

When Jesus was suffering the agonies of the Cross, He could have called the angels to release Him and it would have been done, but He had made His choice. God called Him to the Cross for our redemption, and He had said, "Yes, Father, I'm willing."

Paul, a fairly new Christian, loved his Lord and willingly worked in the background of the church as janitor. He also used his car to bring boys and girls to Sunday school, sometimes making three or four trips a Sunday. Even after he bought a new car, all shiny

and clean, he continued to faithfully bring in the children.

One day his pastor said, "Paul, we need a teacher for the junior boys. Will you take the class?"

Paul was startled. He didn't consider himself a leader; he keenly felt his lack of education. Yet, he paused only briefly before giving his answer. "Pastor, I'm willing to try. I'll do my best."

Yes, Lord, I'm Willing

by LOLA M. WILLIAMS
St. David, Illinois



Paul built that class from a few boys to one of the largest in the Sunday school. He literally loved those boys into the Kingdom, because when God called, he was willing. Helen Keller, who was physically blind but gifted with keen insight, said, "When we do the best we can, we never know what miracle is wrought in our own life or in the life of another."

Doris promptly accepted her call to the mission field. Now the Lord had another important question for her. "Doris, are you willing to spend your life on the mission field for me as a single woman?"

This was a harder question to answer than the original call. Doris had grown up in a close Christian home. She had looked forward to marrying, having children, and establishing a Christian home of her own. Now the Lord was asking if she would be willing to lay her own plans and dreams on the altar. Could she do it? After much soul searching, she gave her honest answer. "Yes, Lord, I'm willing."

She went on with her preparations to answer God's call. While several people knew of her call to

the mission field, she kept her second encounter with God to herself.

Sometime later, she met John, who had grown up in a missionary home and was planning to return to the field as a missionary himself. They fell in love and married — with the full blessing and approval of God. Later, God gave them two lovely daughters. Doris and John have been on the mission field many years now.

God did not tell Doris she would never marry. He only asked if she was *willing* to remain unmarried. "What God sends is better than what men (*or women*) ask for," reads a Croatian proverb.

When my husband, Walter, felt God's tug on his heart to preach the gospel, he accepted without wavering, though he was surprised. He knew he would have to lean heavily on God. He had never been able to speak publicly, even a small part in young people's service, without severe nervousness. He was also extremely shy. He was usually the first one out the door of the church after the last "Amen," so he would not have to talk to people.

Now, in an unmistakable call, God was saying, "Preach."

Walter's immediate answer was, "Yes, Lord, I'm willing."

My response to my husband's call was just the opposite. I wanted no part of parsonage life. When he'd gotten out of the army, we had our lives carefully planned. We would build a home, furnish it with beautiful things, and settle down with our circle of friends. We

would be active in the church and back its program wholeheartedly. Those were all good and legitimate goals, but God had other plans.

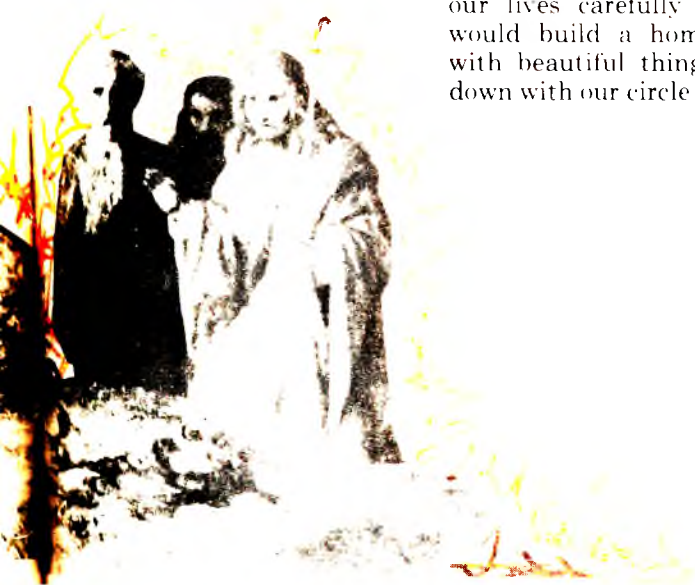
For months, I struggled against God's call. I was miserable, but determined to have my own way. Finally, I could stand it no longer. I threw myself on God's mercy and cried out, "Lord, if you want Walter to preach, I'm willing to go with him anywhere you call. I'm willing to go even if it means we never have a home of our own, have only the clothes on our backs, and just an orange crate or two for furniture."

I meant every word. Oh, what peace came! Why had I held out for so long?

Ironically, some of the very material things I had put on the altar that day have since come my way. They are nice things, and I thank God for them, but they no longer get top billing in my life.

Parsonage living was not my choice for life, but, "It is not doing the things we like to do, but liking the thing we have to do that makes life blessed," as Goethe put it.

God has a place of service for every one of us. It doesn't matter if that place is great or small. What matters is whether we're ready to say, "Yes, Lord, I'm willing." □



Gethsemane, by Gardzielenski

"My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matthew 26:39, NIV).



the GREAT questions

by HAL M. VON STEIN

Napa, California

IF THERE IS a prime time or place where a man may think God's thoughts after Him, it must be the first watch of a summer night in the Sierra foothills. Night, companion of the stars blinking from the immutable arches of heaven, has been beguiled by a slim young moon making an early journey across the sky. With youthful insouciance she has compromised his darkness with a soft, pearly translucence in which the deer, close by in the meadow, appear to be shadows floating above the dried grasses without visible means of support. And a rabbit, a now-you-see-him-now-you-don't illusion, is impossible to verify. The throaty chuckle of the little owl, arriving on soundless wings to perch on a pine stub overhead, begins like Oriental poetry, challenging the sleepy, insistent cadence of the crickets beside my sleeping bag.

At this hour, perhaps because of the primitive environment, a man feels unobserved in the contemporary scheme of things. The human spirit can slip the shackles of time and protocol and dare to wonder, like a child. Spiritual concepts, the ultimate realities, become inevitable and imperative. It seems that with just one more step toward infinity the great questions might be answered: What will it be like to be dead? What is heaven really like? How much longer will earth last?

What would you ask God if you could look into His eyes and watch the movement of His lips?

Such a situation is not an original idea. A certain man once approached Him in person, for exactly this purpose, and on just such a night as this, not so long ago.

If you stop to think that the light touching my face from those very stars up there began its flashing journey through space the evening Nicodemus talked with Jesus, you realize that a pair of millenniums out of eternity is not a long time!

Nicodemus was there at night, the record tells us, because he was afraid. He did not know he looked into the very face of God in the form of His Son, Christ Jesus. But as a member of the powerful Jewish Sanhedrin, should it become known that he had consulted with this Man, his career, his possessions and his very life would be in jeopardy. For the Jewish rulers did not believe Jesus was the Christ, but that He was a Man of strange power threatening to destroy their rulership.

Nicodemus was not playing games! He did not know what to believe about this young Jew. In the film *Jesus of Nazareth*, Nicodemus is presented as coming to warn Jesus against threats to his life. This might have been, but the Bible story does not say so.

From what Jesus said, it is obvious Nicodemus wanted to know some fundamental facts about heaven and the kingdom of God. He believed there was a heaven and an afterlife, which some of his Sanhedrin friends did not. Most Jews believed the kingdom of God would be a state on earth when the Romans would be destroyed and the Jews would reign over mankind.

Nicodemus had hoped to receive from Jesus some deep heavenly pronouncement, but none so profound as this: "You must be born again." Can you imagine his mixed feelings? Was this Man making fun of him? What *could* such words mean?

The apostle John, cousin of Jesus, who wrote the story of this incident, was probably present on this momentous occasion (John 3). And we are certainly safe in assuming that our Lord often talked with His friends about the incidents which they later recorded. It is not remarkable that we have them in detail.

Nicodemus himself was a ruler and a teacher. Jesus reminded him of this. "Are you a master of Israel and do not know these things?"

"We have told you this which relates to your earthly experience and you do not receive our testimony. How, then, can you believe if I tell you of heavenly things? One who has not been in heaven cannot understand about heaven. And no one has come down from heaven except the Son of man, myself, who belongs in heaven. You should not be surprised, Nicodemus, when I tell you you must be born again. Except a man be born of water and of the Spirit he cannot see the kingdom of God" (John 3:10-13, 7, 5, paraphrased).

It is possible that the same air which murmurs among the pine tops tonight, rustled the tamarisks in Galilee on that momentous occasion when Jesus, the Man who was God, said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned" (John 3:8, 17-18).

Have you been born again? How will you know?

You will know when Jesus becomes real to you as He was to Nicodemus, as you accept Him as your Savior. □

Book Brief



ONE IS MORE THAN UN A Personal Growth Book for the Single Adult



DEBBIE SALTER, *author*

Perplexing title . . . introspective sharing . . . candid confession . . . realistic perception . . . are all descriptive of this highly successful book that is concerned with the problems, possibilities,

and prerogatives of the single state.

Author Salter decries society's definition of "single" as *unmarried*—the negative side of an expected norm. She goes on to a rueful observation; "*un*" is a prefix meaning not. If I live by that distinction of singleness, I probably live other *un*'s: UNhappy, UNCertain, UNsettled, UNneeded, UNloved."

I am a limp to my society . . . No one expects me to be single. Especially not the salesman who builds his client list from the telephone book.

"Is Mr. Salter at home?" he asks solicitously. Not wanting to take anything for granted, I look around to make sure. "Not at the moment," I finally decide.

"Can you tell me when he will return?"

Tell him when he will return? I just want someone to tell me if he's ever going to arrive!

These words are typical of the refreshing candor with which Debbie Salter writes as a single in a couples' world. To Miss Salter, "discovery" is the key word to being single. It indicates a process. It implies the possibility of obstacles. It predicts important findings.

Six chapters in 111 pages of sprightly humorous, delightfully individualistic writing makes you wish there were more after you finish the last paragraph. □

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

By the Way:
Have you started using . . .
BESIDE STILL WATERS
by DR. HUGHES DAY

See back cover for details.



Richard T. Lee



WHITE FLAG OF SELF-SURRENDER

by MERRILL WILLIAMS

Texarkana, Texas

WHEN JESUS challenged His disciples to follow Him, He demanded absolute surrender. He didn't even qualify it with "All or nothing." The demand was simply "All."

In the first crisis experience of grace, surrender assumes the form of repentance. We give up the bad. In the second crisis of entire sanctification, surrender becomes consecration, an offering of the good (Romans 12:1).

But God holds no double standard—one for the saved and another for the sanctified. Any person who receives forgiveness surrenders to God all he has. The Bible leaves no room for sub-Christian behavior after the new birth and before the baptism with the Holy Spirit. The difference in surrender between the two crises is one of degree. The obedient Christian recognizes later the need of a *more complete* surrender, one that includes the center of his personality—the self.

DIVINE SOVEREIGNTY

God demands self-surrender because of the relationship between God and man. In the Old Testament, God pictures the relationship in terms of a sovereign monarch and his submissive subjects. God's rule, however, differs from that of human kings. He wins through love the allegiance of his sometimes rebellious subjects. He rules as Lord; we obey as servants. In the Bible, God's relationship to man is "*the relation between command and obedience*. It is a relation of wills: the subjection of the ruled to the will of the ruler."¹

Even when His subjects rebel and fail to recognize His rule, He is still Lord. We may surrender to Him now by choice or later by force. Sooner or later "every knee shall bow . . . and every tongue shall confess that Jesus Christ is Lord" (Philippians 2:10-11, TLB).

HUMAN STRUGGLE

Some persons object to the term "surrender" for the second crisis. They say it suggests rebellion, and a forgiven Christian ought not to be in rebellion against

God. But they overlook the realities of Christian experience. Whether we like it or not, "the carnal mind is enmity against God . . ." (Romans 8:7). The depraved heart recoils when we contemplate total surrender to another.

Paul experienced this dilemma and records his struggle in Romans 7. It makes no difference whether his testimony depicts an unforgiven man struggling under the law or a forgiven man battling the sinful nature. The description fits either case. He testifies about his former life in the first person: "I do not understand what I do. For what I want to do I do not do, but what I hate I do . . . It is no longer I myself who do it, but it is sin living in me" (Romans 7:15, 17, NIV).

Perhaps we ought to accept struggle before surrender as the rule rather than the exception. An enemy seldom surrenders peacefully. Ideally, the forgiven Christian should walk in the light right up to and into a full surrender of himself to God. But the sinful nature shrinks at the prospect. The Christian wants to surrender, but—almost against his will—he is torn between self-sovereignty and self-surrender.

Richard S. Taylor reminds us we cannot fully surrender to God in our own strength anyway. Even when we have done all we can to consecrate, an "inner objector" remains to rebel against such a radical commitment. We err if we wait to exercise faith until that last objector is silenced. The sinful nature will not cease its clamoring until dealt a death blow by God's Spirit.

PERSONAL SURRENDER

But the Holy Spirit does not answer to our struggle. He answers to our surrender. Ralph Earle points out that on the Day of Pentecost the disciples "were sitting" (Acts 2:2) when "all of them were filled with the Holy Spirit" (Acts 2:4, NIV). Their outer posture illustrates the inner disposition of their hearts. They may have taken 10 days to "pray through"; but when the Spirit came, He came as they ceased their struggle and surrendered.

Helps to
HOLY Living

Some draw back at the prospect of an all-inclusive surrender. They do so because they fail to understand why God makes such a demand. Full surrender is reasonable because of what God did for us. Had He given only a little to us, He could conceivably expect only a little from us. But in Christ He gave all.

Full surrender is also reasonable because every person can do it. Jesus commanded the rich young ruler to "go and sell *that thou hast . . .*" (Matthew 19:21). If God demanded talent, many of us could not deliver. If He asked for money, the majority of persons would be too poor to pay. If physical beauty were the condition, many would be left out. But:

*All He wants is you,
No one else will do.
Not just a part—
He wants all of your heart.
All He wants is all of you,
All He wants is you.*

Audrey Mieir

Nothing we own except our self really belongs to us anyway. God does not want our possessions; He wants our personality. He knows that when He has us, He has all the rest.

Some fear self-surrender because they think God will destroy their personality, that He will absorb their will in His, that He will take away forever their only truly personal possession—their self.

But God does not work that way. When we surrender completely to Him, He does not destroy the self. When we surrender, He then enables us to live the abundant life Christ promised. We always receive far more than we give.

In one of his poems, Wordsworth describes the journey of a bird trying to get home to Norway through a raging storm. But the more he fights the driving wind, the farther it pushes him away from his destination. Finally—after severe struggling—he surrenders to his adversary, the storm. He is

certain he will be dashed to his death. But instead of falling to his death, the wind carries him across the English Channel to the sunny banks of England.

Our adversary, the devil, would deceive us to believe that full surrender to God would destroy us. Actually, it will deliver us. If the rich young ruler had surrendered to Jesus, he probably would have heard Him say, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

We would be wise to lay down our arms and display the white flag of self-surrender.

*All to Jesus I surrender;
All to Him I freely give.
I will ever love and trust Him,
In His presence daily live.*

Judson W. Van Deventer □

1. Purkiser, Taylor, and Taylor, *God, Man, and Salvation*. Beacon Hill Press of Kansas City, 1977, p. 119.

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PEN POINTS

HOW DEEP THE HURT

If we could somehow remove from reality all the physical torture inflicted upon the body of Jesus during the last 48 hours of His physical life, we would only slightly reduce the pain which He endured. Nail prints and sword scars sometimes heal more easily and quickly than word wounds or the hidden wounds of disloyalty.

It would be difficult to imagine any greater physical suffering than that endured by Jesus in those hours before he said, "Father, into thy hands I commend my spirit" (Luke 23:46). However, I am convinced that the mental and emotional torment heaped upon Him by the disloyalty of friends cut deeper than the nails which held Him to the Cross. Nails and swords may leave ugly scars that are visible to the human eye. Unjust criticism and hurtful disloyalty may leave deeply hidden scars that remain tender though unexposed to human view. Because Jesus was totally submerged in the love of God the Father, He was able to rise above

both the physical and emotional hurts of life. By doing this He became our perfect example, to be imitated when circumstances of life are unkind to us.

Multitudes of people are fortunate in not having to endure any unusual degree of physical suffering. And yet, if we could look beneath the tranquil surface, there may be many an ugly scar which brings pain upon being touched by certain memories. I don't want to leave that kind of scar on the lives of people who cross my path, be they family, friend, or casual acquaintance.

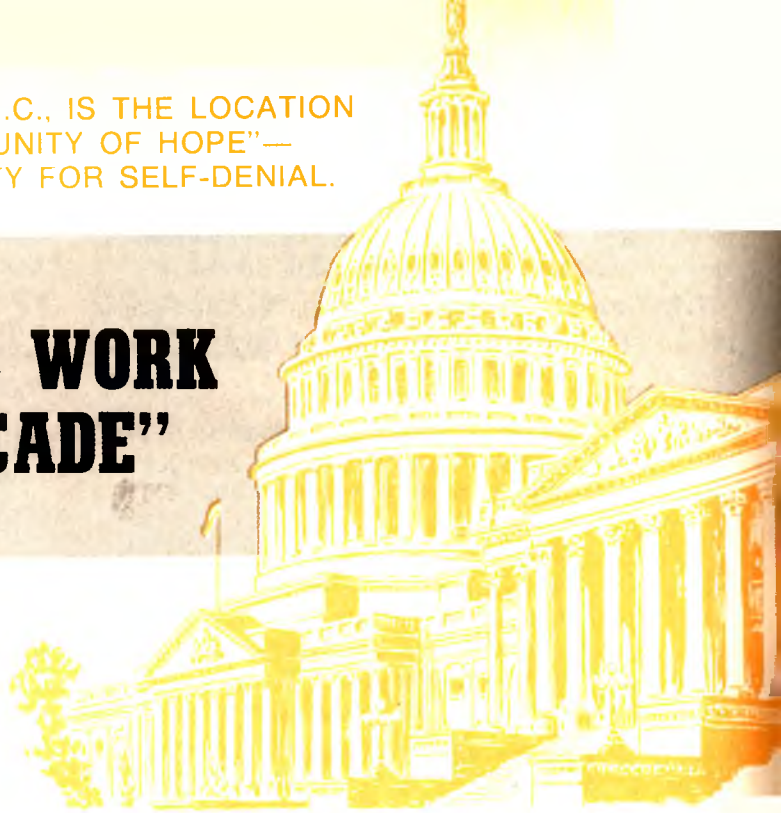
It is my prayer that my words, my deeds, and my attitude may always serve as a healing ointment rather than as instruments of mischief or destruction. If I fail to attain that goal, then I fear that I have not fulfilled the purpose of God for my life. And so, I will continue to pray, "Lord, make me an instrument of Thy peace." □

—J. C. WALLACE
Titusville, Florida

WASHINGTON, D.C., IS THE LOCATION
OF "THE COMMUNITY OF HOPE"—
AN OPPORTUNITY FOR SELF-DENIAL.

DOING THE LORD'S WORK IN THE "ME DECADE"

by TOM NEES
Washington, D.C.



THE 70s have been referred to as the "me decade," a time of selfishness and self-absorption, a time for seeking pleasure, or as it is sometimes put, self-fulfillment rather than self-denial. Phrases such as "do your own thing" and "if it feels good do it" seem to express the spirit of the times. American historian Christopher Lasch describes all this in his recent book, *The Culture of Narcissism*, which one reviewer called a "hell-fire sermon" on self-centered American life.

One need not be a pessimist to recognize the symptoms of this loss of hope among us and the resulting credo of indulgence, "eat, drink, and be merry for tomorrow we die." Especially is this evident within the youth culture, which in the 60s fought for civil rights and brought an end to the Viet Nam War and now seems nearly tranquilized. Those not pursuing economic advantage are satisfied to escape their boredom with drugs and sexual license. The rush to get in touch with feeling has in fact left us without feelings of compassion and deeper sensitivities of love and kindness for those in need. With half the world barely surviving in hunger, Americans seem to be adopting a "lifeboat" attitude of self-preservation.

While this may be an apt description of American society in general, there are exceptions. For the last three years a steady procession of volunteers have made their way to the Community of Hope in Washington, D.C.'s, inner northwest ghetto a mile north of the White House. The Community of Hope Church of the Nazarene serves a neighborhood with some of the most desperate needs found anywhere in America including: the highest infant mortality rate in the nation, unusually high rates of cancer and TB, unemployment exceeding 50 percent for young people, deteriorating housing, crime, discrimination, and all the social disorder that accompanies poverty.

The Community of Hope began in 1975 out of a prayer group, and then was organized as a home

mission congregation, and has now expanded its ministry to include such missions as a health clinic, legal counseling, emergency food and clothing assistance, housing rehabilitation, a shelter for the homeless, tutoring, and a variety of other neighborhood projects. Into the old restored apartment building which serves as the headquarters and provides a chapel for these ministries comes an increasing number of people who need help.

Others are coming too. Most of the ministry is carried on by volunteers. There is no budget to pay people to come and serve. Over the years young people have been raising their own support to give themselves to these compassionate ministries. These are not the ordinary youth of our generation. Typically they have little interest in fashion, popularity, or getting rich. They don't mind hard work without pay. They're anxious to learn, ready to serve, and committed to the notion that the gospel requires struggle for social justice as well as personal salvation.

These three began terms of volunteer service in the fall of 1979:

Myron Bush—a 1979 graduate of Northwest Nazarene College with plans to prepare for the ministry at Nazarene Theological Seminary. He has volunteered to serve for a year as a carpenter, helping to rehabilitate housing needed by the poor of the city. His father's small congregation in Karvel, Colo., has agreed to raise enough to pay his expenses. He testifies:

To me the inner-city ministry is very much in accord with Luke 4:18-19, bringing good news to the poor and setting the oppressed free. I decided to volunteer as a carpenter in response to the Commu-



THREE CITY OF HOPE VOLUNTEERS

Myron Bush (l.)
Corrine Else and friend (below l.)
Sue Roth (below r.)



nity of Hope's need and to search out my own calling from God.

Corrine Else—a 1979 graduate of Mid-America Nazarene College with a degree in religious education. Following a work-study experience in Washington she returned to her home church, College Church, Olathe, Kans., to tell them of her call to use her talents in the inner city. One Wednesday night the congregation raised over \$1,000 for her expenses and agreed to supply her with material. Corrine says,

In being here a short while for a class earlier, I saw the need for a children's program. I have always felt there was a place for the church in the inner city, and this is the time for me to become involved in trying to meet that need.

Sue Roth—a 1973 graduate of Pasadena College, with a master's degree in English from Washington State University. Following her graduate degree she took a temporary job and saved enough money to pay her expenses during her term of voluntary service, which includes work with the health clinic. Sue testifies,

I'm here, recognizing, as Tom Nees has expressed it, that "the need is the call," and also fully recognizing that the need is desperate not only on the street and in the lives of those around me, but also in my own life. I'm here to become a whole person as I learn to more effectively serve others.

Many others have given their time, including a group of 50 students each January from Mount Ver-

non Nazarene College, a "Men-in-Missions" team from Ohio, a Senior Adult Ministries group and local teen groups. Inquiries are on hand from a college professor who wants to spend his sabbatical year organizing athletic activities, a retired military officer willing to help with maintenance, and a widowed pastor's wife who would like to teach a sewing class. In the past four years over 500 people, young and old, have spent anywhere from a day to a year in some form of voluntary service at the Community of Hope. More than 300 students have received academic credit from the work-study programs.

In these times of materialism and self-indulgence there are people waiting for and wanting opportunities to serve the Lord by meeting the needs of people. They are going against the tide of self-interest which preoccupies modern culture. One recently converted inner-city resident, and now member of the Community of Hope, said to a group of volunteers, "I didn't know there were so many people out there who cared." □

An Urban Ministries course will be offered three times in the summer of 1980. Information and applications are available by writing: Urban Ministries Experience, Community of Hope; 1417 Belmont Street N.W.; Washington, DC 20009.

THE KITE



*I lifted my eyes and saw it there—
The kite—
Caught in the uppermost branches of a tree,
Flapping and fluttering helplessly
In the strong wind of spring
Like a moth trapped in a spider's web.*

*The kite spoke to me:
"I was made to fly,
But I swooped too low,
Too close to clutching branches,
Too near earthbound things.
Bound now, I writhe in circles unending."*

*Let my soul soar higher today, O God,
Keep me clear of earth's clutches,
Keep my life lifted by Your love
As I set my affections on things above!*

—JOHN HANCOCK
Kankakee, Illinois



H. Armstrong Roberts

The Mystery

*This bread in my hand—
Is it not the harvest from the earth,
planted with care, watered by the rain,
and kissed by the sun until the golden
sheaves
are harvested and made into bread?*

*This cup in my hand—
Does it not contain the fruit of the vine,
warmed by the sun, nourished by the rain
until it reaches perfection and is processed
into this liquid purple of royalty?*

Yes, but more . . .

*This bread in my hand
is the symbol of His broken body,
stretched agonizingly on Calvary
and pierced with the sword
that He might be to me the Bread of Life.*

*This cup in my hand
symbolizes the red blood of His manhood,
poured out in suffering on the black earth
of Golgotha's hill that I might have my sins
forgiven
and receive eternal life.*

*This is a mystery! I cannot understand.
I know only that when, in obedience to His
command,
I humbly bow and take of these common
elements,
there is a unique warmth within my heart
and I realize anew the reality of His life in
mine.*

—MABEL P. ADAMSON
Kansas City, Missouri



A "SEMINARY" FOR CHURCH BOARD MEMBERS

by PAUL T. CULBERTSON
San Diego, California

THE CHURCH OF THE NAZARENE has always insisted that its ministers be well trained. Over the years we have developed home study courses, Bible and liberal arts colleges, and the Nazarene Theological Seminary, to insure ministerial leadership which is trained to do its work well.

But what about the lay leadership of the church, particularly the church board members? We have done a great deal in training church school teachers. But until very recently, very little has been done in training the deacons (stewards and trustees) for leadership in the local church.

The apostle Paul was concerned about the qualifications and training of deacons. In fact, he suggests a "seminary" for their training and "proving." It is the *home!*

The next time your nominating committee, or your church membership (functioning as a committee of the whole), nominates your church board members, why not begin by making a list of the criteria found in 1 Timothy 3:8-13? Here they are:

JOE, you shouldn't have done that. They'll be after you now." So said the young man sitting on the pew next to me, quietly, with a nudge against my arm.

I had raised my hand for prayer at the close of an evangelistic service, and he was concerned for me.

He was right, though. They were "after me" from then on.

Before we got out of that little Nazarene church, a young man our age (I was 17) shoved out his hand to me, looked me right in the eye, and said, "I'll be praying for you."

God soon forgave me of my sins, cleansed me of inbred sin, and started me along a road of fulfilling servanthood in Christ's Church.

But the young man who had sat with me that night did not turn to God. He never did turn to God, unless it was at the very end of his life.

And today, as I have just finished 25 years of teaching theology at Nazarene Theological Seminary, I've been thinking about the different roads that our lives took.

About five years ago, I preached his funeral. I hold to the slim hope that he might have turned to God just before he died. My hope is slim because he had rejected Christ through all the years, and because he

The Deacons:

1. Dignified, grave, good steady men, serious;
2. Not given to double-talk or gossip;
3. Not addicted to much wine; no heavy drinkers;
4. Not fond of or greedy for sordid gain or filthy lucre;
5. Those who hold the mystery of the faith in a clear conscience;
6. Tested, proven men;
7. Beyond reproach in their lives;
8. Husbands of only one wife;
9. Good managers of their households.

The Deacon's Wife:

1. Dignified, serious minded;
2. Not given to malicious gossip;
3. Temperate in all things;
4. Faithful in all things. (NASB)

Well, there you are! It looks like a candidate for the church board that can't make it at home has no business in leadership in the church! The *home* is the training course! And the proving ground!

The reason why trained, tested laymen are needed in the church is that they have a grave responsibility: They are the guardians of the mystery of godliness in the household of God, which is the Church of the living God. And that profound mystery is none other than

*He who was revealed in the flesh,
Was vindicated in the Spirit,
Beheld by angels,*

Proclaimed among the nations,

Believed on in the world,

Taken up into glory (1 Timothy 3:15-16, NASB).

The two best known deacons of the early church were Stephen and Philip. Stephen, though a layman, is best known as an eloquent *preacher* and Christian *martyr*. Philip, also a layman, is usually remembered as an *evangelist*.

St. Paul, Luke, and their party stayed in the home of Philip in Caesarea for several days. Philip, in fact, may have been Paul's "model" of an ideal deacon when he wrote 1 Timothy 3:8-13. Philip was a family man. He was successfully married to one wife. They had four daughters, each of whom had the gift of "prophecy." Their home must have been an exciting place with four "preaching daughters." Maybe Paul's visit there had something to do with his views concerning the role of women in leadership in the church!

Philip was concerned about unsaved people. He conducted a highly successful revival in Samaria. But, not only was he Spirit-empowered, he was also Spirit-led. So, in the midst of the Samaritan Pentecost, he was led to the desert to minister to the treasurer of Ethiopia, and win him to a saving knowledge of the Lord Jesus Christ.

What an exemplary lay leader! We have many like him in the Church of the Nazarene. And we need many more! So don't forget to read St. Paul's description of an ideal deacon at your next annual meeting. And, remember, if the candidates don't qualify at home—they don't qualify! □

We Both Should Have Raised Our Hands

by J. KENNETH GRIDER

Kansas City

died after eight days of taking nothing but alcohol, but plenty of that.

On the seventh day, he and his drinking buddy had argued about which one was more sick. He proved that he was by dying the next day.

My mind also goes back to 12 years ago, in 1966, when I made one of my many visits to this person during his 7 years in an Illinois prison. Because of the grace of God in my life, I was on my way to Olivet Nazarene College to receive one of my alma mater's two annual awards to its graduates, voted by the school's alumni.

As the years passed, this man would sometimes attend services if I was preaching in his area, but he always felt he shouldn't accept Christ.

He needed the Savior, because he simply couldn't cope as it was. The day he received his sentence of up

to 20 years, his wife of 25 years divorced him. And a lot of other people did, too.

I appealed to the Illinois governor and traveled to that state and made formal appeals for his release two different years, and secured his parole.

But he couldn't cope. He needed Christ and the church.

I tried through the years to help the young man, and then the man, and finally the man in his early 50s, to do what he had thought I should not do. I fondly hope he might have turned, even at the end.

It is difficult for me to write this. Some readers could think I'm saying, "Look what I did, and look what happened to the other young man."

But I'm meaning to testify to the grace of God in my life. I'm meaning to say that but for God's grace I would no doubt have also been unable to cope. I fear to think what sins and troubles I would have got into had the long arm of God's grace not reached out to me. I'm meaning to say that, today, as I have finished 25 years of teaching theology at my denomination's theological seminary, and have been presented an inscribed gold watch, I'm thankful that my hand did go up that night. I'm thankful that that little step toward Christ started my life in the direction of a thousand and one fulfillments. □

HOLINESS IN REAL LIFE

by J. GRANT SWANK, JR.
Tallmadge, Ohio



HOLINESS PEOPLE CANNOT REST ON THEIR LAURELS OF EXACT THEOLOGY. WE MUST DAILY SEARCH OUR HEARTS FOR THE REALITY OF THE EXPERIENCE.

HOLINESS is more than a doctrine, more than a theology. Holiness is a life lived. There are those who know the niceties of the beliefs who have not begun to live the pure life. There are even some who have heard holiness preaching for so many years that they could almost deliver a sermon themselves on the subject; but they have yet to catch on to the practicalities of actually living out the Holy Spirit-controlled life.

That is one of the dangers in the Church of the Nazarene. We will be tempted to consider holiness as our "pet thing." Or it will become simply the symbol of our denomination. Or we will think that "we have it made" because we have preached it loud and long for so many years. In other words, we will rest on the laurels of exact theology, rather than daily searching our hearts for the reality of experience.

Another danger is that our holiness will become nothing more than sheer legalism. We don't smoke; we don't go to the movies; we don't dance; we don't drink liquor. All well and good. That should be true, for that is part of our holiness ethic as a holiness church. These prohibitions are stated quite clearly in the *Manual*. And all members of the Church of the Nazarene should be conscientious enough to abide by the promises made at the time of membership.

However, this is not the all-in-all of holiness. Holiness is anything but legalism. Legalism is the use of laws as ends in themselves. Genuine holiness is the use of laws as a means to an end, the end being the radiant, pure life of the Spirit glowing from the believer.

There are those who profess holiness because they keep the rules. That is not enough. There are those who keep the rules because they believe in their worth, but then go further to enter into the daily

cleansing of the Spirit. *That* is the life.

What scares me at times, however, are those who have heard this-and-that holiness preached. They have traveled here and there to this and that

camp meeting. They have journeyed to this and that convention. They have bumped into this and that "holiness preacher." They have received the *Herald of Holiness* for years and can recall this and that stupendous happening. But somewhere along the line they lost the experience. They lost the vibrancy, the freshness, the inner radiance, the daily infilling, the up-to-date victory.

And so their lives are stale and brittle, like husks dried up and ready to blow away. You see, yesterday's religion is not good enough for today's testimony. This day's witness must be matched by the Holy Ghost abiding in the heart in love, in purity, in power over sin. All the recollections of the past, all the revival stories of years gone, all the acquaintances with this and that supposed leader will not add up to real holiness. It simply will not add up.

Yet that is just where the devil would fool some people. He would have them polish the pins on the lapels of their nostalgia. He would preoccupy them with memories of the past, doings of yesteryear. In this way he keeps them from owning up to their need to climb higher for today. He keeps them busy with things over and done with, so that they do not have time and energy to face up to the spiritual maturity called for right now.

Holiness is the highest level of existence known to the human race. The Bible proclaims it and the Church of the Nazarene has been preaching it since 1908. The awesome question in 1980, however, is this: Are we really *living* it, each of us, where we live and work? How can that question be answered in your life this very day? □



by NEIL E. HIGHTOWER

Winnipeg, Manitoba

CHANGE is a fearful experience for the human race. All human organizations are yesterday-minded, and none are more so than the church.

Conservation is endemic to human nature and human institutions. Without doubt this too is vital to our progress, because the fruit conserved becomes the seed for the production of the new, and the energy for the production process. The tension between these two poles, the polarity between conservation and change, seems to be the inevitable pattern of human existence.

Greater barriers to change seem to be raised in the church than in any other institution. Perhaps there are identifiable reasons: (1) Change just for the sake of change is inappropriate and unwise. (2) We fear that to change the methods is to change the message. (3) We confuse the voice of the Spirit with traditionalism. (4) Change gets us out of our comfortable ruts, and sets us in unfamiliar territory. (5) We cannot always see where we are coming out in the change process.

Dr. William Adams reminds us that "in all areas of the human scene, change is the order of the day. Change for the sake of change is folly; but equally so is blind, unreasoning subservience to tradition. If the Church of Jesus Christ is to prove relevant in a fast changing world, it must fear neither new methods of ministry nor fuller, more comprehensive insights into holy truth."^{*}

We must be sure where we are insisting on change—in our methods and attitudes, not in our message. Even so, change is not easy because our will to conserve so often gets entangled with particular methods and means. C. E. Meyering, Jr., in an editorial in TWA's magazine, recognized this when he acknowledged that the demands of changing our transportation and leisure patterns to meet the constraints of dwindling oil resources are astronomical. "A revolu-

tion in our national character," he said. "It's about as comfortable as trying to stuff the improvident grasshopper of Aesop's fable into the shell of the foresighted ant."^{**}

Change is never easy but it is required for progress and growth. We must change in our attitudes toward outsiders. We must stop being blind to people and people-needs by seeing them only through our cultural and social-class concepts. We must stop pouring people into our mold before we try to evangelize them. Otherwise we will be evangelizing strawpersons, and wondering why our evangelism is so sterile. Perfect love always has the wisdom to evangelize people as they are and remembers that God will make them into what they ought to be.

We must cease making the church the *field* of evangelism and make it the *force* for evangelism. We must have revival fires kindled within the church, and we must spread the sparks throughout the community. Duncan Campbell, who was mightily used of God in the Lewis revival, says that revival is when the community becomes aware of a God-consciousness that is supernatural, and as a result many normal activities cease.

The ferment of change is always present when a movement of revival seizes a locale. Moral, social, economical, and spiritual changes become evident. Jesus' words in Mark 2:22 imply this: "No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred." There's spiritual adventure in those words!

Thank God the adventuring company of Holy Spirit-inspired disciples is increasing. Many among us are saying again, as did the ancient apostles, "We cannot but speak the things which we have seen and heard" (Acts 4:20). □

^{*}"Elect in the Son": Springfield, Mo., Wescott Publishers, 1970, p. 16.

^{**}*Ambassador*, TWA Magazine, January, 1978.

the editor's STANDPOINT

LIVING THE TRUTH

Reading in Wesley's *Journal* the other day I came across this statement: "The lives of this society [at St. Ives] have convinced most of the town that what we preach is the very truth of the Gospel."

For the benefit of any readers who are not acquainted with Wesley's "societies," these were groups of serious people organized to help one another to become Christians or to advance in their Christian lives. They met together for prayer and praise, for the study of God's Word, and to encourage one another "to love and good works." They were exhorted to serve the poor, the sick, the imprisoned, and the unconverted.

So Wesley was saying that the most convincing argument for the truth of his preaching was the quality of life exhibited by this fellowship of believers.

Gospel preaching is helped or hindered by the way professing Christians live. Paul called upon the Philippians to "conduct yourselves in a manner worthy of the gospel of Christ" (1:27, NIV). Blessed, indeed,

is the preacher who can point with confidence to his people's lives as the proof of his message.

I sat one day with a banker. We were discussing two things, Christianity and my application for a loan. He said, "Bill, I want to tell you something about your church. We've made loans to many of your members. And in the entire history of this bank we've never lost a nickel on a Nazarene. They have always met their obligations." Then he lowered his head and dropped his voice and added, "I can't say that about my own church." I left the bank immensely proud of my people. How good it was to know that the gospel was finding such practical confirmation in their lives!

Wherever we preach holiness but live unholy lives we invite (and deserve) contempt. The proof of the pudding is still in the eating. And the proof of the gospel is in the lives of people taken captive in Christ. Let us live "worthy of the gospel" and convince "most of the town" of its truth! By godly lives we can't convince everyone, but without godly lives we can't convince anyone. □

AN APPEAL

Here we are in the middle of March. It will be summertime before we know it. And summer brings a very special problem to some of our people. I refer to evangelists, who have difficulty slating summer revivals, and who have little or no income when revivals are not being held in our churches. Let me share with you some very honest, and stinging, words I received, entitled

MUSINGS OF AN EVANGELIST'S WIFE

Lord, that time is rapidly approaching . . .

Seems only a few days ago that we faced

Those long weeks with no income.

We thank You for the carefree days . . .

Dropping a check in the mail for utilities consumed,

Making the mortgage payment on time,

Cooking a nourishing meal, paying the tithe

And helping on those "specials."

I hold my head high and keep pretending

It will be this way all year!

But Lord, You know me—I need a lot of props.

Would You please help the three months pass swiftly?

Why did my neighbor have to lean over the fence

And ask, "Does your church provide any help

In the summer when your husband's not preaching?"

I smilingly assure him, "Oh, we'll make it fine!"

But the awful truth rears its head again.

I know I should have faith—

Shouldn't question—shouldn't doubt.

But however hard I try, I can't hide from God

This desperate screaming ache to ask . . .

Why is provision made for every worker

In my church except the *evangelist*?

I can't tell people these things, Lord,

Because they think I'm strong.

They don't know I'm a coward, Lord—

But You do.

So keep propping me up like a spindly plant

And help me grow strong and courageous.

And when these times come and You take the prop away,

Please, please, stand very near.

Surely something can be worked out by someone to bring a healthy measure of relief to this perennial situation. I am not wise enough to know what to do, but on behalf of our evangelists and their families, I enter once more a plea that they be more widely used and more generously supported. □

One man views a certain leader as a saint, while another sees him as a tyrant. One may think of a certain preacher as a precious brother, while someone else thinks of him as a dangerous heretic. One may regard a certain layman as a pillar of support, while another views him as a carnal church boss.

NISROCH THE NOTHING

My personal devotions recently took me through the *New American Standard Bible*. My interest was caught by the account of Sennacherib's death.

Old Sennacherib, you recall, was the king of Assyria who threatened to destroy Judah when Hezekiah was its ruler. Hezekiah, smarter than the average politician, laid the threat before the Lord in prayer: "And now, O Lord our God, I pray deliver us from his hand that all the kingdoms of the earth may know that Thou alone, O Lord, art God." God sent word by Isaiah the prophet that the prayer had been heard and would be answered.

That night "the angel of the Lord" struck dead 185,000 of the Assyrian soldiers. Sennacherib high-tailed back to Nineveh. There he was assassinated "as he was worshipping in the house of Nisroch his god" (2 Kings 19:37).

"Nisroch," I said to myself, "now just who was Nisroch? Verily, I will make a diligent search of my library resources and see that I can learn about him." And I did, consulting dictionaries and com-

mentaries both ancient and recent. And here is what I learned—practically nothing! The name Nisroch is not even found in "our sources for Mesopotamian religion." This has led scholars to assume that the Hebrew text has been corrupted. Should it read "Nusku" or "Marduk" or "Asshur"? Nobody really knows.

Ha! Sennacherib boasted that Israel's God couldn't save them from his mighty army. But He did! And then Sennacherib was in the very temple of his "protective deity" when two men interrupted his worship with some fatal swordplay. Nisroch sat there, unseeing, unhearing, unknowing, and unhelping while the Assyrian king was butchered.

Everyone has a god—either the Lord who alone is God, or some counterpart of Nisroch who, when trouble comes, can do no more than sit on a shelf and gather dust. When I put my dictionaries and commentaries back on the shelves, I repeated the words of Joshua, "Choose you this day whom you will serve; . . . but as for me and my house, we will serve THE Lord." □

ON VIEWING PERSONS DIFFERENTLY

Two persons will often view a third person differently.

I thought about that the other night as I was reading Longfellow's poem about Chaucer. Longfellow said,

He is the poet of the dawn, who wrote
The Canterbury Tales, and his old age
Made beautiful with song. . . .

Not everyone thinks that Chaucer's old age was beautiful. I know a professor of English literature who would never teach Chaucer. She said, "He was a dirty old man."

Within the church, opinions often differ about the same person. One man views a certain leader as a saint, while another sees him as a tyrant. One may think of a certain preacher as a precious brother, while someone else thinks of him as a dangerous heretic. One may regard a certain layman as a pillar of support, while another views him as a carnal church boss. So many factors combine to create our individual perspectives that diverse opinions should not be surprising.

But the very fact that people view the same persons so differently creates a danger. We do not always help others by converting them to our own estimate of third parties. Beware of allowing your bad opinion of someone to destroy your brother's good opinion of him. Zealous proselytism to your personal judgments may cause your "converts" to stumble and fall. Let them think well of others, for you may not know the whole truth about these others yourself.

Watch against gossip. How subtly can the good opinion of friends for someone you dislike tempt you to undermine that good opinion by peddling rumors. A skillful question, a suspicion voiced that stops just short of accusation, can create a climate of distrust that cancels out its victim's usefulness to your friends.

If we know, really know, that someone is false and destructive of the church's welfare, we are bound to speak out. But unless we are sure, we owe everyone concerned our silence. Time and truth may not confirm our own opinions. □



(far l.) Hyatt House, Sarasota, Fla., site of SoloCon '80. (l.) Executive committee members Fred Sykes (l.) and Harold Ivan Smith point out the conference location.

WHAT IS SOLOCON?

WHAT IS SOLOCON? I'VE HEARD OF PALCON AND WILCON BUT NOT SOLOCON.

SoloCon '80 is a gathering of Nazarene single adults interested in spiritual and emotional growth. It's a commitment to renewal and fellowship in a recreational setting. You might call it "a vacation with a purpose."

WHERE WILL IT BE HELD AND WHEN?

SoloCon '80 will open on Wednesday, July 30, and close Sunday, August 3. The location is the beautiful Sarasota, Florida, Hyatt House, where YSARI was held last year.

WELL, WHAT HAPPENED TO YSARI?

YSARI (Young Single Adult Retreat International) was a launching point for ministry with single adults on a denominational basis. It was really part of the creative genius of Bethany First.

But YSARI was not well known across the church. Secondly, the Y did not mean *you* but *young*. The age restrictions kept away a lot of single adults who needed such a conference. An event sponsored by the general church has to respond to broader needs and interests.

SoloCon '80 is more geared to do that.

WHY A NEW NAME?

Well, some single adults are sensitive to the use of *single*. They don't want to be called "a single" or an "unclaimed blessing" or an "old maid." Single adults are sensitive. We've found that the Church has

An interview with HAROLD IVAN SMITH

*General Director
Single Adult Ministries
Church of the Nazarene*

become very familiar with PALCON (for pastors) and WILCON (for wives of pastors). So, we wanted an acronym that had us off and running.

WHO CAN ATTEND?

Any single adult under age 55. Let me explain that 55 is the lower age for the SAM or Senior Adult Ministries which have the fantastic NIROGA conferences. Our goal is not to compete but to complement. There were a lot of single adults who said, "I'm too old for YSARI and too young for SAM. Doesn't my church care about ME?" We are a caring church; we do respond when we become aware of the need. And single also means single-again, the divorced and widowed, not just unmarried.

WHAT IS THE PURPOSE?

Well, I should first say what it is not: (1) a youth camp for young adults; (2) a place to meet "SOMEONE"; (3) a vacation with just enough "spiritual emphasis" to satisfy the church. We're not there to give three cheers for singleness either. SOLOCON '80 is a conference planned by and for adults, who happen to be single. It is a combination of worship, seminars, and recreation. The evening services are

special and we're looking forward to the ministry of Dr. Millard Reed, pastor of Nashville First. Each morning, Dr. Cecil Paul will lead a workshop on self-image and identity. Six seminars will be offered on topics of interest to single adults, topics that are in response to requests from last year's participants.

WHAT'S THE THEME?

The theme is "CELEBRATING YESTERDAY, TODAY, AND TOMORROW!" The single adult has to put the three into perspective and to follow Paul's admonition to "rejoice always." For some, yesterday has disappointments, bittersweet memories; others are postponing life today for a tomorrow that may not come. We're going to emphasize integrating the three.

WHAT CAN I EXPECT IF I ATTEND?

(1) APPRECIATION. A strong appreciation for the Church of the Nazarene. You'll see Nazarene single adults from every district, every region, joining together to sing, to pray, to share. Naturally, you appreciate a church that cares enough about you to put on such a gathering.

(2) ACCEPTANCE. There are no "super-singles" at SoloCon but an enthusiastic group of single adults who love the Lord. They're friendly, caring and supportive, and anxious to take a moment to get to know you!

(3) ENABLING-EQUIPPING. The single adult will be challenged to be a stronger believer and disciple, to return home to their local churches to be more involved in the stewardship of their time and resources. SoloCon promotes: a biblical perspective on singleness; redemptive life-style for every single adult; and the celebration of the Lordship of Jesus Christ. In fact, we will close with a Communion service.

HOW CAN WE SUPPORT SOLOCON?

I'm glad you asked that question. No one knows how many single adults are members of or attend the Church of the Nazarene. My guess is 50,000. In national statistics, one in three adults is single. But here's what you can do.

(1) ENCOURAGE SINGLE ADULTS from your church and district to attend. There is an element of threat in trying something new, especially if it involves driving or flying several hundred miles. Some have had negative experiences at other single adult conferences. Or they may be afraid they won't "fit in." Some resent being single in the first place.

(2) ENABLE. There may be someone in your church who could really find SoloCon a turning point in their Christian life—but they may be unable to afford it, particularly solo parents. Someone might keep the children. Perhaps you could offer a partial scholarship to help them attend.

(3) PRAY that SoloCon will be a special time for the several hundred single adults who will gather in Sarasota; that the Lord will meet us and make the conference "His" workshop, the speakers and seminar leaders "His" vessels.

WHO'S IN CHARGE HERE?

SoloCon is sponsored by the Department of Adult Ministries. There is an Executive Committee who

serves much like the International Laymen's Conference Committee to take care of the host of details involved.

HOW DOES SOLOCON FIT INTO THE OVERALL PICTURE OF MINISTRY WITH SINGLE ADULTS?

We've had YSARIs in Florida, Colorado, and San Diego. We're returning to Florida because the details are easier to manage two years in a row in the same place. Eventually, SOLOCON will be more centrally located. Then we hope to have a string of regional retreats because we realize that not every single adult has July 30—August 3 open. The distance and the expense will exclude others. But this is a start. Also, I might mention our second regional conference will be EXTEND '80 in Big Bear, California, Memorial Day weekend, hosted by the Southern California District Single Adults.

WHERE CAN WE GET MORE INFORMATION?

Write SoloCon '80, 6401 The Paseo, Kansas City, MO 64131. □

HE DWELT AMONG US

*God's Son walked here among us
And praised the widow's mite;
Made clay from earth and spittle,
Restored a blind man's sight.*

*He took the loaves and fishes—
The lunch of one small boy—
And blessed the humble offering;
Fed multitudes with joy.*

*Christ saw the short Zacchaeus,
Looked high up in the tree
And told him to descend it,
"Make haste, I dine with thee."*

*Christ helped the ones rejected,
Downtrodden and forlorn,
Befriended thieves and harlots,
With Him true love was born.*

*Bone-weary, tired, and dusty,
God's Son walked here on earth,
Looked past our human values,
Found things of greater worth;
Stripped men of false pretenses
And made them look above,
To find a life of service,
Humility, and love.*

—LOUISE PUGH CORDER
Franklinville, North Carolina

IN THE NEWS

PEOPLE AND PLACES

Dr. Timothy Smith, Nazarene elder and professor of history at Johns Hopkins University, has compiled and edited some of Charles G. Finney's lectures and letters on the subject of Christian holiness.



Finney was an evangelist without peer in his day, and became president of Oberlin College, where his doctrinal insights reached their maturity. In these lectures Finney, for the first time in American theology, links the work of sanctification to the baptism with the Spirit.

Dr. Smith's work is now offered in book form by Bethany Fellowship Press under the title *The Promise of The Spirit*. □



Lisa Cook and Gregg Cook, members of New Castle, Ind., First Church, children of Mr. and Mrs. Gordon Cook, have been accepted in the United States Collegiate Wind Band which will tour England and seven European countries in July and August. Lisa is completing her senior year at Eastern Hancock County High School, and Gregg is a sophomore. Lisa plays the flute and Gregg the trumpet in their high school concert band.

The invitation to tour with the United States Collegiate Wind Band was received from Professor Al G. Wright of Purdue University and is the 10th band directed by Wright to perform in Europe. The group will assemble in New York for rehearsals and play concerts at Lincoln Center and in Rockefeller Center before leaving for the tour. □

NEES VISITS WASHINGTON, D.C.

Dr. L. Guy Nees, president of Mount Vernon Nazarene College, was in Washington, D.C., January 30 for a four-day series of seminars regarding the role of small colleges and universities in the United States.



The meetings began with a reception on Wednesday evening sponsored by the National Association of Independent Colleges and Universities and a Congressional breakfast the next morning with Ohio's Congressional delegation. Discussion centered around the issue of "Public Policy Priorities for Independent Higher Education." Speakers included Senators Jacob Javits, Thomas Eagleton, Richard Schweiker, and Representative John Buchanan.

On Friday the Council for the Advancement of Small Colleges sponsored a discussion on "The President's Role in Government Legislation and Regulation." Speakers included John Phillips, president of NAICU, and David M. Irwin, executive vice-president of the Washington (State) Friends of Higher Education.

The final day of meetings was officiated by the National Congress on Church-related Colleges and Universities. The Congress is an organization of 23 Christian denominations who represent over 600 church-related colleges and universities and over 100 million church members. □

SCHUBERT MOVES UP AGAIN

In a reorganization move, Bethlehem Steel's 43-year-old president, Richard Schubert, was promoted to one of four vice-chairmen who, with the newly appointed chairman, become the steel giant's executive team.



Richard Schubert, a graduate of Eastern Nazarene College, Wollaston, Mass., is a member of the Board of Pensions for the International Church of the Nazarene. □

—NCN



As a part of a Men in Missions work and witness team, 60 men and women from 20 churches of the Eastern Michigan District visited Costa Rica, January 14-26. The team members were involved in building, or remodeling, three churches: Corodano, Heredia, and Desaparador. Pictured is a training clinic in personal evangelism conducted by District Superintendent Dr. Don Gibson (standing, l.). Also standing (r.) is the interpreter, Juan Vazquez Pla, professor of practical theology and dean of students at the Central American Nazarene Seminary. Ezequiel Juanta, district superintendent, is the third man at the table on the right. Francisco Montero, pastor of Corodano, is in the foreground with his wife. Other pastors included: Jorge Garcia, Hector Acuna, Asencia Santacruz, Jose Alvarado, Victoriario Roman, Eddie Castillo, and Jose Guermeru.

RESURRECTION: MYTH OR FACT?



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ANN RAN AROUND THE SEA

Ann Kiemel took 12 children from North Boston, the community where she lives, to Israel the last week of December. She went to compete in a marathon in Galilee. The course was 26 miles around the Sea of Galilee, nearly the entire circumference of the lake. She did not win, but ran the course in three and one-half hours. She said that all the way around the road she could see the lake. It was a beautiful day as well.

Her running gives a modern documentation to the story in the Gospels of how Jesus and the disciples sailed in a boat across the lake. The crowd, seeing them go, ran around and arrived ahead of them (Mark 6:33).

The 12 children who accompanied Ann wore red T-shirts which proclaimed, "We're Ann's Kids." They provided her cheering section.

Beverly Winshaw of Minnesota, who has run in several marathons, ran alongside Ann. Although it was a gruelling test for one's first attempt at a long-distance race, Ann felt that she did it at the direction of the Lord and He helped her finish the course.




European Nazarene Bible College received the building permit to begin the next unit of their master plan. Pictured rejoicing over this answer to prayer after a year of waiting are (l. to r.) Uwe Burmeister, property manager; Bennett Dudney, president; and Thomas Findlay, faculty member. Absent member of the building committee is Richard Zanner, chairman of the Board of Trustees. The unit will house a chapel seating 150 persons and it will be used for other purposes. There will also be an adequate library, housing for 35 students, a student lounge, and Sunday school facilities for the church. Construction will begin as soon as adequate financial arrangements are completed. This building will enable the college to continue to grow and meet the challenges of training ministers for the districts in Europe.

The children attracted the attention of the press in Israel. Israeli television followed Ann for much of the race. As she finished, drawing upon whatever reserve energy she could muster, she prayed both for strength to finish and in praise for God's help. She didn't realize she was doing it aloud. But the TV reporter saw that she was saying something and put the microphone to her face. All Israel, watching the only TV station in the country, heard Ann praying, "Thank You,

Jesus, for helping me finish. Thank You, Jesus!" It was an unrehearsed testimony to her Savior.

The children who accompanied Miss Kiemel are from the section of Boston where Ann is renovating a condemned building to make a gymnasium and community center. The building is at 9 Salutation Street, and it is a greeting from a Nazarene preacher's daughter to a part of an inner city in the name and love of Jesus. □

—NCN



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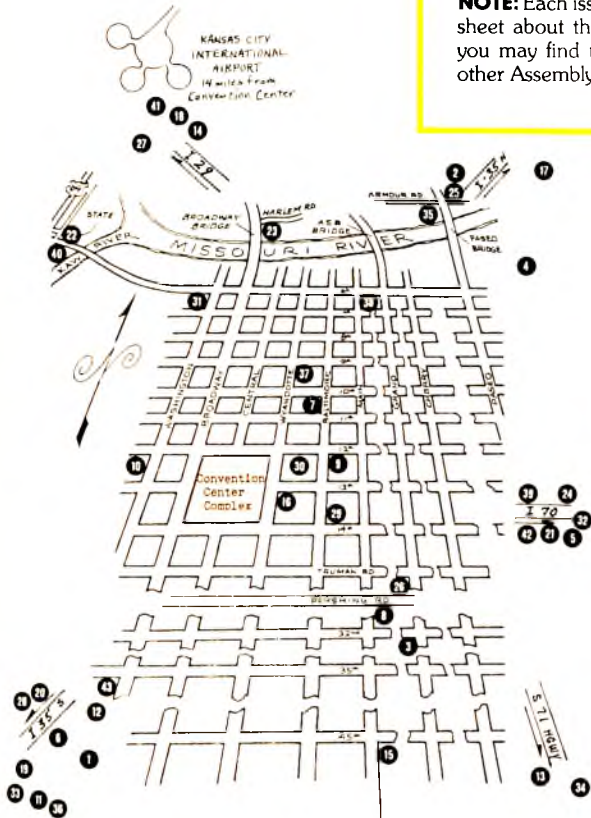
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20th GENERAL ASSEMBLY—1980

JUNE 19-27 ● KANSAS CITY, MISSOURI

NOTE: Each issue of the "Herald," from now until June 1, will have an information sheet about the General Assembly. If you are attending the General Assembly, you may find these sheets very helpful and worth clipping and filing with your other Assembly travel materials.

B. EDGAR JOHNSON, *General Secretary*

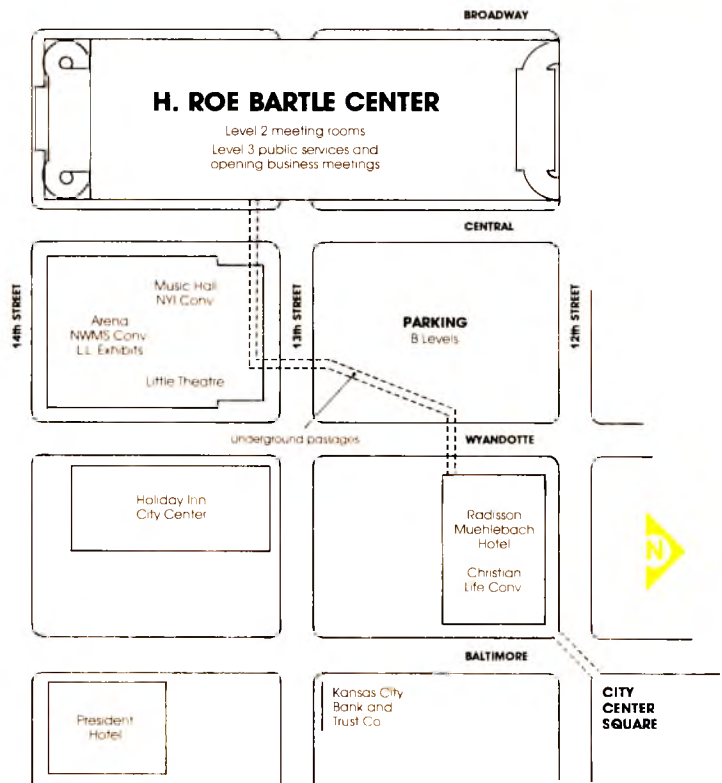


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CANADIAN EXECUTIVE BOARD MEETS

The annual meeting of the Executive Board of the Church of the Nazarene in Canada was held on January 11-12 in Toronto. The Executive Board is the legal body of the church in Canada and is composed of the five district superintendents and an elected layman from each district.

Rev. Alexander Ardrey, superintendent of the Canada West District, was reelected chairman; Rev. Lorne MacMillan, vice-chairman; Dr. Bob Collier, secretary; and Mr. Bob Rimington, treasurer.

The Canadian Zone has shown a 10.8 percent net gain in membership during the past quadrennium. A committee is being formed from across Canada to make a united emphasis for growth in the 1980s. □

FOR THE RECORD

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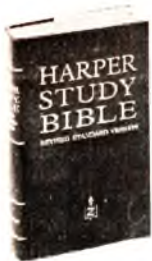
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BRAZIL SOUTHEAST—Joaquim Lima, Caixa Postal 1008, Campinas, Sao Paulo, Brazil 13.100, South America

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CUBA—Pedro Morejon

EASTERN LATIN AMERICA—José Cardona, 16-09 George St., Fair Lawn, NJ 07410, U.S.A.

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GUATEMALA SOUTHEAST—Joel Buenafé Herrera, 3a. Calle 7-23, Zona 2, Guatemala City, Guatemala

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MEXICO NORTHWEST—Isidro Jimenez M., Apartado Postal 1476, Tijuana, Baja California, Mexico*

MEXICO SOUTH—Luis Aguilar, Apartado 82, Tuxla Gutierrez, Chiapas, Mexico*

MEXICO WEST—Carlos Perea, Apartado Postal 1-1969, Guadalajara, Jalisco, Mexico*

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*IMPORTANT—Correspond using plain envelope. It is hazardous to the receiver if "Rev." or church name appears in either the address or the return address.

DISTRICT ASSEMBLY INFORMATION

HAWAII PACIFIC—April 16-17, First Church of the Nazarene, 408 N. Judd Street, Honolulu, Hawaii 96817. Host Pastor: Jerry L. Appleby. General Superintendent: Dr. V. H. Lewis.

MOVING MINISTERS

RANDY BERKNER from Charlotte (N.C.) Thomasboro to associate, Pompano Beach, Fla.

REPUBLIC OF SOUTH AFRICA SOUTH WESTERN—Alfred Selepe, P.O. Box 70, Mondeor, Johannesburg, Republic of South Africa

SWAZILAND NORTH—Leonard Sibandze, P.O. Box 832, Manzini, Swaziland, Africa

TRANS SOUTH AFRICA NATAL—Phil Steigleder, P.O. Box 72, Southfield, Cape Province, Republic of South Africa

TRANS SOUTH AFRICA NORTHERN—George Taylor, 128 Ashburton St., Riverlea, Johannesburg, 2093 Republic of South Africa

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JAPAN—Shin Kitagawa, 51 Kasumigoka Nishi-Ka, Yokohama 220, Japan

KOREA CENTRAL—Lee Bong Hwan, Sam IK Apt. 1-406, Dan Sang Dong 3-394, Young Deung Po-Ku, Seoul, Korea

KOREA SOUTH—Oh Jung Hwan, Mok Dong 35-91, Taejon City, Choong-chung Nam Do, Korea 300

NEW ZEALAND—William Porter, 30 Riverhills Ave., Pakuranga, Auckland, New Zealand

LARRY A. CHOVANCEK from Kitchener, Ontario, Canada, to Windsor, Ontario, Canada
 LARRY D. CLASSEN from Milton, Fla., to associate, Pasadena (Calif.) Bresee Avenue
 RAY L. DOANE to Spring Valley, Calif.
 RICHARD L. FISHER from Phenix City, Ala., to Pittsburgh (Pa.) Lincoln Place
 RONALD W. GILMAN from student, Nazarene Bible College, Colorado Springs, to Denver Rose Hill
 RICHARD L. GRALEY from Orange, Calif., to Yucaipa, Calif.
 LEWIS P. GRIMM to Vandalia, Mo.
 R. LESTER HALE to Woodlawn, Tenn. (supply)
 LARRY D. HANCOCK from St. Augustine (Fla.) First to Warr Acres (Okla.) First
 PAUL W. HARRIS from Casper, Wyo., to Albany, Ore.
 MICHAEL D. HAVENS from associate, Pomona (Calif.) First, to associate, Ontario, Calif.
 BURL HAY from evangelism to Jacksonville (Fla.) Grace
 RALPH L. HYSOONG from Uxbridge, Mass., to North Haverhill (Trinity), N.H.
 GREGORY JACK to McDonald, Pa.
 BILLY W. JOHNSON from Jacksonville (Fla.) Grace to associate, Fort Lauderdale (Fla.) First
 JAMES B. JONES from Sterling, Va., to associate, San Bernardino (Calif.) First
 IVAN KOUNTER from Spring Valley, Calif., to Banning, Calif.
 DONALD G. LaDUE from Lake Placid, N.Y., to Sweet Home, Ore.
 DANIEL B. LaFAGLIA to Flagstaff, Ariz.
 MARVIN M. LUMLEY from Barstow, Calif., to Hermosa Beach, Calif.
 JAMES E. McGAREY from Brandenburg, Ky., to Albany, Ky.
 MICHAEL E. MARTZ from Syracuse, Kans., to Lafayette, Colo.
 LOUIS J. MEDARIS from Perry, Fla., to Macon (Ga.) Shurlington
 BARRY V. MOHNEY from Johnstown (Pa.) First to California (Pa.) Calvary

LESTER E. MOORE to associate, Long Beach (Calif.) First
 JOSEPH W. MORSE from Long Beach, Miss., to Cascilla, Miss.
 EDWIN L. NELSON from Pittsburgh, Pa., to Perry, Fla.
 PRESCOTT NEWHALL to North Attleboro, Mass.
 JOHN R. REILLY to Pittsburgh (Pa.) Sheraden
 J. FRED SHEPHARD from student, Nazarene Theological Seminary, Kansas City, to High Point (N.C.) First
 TIMOTHY D. SINGELL from evangelism to Milton, Fla.
 CHARLES W. SMITH from Hermosa Beach, Calif., to Orange, Calif.
 ROBERT H. SUTTON from associate, Eugene (Ore.) First, to Palm Springs, Calif.
 ROBERT F. TURNER from Swannanoa, N.C., to Craigsville, Va.
 GREGORY WISER from Laurel, Miss., to Gadsden (Ala.) First
 LARRY A. WYLIE from Palmdale, Calif., to Tucson (Ariz.) Mountain View
 WAYNE C. YOUNG to Anaheim (Calif.) West
CORRECTION: Paul Stone continues to serve as an evangelist on the Wisconsin District

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ANNOUNCEMENTS

The Dunbar, W.Va., church will observe its 50th anniversary May 23-25. Rev. Mrs. Florence Walling, now of California, will be the speaker. Other former pastors will be sharing in the services. Several charter members are planning to attend. The activities will end with a 12:30 p.m. dinner and a 3:00 p.m. service May 25. For further information, contact: Rev. Franklin W. Goff, 518 21st St., Dunbar, WV 25064.

VITAL STATISTICS

DEATHS

ROBERT MICHAEL (MIKE) CASEY, 37, died Dec. 29 in Kissimmee, Fla. Funeral services were conducted by Pastor Robert Say and Rev. Earnest Ensminger. Surviving are his wife, Diane; two daughters, Sundi and Kristi; his parents; and one brother.

CLARA CATHERINE EAKIN, 50, died Oct. 24 in Belton, Tex. Funeral services were conducted by Rev. Odell Harris. She is survived by her husband, C. D.; one son, David; two daughters, Mrs. Gloria McGregor and Mrs. Janet Collins; and four grandchildren.

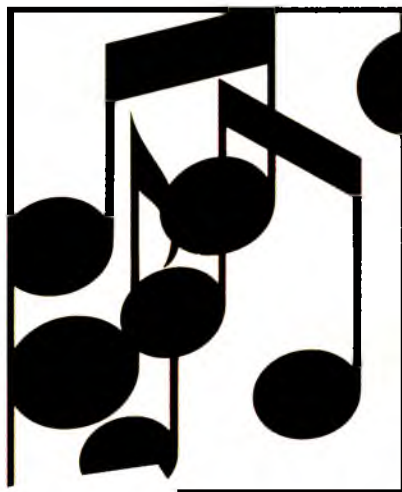
ORVAN L. ELROD, 64, died Nov. 15 in Big Spring, Tex., as a result of injuries received in a car accident. Funeral services were conducted by Rev. N. Greg Rickey. He is survived by his wife, Pauline; two sons, Sammy and John; and four grandchildren.

HERSHELL R. GOUGH, 75, died Nov. 30 in Stuart, Okla. Funeral services were conducted at the Friendship Church of the Nazarene near Ashland, Okla., by Rev. Wayne Strang and Rev. Tommy Loving. He is survived by his wife, Virgie; one daughter, Mrs. William S. Bates; and one granddaughter.

MRS. STANLEY (GLADYS) HEDGLIN, 71, died Dec. 24 in Oklahoma City, Okla. Funeral services were conducted in Grove City, Pa., by Rev. Walter B. Thompson and Rev. Ed Truant. She is survived by one daughter, Mrs. Aian (Edna) Matthews; two grandsons; one brother; and one sister.

ROBERT ANDREW McCLAIN, SR., 92, died Oct. 6 in Cookeville, Tenn. Funeral services were conducted by Rev. Eugene Campbell and Rev. Curtis Lewis, Jr., his grandsons-in-law. The committal service was conducted by his grandson, Rev. Sam Wood, in Monterey, Tenn. Survivors include 3 sons, L. R., A. P., and R. A., Jr.; 5 daughters, Mrs. Robert (Julia) Stephenson, Mrs. Ernest (Gertrude) Wood, Mrs. Len K. (Ethel) Mahler, Mrs. Clara Clemons, and Mrs.

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Don (Sarah) Sumner; 31 grandchildren; and 25 great-grandchildren.

MELVIN P. PETEFISH, 76, died Jan. 5 in Topeka, Kans. Funeral services were conducted by Rev. Frank Kish. Survivors include his wife, Jennie; one daughter, Wanda Lawson; one granddaughter; and one brother.

MRS. VIOLA BELLE RICE, 77, died Dec. 21 in Allison, Pa. Funeral services were conducted by Rev. Lawrence Angel and Rev. George Gee. Survivors include three daughters, Regina Hann, Erma Adamson, and Phyllis Rice.

MRS. C. E. (BERTHA) ROWLAND died Dec. 15 in Denver, Colo. Memorial services were conducted by Rev. W. Donald Wellman and Rev. Harold Fleshman. Funeral services and interment were held in Great Bend, Kans., with Rev. Eugene Simpson and Rev. Tom A. Burton officiating. Surviving are her husband, C. E.; two sons, Robert and Rodger; five grandchildren; and four great-grandchildren.

MABEL OLIVE (EMMONS) SLADE, 75, died Jan. 3 in Urbana, Ill. Funeral services were conducted by Rev. James R. Spruce in Champaign, Ill. Graveside services were conducted by Rev. Dennis Smith, her son-in-law. She is survived by four daughters, Virgie Galezewski, Beverly Burgess, Orlaine Eckoff, and Ann Smith; nine grandchildren; five great-grandchildren; two brothers; and one sister.

JOHANNA WINTER died Dec. 30 in Oklahoma City, Okla. Memorial services were held in Hooker, Okla., with Rev. Frank Kemendo officiating. She is survived by 1 son, Leo; 5 daughters, Mary Spencer, Selma Witzke, Martha L. Witzke, Vera Ruth Neff, and Anita Uphaus; 13 grandchildren; 4 great-grandchildren; 3 brothers; and 1 sister.

HENRY WITZKE, 85, died Jan. 23 in Bethany, Okla. Funeral services were conducted by Rev. Ponder Gilliland and Rev. Sam Stearman. He is survived by his wife, Martha; three sons, Ernest, Elmer, and Harold; five grandchildren; three great-grandchildren; six brothers; and one sister.

BIRTHS

to DON AND CHERYL COX, Chile, a boy, Phillip Aaron, Feb. 3

to JAMES AND KIMBERLY (SEEMANN) DAVIDSON, East Canton, Ohio, a girl, Jaymi Sue, Dec. 4

to RANDY AND BRENDA (CREMEENS) FARMER, Cody, Wyo., a girl, Colleen Dynel, Feb. 4

to ALFRED AND HELEN HENDRY, West Covina, Calif., a boy, Russell Eugene, Jan. 16

to PAUL AND LISA (BENNETT) INGLE, Dallas, Tex., a boy, Geoffrey Ryan, Aug. 22

to LARRY AND SHARON (GUNSTREAM) MEDDLES, Phoenix, Ariz., a girl, Brooke Renee, Jan. 18

to LARAINE (TAYLOR) MYERS and the late REV. ROBERT MYERS, Lindsay, Okla., a girl, Marjorie Evelyn, Dec. 8

"Showers of Blessing"

PROGRAM SCHEDULE

March 23

"Aaron—The Mouth That Failed"

by W. E. McCumber

March 30

"Your King Is Coming!"

by W. E. McCumber

NEWS OF RELIGION

SCRIPTURE TRANSLATIONS REACH NEW PEAK. At least one book of the Bible had been published by the end of 1979 in 1,685 of the world's languages and distinct dialects, according to the American Bible Society.

This represents an increase of 26 languages over the 1978 count of 1,659 in which a first publication of Scriptures has appeared. Among these are 6 languages spoken in Papua New Guinea; 4 in Nigeria; 3 in Mexico; 3 in Ethiopia; and 2 each in the USSR, Avar, and Moldavia.

First publications of the entire Bible were published in five languages: Bari in Sudan, Gouro on Ivory Coast, Isindebele in Rhodesia, Lango in Uganda, and Pazande in Zaire. All of these Bibles were published under the auspices of the United Bible Societies.

There were 25 languages in which complete New Testaments were reported published for the first time. New Testaments were the first Scriptures ever published in the languages of Bokyi of Nigeria and Moldavian of Moldavia. □

RUSSIAN CHRISTIANS ASK FOR MORE BIBLES. In an appeal "to Christians all over the world," Christian dissidents in Russia have urgently requested more Bibles and Christian literature. This open letter issued by the Christian Committee for the Defense of Believers' Rights was recently published by the Society for Human Rights in Frankfurt, Germany.

The letter says that the "spiritual hunger" in the Soviet Union has "assumed immense proportions." After decades of atheism and anti-religious campaigns, the country had "turned towards God and towards the Gospel through reconsideration of our thousand-year-old religious tradition." The actual number of Bibles needed "far exceeded the number of Bibles printed or imported by permission of the Soviet government." Every tourist visiting the Soviet Union should therefore bring with him a Bible and a prayer book, suggested the letter. One of the 10 signatories of the document is Pastor Gleb Yakunin who has since been arrested. □

TV MINISTRIES. Religious broadcasting generates more than a half billion dollars in annual contributions, according to the *Wall Street Journal*.

Yearly income for some of the largest TV programs: Oral Roberts: \$60 million; Pat Robertson (700 Club): \$58 million; Jim Bakker (PTL Club): \$25 million; Jerry Falwell: \$50 million.

Falwell is the nation's largest user of the "800" toll-free telephone service, receiving 15,000 calls a week. □

WORLD LUTHERANISM TOTAL REMAINS NEAR 70 MILLION. Membership in Lutheran churches around the world continues to stay near the 70 million mark, according to a survey just completed in Geneva by the Lutheran World Federation's Information Bureau.

The statistics, based on data supplied by the churches, show that there are 69,560,244 baptized members in Lutheran congregations. The total reflects a global trend in gradual membership slippage among many major Christian groupings. The figure reported for world Lutheranism last year was about 70.5 million members. □

to DON AND DEBBIE (BALLMER) NEAL, Colorado Springs, Colo., a boy, Troy Michael, Dec. 3

to PHIL AND DARLENE (JOHNSON) PAPE, Calumet Park, Ill., a boy, Robert Lauren, Jan. 21
to JAMES M. AND TWILA (LYNN) ROSE, Columbiana, Ohio, a boy, James Brian, Nov. 23

to JIM AND ELAINE (BYRD) SANER, Shawnee, Kans., a boy, James Russell II, Jan. 17
to STEVE AND VICKIE (KEETON) STEARMAN, Oklahoma City, Okla., a girl, Sharilyn Suzanne, Oct. 28

to REV. DON AND KATHY (ERWIN) WALTER, Weirton, W. Va., a girl, Alyssa Dawn, Jan. 2

to REV. LARRY AND LYNNE (JAMES) WILLIAMS, Longview, Tex., a girl, Julie Melissa, Feb. 2

ADOPTED

by DANIEL E. AND VALENTINE H. (SYKES) COX, SR., Elgin, Ill., a boy, Daniel Eugene, Jr., born Sept. 15, adopted Sept. 25

MARRIAGES

RHONDA K. COBURN and BRAD CARPENTER at Fayetteville, N.C., Nov. 24

THERESA LEE CHAMBERS and LARRY DUANE CARLSON at Temple City, Calif., Dec. 29

PAULA RUTH STROUD and PHILIP HALEY TROUTMAN at Grand Saline, Tex., Dec. 29

ANNIVERSARIES

MR. AND MRS. ROY L. GIFFORD of the Buena Park, Calif., church celebrated their 65th wedding anniversary, February 3, at their home in Anaheim. Since a celebration was impossible, their children, Rev. and Mrs. W. D. (Ila) Phillips, pastor of the Sebring, Ohio, church, and Mr. and Mrs. H. E. (Geraldine) Lintz of Anaheim, Calif., invited friends to share in a "Remembering Coffee Time" with their thoughts, thanking God for His special blessings.

The Giffords, both octogenarians, are the oldest couple in their local church and are still able to attend the Sunday services regularly. They have four grandchildren and one great-granddaughter.

REV. AND MRS. E. B. HARTLEY observed their 50th wedding anniversary on December 30, 1979 with a brief meeting of worship and reception at the Nampa, Ida., College Church. Pastor Clarence Kinzler officiated at the service where the couple reaffirmed their vows and gathered with their family at the altar for prayer. The reception for over 300 friends and relatives was hosted by their three daughters and their families: Mrs. Melza Brown, Nampa, Ida.; Mr. and Mrs. Neil McKay, Spokane, Wash.; and Mr. and Mrs. George Mowry, Boise, Ida.

During their 45 years of ministry, the Hart-

leys pastored churches at Berne, Alexandria, Muncie, and Elkhart, Ind.; Moscow, Buhl, and Boise, Ida.; and Bakersfield, Calif. Rev. Hartley was also associate pastor of Santa Ana, Calif., First Church and College Church, Nampa, Ida., before he retired. Mrs. Hartley was children's coordinator at College Church from 1971 to 1974 and continues to speak at retreats and seminars.

CAPTAIN AND MRS. DALE R. SIMONSON (U.S.C.G.) of Vista, Calif., celebrated their 50th wedding anniversary on Christmas Day, 1979. Their niece and family (the Glen Cliftons) hosted a reception and program in their honor at the San Jose, Calif., Cambrian Park Church, December 29. A reception was also given by the Vista church on January 12, 1980. Mrs. Simonson joined the church in 1908, as a charter member in Plainville, Kans. The Simonsons spent many years in Washington, D.C., First Church while on active duty there.

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

Please comment on John 21:18, especially on the word "not."

Verse 19 is the best commentary on verse 18. Jesus has told Peter that in his old age he would be taken where he did *not* wish to go—namely, to the place of his death. □

I talked to a gentleman the other day who asked me if the church had changed its position on the doctrine of the Holy Spirit. He said he had always been taught that an individual did not receive the Holy Spirit until he was sanctified. He quoted John 14:17. I contended that the Holy Spirit comes at conversion, but not in His fullest power until entire sanctification. We have the Spirit but He does not have all of us until we yield our all unto Him and let Him cleanse our hearts from inbred sin. I came home and searched the work of holiness writers and will have to confess if I read correctly there is a difference of opinion among holiness writers as to when one receives the Holy Spirit. One school bases their belief on John 14:17 and Acts 19:2 especially. The other school bases their belief specifically on Romans 8:9 and 8:16.

Would you comment on this?

I agree with your position and I have found it to be the teaching of every recognized and reputable holiness writer in Wesleyan ranks. We have the Spirit of Christ from the time we are converted. But every converted Christian needs to be Spirit-filled and Spirit-empowered to a degree not possible until the heart has been cleansed from all sin in the experience of entire sanctification. □

Should Christians who were baptized in "the name of the Father, and of the Son, and of the Holy Ghost" be rebaptized "in the name of Jesus" only?

A group in our area maintains that Matthew 28:19 was changed by the Catholic church just before the dark ages, and that the apostles did not use the formula therein for baptism.

Whether Matthew 28:19 or Acts 2:38 records a formula to be used when baptizing, or simply designates the authority for baptizing, whatever formula is used, will be argued until we all get to heaven.

It is argued, also, that the phrase used in Acts, "in the name of Jesus Christ," simply serves as a way of saying "Christian baptism," in distinction from Jewish or pagan baptisms. This, too, will be disputed until eternity.

Baptisms recorded in Acts took place before Matthew 28:19 was written. Since Matthew 28:19 has been written—and by divine inspiration—there is no reason whatever not to use the words "in the name of the Father, and of the Son, and of the Holy Spirit" in the ritual of water baptism.

If we are looking for a precise, unequivocal formula, it can't be found in Acts. The four references there contain three variations: "in the name of Jesus Christ" (2:38), "in the name of the Lord Jesus" (8:16; 19:5), and "in the name of the Lord" (10:48).

The text of Matthew 28:19 has not been changed or corrupted as charged.

There is no reason for anyone to be rebaptized who was baptized "in the name of the Father, and of the Son, and of the Holy Spirit." □



CHRISTIAN HOLINESS SONGS FOR PENTECOST SUNDAY—May 25



DOVE DESCENDING

This musical service for SATB choir by Bryan Jeffrey and Tom Fettke reviews Christ's life and anticipates the blessing of Pentecost. Includes narration, optional congregational participations, and an appropriate place for a message. Performance time approximately 20 minutes.

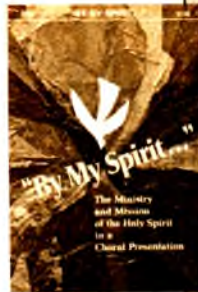
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Tulsa, Okla.: Southwest Church had a revival with *Evangelist David Stegall*. The attendance was about equal to the Sunday school attendance night after night. Twenty-six people found God able to meet the needs of their hearts at the altar during the revival. Six were received into the membership of the church the following Sunday and three were baptized. □

—E. H. Sanders, pastor

Lansing, Mich.: First Church had a good revival recently with *Rev. Dennis Wyrick*, evangelist. First Church has been experiencing renewal and spiritual growth in recent months. There were new converts during the revival and a genuine move of God's Spirit among the congregation. □

—C. Neil Strait, pastor

Jerome, Ida.: The church had a revival with *Rev. Clyde Dilley*. Four times during the week the altar and front seats were filled. God met with people, souls were saved, Christians received light on holiness and new strength. □

—Floyd H. Young, pastor

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THE CHURCH SCENE



The Waxahachie, Tex., First Church dedicated its new church building on November 4, 1979, with Dr. W. M. Lynch, superintendent of the Dallas District, as the dedicatory speaker. Rev. Jim Hudson, pastor, Fort Worth; Rev. Herman Crews, evangelist; Rev. Homer Shearer, superintendent of construction; the Gospel Singing Westernaires, Dallas; and Pastor Tom Eaton participated in the dedication service with 225 in attendance.

The building has 5,100 sq. ft. with the sanctuary seating 200. The annex houses Sunday school classrooms, the church office, pastor's study, as well as a large fellowship hall and kitchen. □

RETIRED MINISTER INVESTS IN A NEW CHURCH

Rev. and Mrs. Joseph Selz have invested their life's savings in the purchase of a church building in Clarkston, Wash.

Rev. Selz, 82, is retired. He and Mrs. Selz have a mobile home and feel God has called them to plant a Church of the Nazarene in Clarkston. From the sale of two houses they realized \$90,000 which enabled them to purchase the Seventh Day Adventist church in Clarkston.

They also are financing two opening revival campaigns. Both of them are visiting door to door, and the prospects for the organization of a new church are bright.



The Tipp City, Ohio, church dedicated its new Worship Center on Sunday afternoon, January 20. Rev. R. Wayne Stallings, former pastor and currently an administrative assistant to the president at Mount Vernon Nazarene College, was the special speaker. Greetings were by Mayor David Cook, District Superintendent James Blankenship, and four former pastors. A capacity crowd of 350 attended the ceremonies for the new sanctuary. The total value of the Worship and Learning Center complex, which includes 10 acres, is approximately \$800,000. Alan R. Dicer is the pastor.

Their plan is to see a fully organized church and someday present the congregation and building to the Northwest District, free of debt.

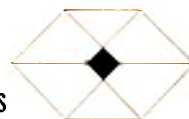
Who said there were no more pioneers! □

—NCN



The new sanctuary of Galesburg, Ill., First Church was dedicated November 25, 1979, by Dr. Charles H. Strickland, general superintendent, assisted by District Superintendent Floyd Pounds. This was the third major building program since 1958. Zion Church Builders & Designers were engaged for the project. Much donated labor enabled the building, which seats over 650 people, to be built at a cost of \$275,000 and valued at \$500,000. On June 8, 1980, the church will be observing its 60th anniversary. Rev. J. E. Hazelwood has served as pastor of the church since 1975.

PERSPECTIVE FOR CHURCH BOARDS



Is everything you pay your pastor a part of his salary? Probably not. Many items considered by some churches to be a part of the pastor's salary (or at least fringe benefits) are actually business expenses. At least, that's the way the IRS looks at it.

What is considered a "business expense"? The expense of operating a car for church business (the IRS permits up to 18^{1/2}c per mile for the first 15,000 miles), ministerial books and periodicals, convention expenses, and continuing education expenses are just examples. If your minister's home is used for frequent church meetings, entertainment expenses should be considered.

How about putting the pastor's business expenses somewhere in the church budget other than with his salary? That may help us realize that *reimbursement for church-related expenses is not income to the pastor*, but it is an expense of the local church just like the church utility bill. □

—Department of Pensions



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MAYBE we ought to go ahead and take her to the hospital now," my mother said on Thursday to my husband, Mike, as they drank their coffee and timed my contractions. A friend came to take our daughter for the day. After a short stop at the post office, we drove the 10 miles into Paris, Tex., from Blossom, where Mike is pastor of the Nazarene Church.

VISION OF HELL

by **KAY MARTIN**
Blossom, Texas

Twenty minutes later, a beautiful baby boy, Christopher Michael, arrived. I couldn't help saying, "Praise the Lord!" In a few minutes I would be wheeled out to recover. In those few minutes something happened to me that I shall never forget, nor do I want to.

The anesthesiologist decided to give me gas for my stitches instead of a "local." Before I had time to object, the gas was turned on full blast and I found that I couldn't speak or move. I could hear the anesthesiologist repeating, "Kay . . . Kay . . . Kay . . .," while my ears were ringing and the sound of his voice was fading. I remember thinking of the story I had read of a young woman who was paralyzed. No one knew she could feel and understand. Only God kept her sane and helped her finally recover. I remember vaguely thinking that all I could do was trust God with the overwhelming helplessness I felt as the ringing in my ears became intolerable.

I saw two "players" playing a game. I didn't understand the rules, but the players would use subtle tricks to win possession of their "men." Each "man" in turn was strapped and locked into a contraption which slowly rotated like the second hand on a clock. This was like the spinner in most games and the numbers around the dial were from 1 to 12, also similar to the face of a clock. The cage slowly moved around, passing each number until it reached the 12 at the top. At that instant, the cage would be blown apart and the "man" would belong to one of the two individuals playing the game. The players had 60 seconds to try to win possession.

The winner would laugh as the last few seconds ticked off, the cage exploded, and he claimed his "man." Suddenly, I realized I was the "man" in the cage. I heard God saying, "She's mine," as I rotated past the eight. I was happy, knowing I was going to be His "man." Then, with only a few seconds to go, I heard the devil laughing and saying, "No, she's mine." God was silent.

I cannot explain the total terror I felt. I was going to hell when I reached the 12, and there was nothing

I could do to stop the cage. I screamed, "NO-o-o-o-o-o-o-o . . . NO-o-o-o-o-o-o-o . . .," and tried frantically with all my strength to get out of the cage. I struggled with every ounce of energy in me, but I couldn't get loose. It was hopeless. I must have compromised somewhere, and it was too late. I could never turn back the hands on the clock. With frenzied terror, I realized I was lost forever and it was TOO LATE! The

cage reached the 12 and I became aware of several people around me in the cage. In that split second, I realized that I was taking them with me, too. When the cage blew up, they would go also. Trying to warn them of their lot, I said, "No! No! We're all in hell!" They only looked at me with concerned faces and one said, "Don't you remember, Mrs. Martin? You just had a baby boy."

"Oh, my goodness," I replied, "I must have had a nightmare!" One of my legs had come out of the table straps and my arms were bruised. Relief flooded through me. I had another chance. This time I wouldn't blow it. I believe, like Joseph, that Satan may have meant it for evil, but God meant it for good. I kept wondering, though, if there could have been some other reason for my experience.

Sunday morning a nurse walked into my room. "Do you remember me?" she asked. "Yes," I replied, "you were there Thursday when I had my baby." She told me she had gone off-duty shortly after that and was hoping I'd still be there Sunday when she returned. She wanted to talk to me and knew I would understand, being a preacher's wife. She asked if I remembered what happened that day and I told her I certainly did. She said, "I have never heard screams like that in all my life. I've been working a long time in labor and delivery and the screams I've heard didn't have that ring of terror in them. It took all of us to hold you down and keep you from hurting yourself." She went on to say that she used to go to church and was a pretty good Christian once. She had even asked God to give her a vision of heaven. It seemed His answer to her was that what she really needed was a vision of hell. She said when I told them we were all in hell, she just started praying. She felt that God had given her the vision of hell that she needed, and from now on she was going to live the way she knew God wanted her to. My baby was nearly a week late. Now I knew why. Sometimes God uses us in ways we never would have dreamed possible.

Since then, I've thought about the millions who are dying without Jesus. Now I know the terror they feel, and the lostness and emptiness, when they realize they are on the way to hell and it's too late for them. God gave me a new burden which had been lacking before. I hope I always remember my vision of hell, so I can be a better witness, so others will see an eternal life in heaven. □

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

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents, I have appointed Rev. John N. White (now pastor of Brisbane Coorparoo Church) as superintendent of the Australia Northern Pacific District. This appointment is effective February 23, 1980.

—Orville W. Jenkins
General Superintendent

WHITE APPOINTED IN AUSTRALIA

Dr. Orville W. Jenkins, general superintendent, with the unanimous endorsement of the Board of General Superintendents, has appointed Rev. John N. White as superintendent of the Australia Northern Pacific District, effective February 23, 1980. He has accepted the appointment.

Rev. White has been pastor of the Brisbane Coorparoo Church. He is married and has two daughters.

He succeeds Dr. A. A. E. Berg who died November 17, 1979, after more than 30 years as leader of the Church of the Nazarene in Australia. □

—NCN

GENERAL ASSEMBLY HOUSING FILLS

Of the 10,000 rooms available in Kansas City for the Twentieth General Assembly, June 19-27, more than half already have been reserved. All the downtown hotels, with the exception of Crown Center, are full.

The Housing Bureau of Kansas City, through whom reservations are to be made, have requested that cancellation of room reservations should be sent to them so that the room may be assigned to someone else. Any changes in dates of arrival should be made directly to the hotel.

Dr. B. Edgar Johnson, pleased with the response thus far, says that everything possible will be done to accommodate every one who comes, but emphasizes that all reservations should go through the Housing Bureau.

Dr. Johnson is convinced that it is possible that as many as 50,000 people will attend the Communion service June 22. □

—NCN

MID-AMERICA NAZARENE COLLEGE MEETS MABEE CHALLENGE

Desperately needing a Career Building, Mid-America Nazarene College applied for and received a grant from the Mabee Foundation for \$250,000,

on the condition that the college raise \$550,000 by March 1, 1980.

An appeal was extended to the zone and the response was commendable. By February 1, however, there was still \$75,000 in cash needed. The students rallied in an all-out effort to raise this final amount and by the deadline date the campaign was over the top. What was described by leaders at the beginning of February as a "modern miracle" if it happened, DID happen by the end of the month! Students appealed to the 528 churches on the zone for a "POUR IT ON" offering, which more than supplied the needed amount. □

—NCN

NAZARENE CHRISTIAN SCHOOLS CONVENTION PLANNED

The Association of Nazarene Christian Schools is sponsoring an Administrator/Teacher convention June 16-17, 1980, just prior to the General Christian Life Convention in Kansas City. The convention will be held in the Olathe, Kans., College Church.

The first Nazarene Christian Schools Convention in April, 1978, attracted more than 400 people. It is expected that enrollment at the June convention may reach 600, since interest in conducting Christian schools in Nazarene churches has increased since then.

Norma Gabler, a recognized authority in the field of textbook content, is slated as the special speaker. She has spoken to audiences from coast to coast, has appeared before various governmental bodies; and has been on numerous television and radio programs.

She and her husband, Mel, are dedicated Christians, working as volunteers toward the goal of providing the best possible school textbooks for children.

Ron Miller of St. Louis, president of the association, says that he knows of 83 schools and day-care centers sponsored by Nazarene churches; he understands that many more are planning to start in 1980. □

—NCN

ANOTHER NAZARENE TELEVISION FIRST

Nazarene Communications is completing arrangements to deliver the General Assembly Communion Service live by satellite through local cable outlets. It will come through the courtesy of Nazarene Communications and 20/20 VISION.

The plan is to buy time on RCA SATCOM I for extensive United States coverage since the availability of similar integrated services outside the United States has not been found. The service will be available 11:30 a.m. to 1:30 p.m. EDT to those churches located in the wired sections of cities and towns where the cable systems proposed for use are located. Final commitments cannot be made until April 25, so until then everything is tentative.

The participating local churches will be responsible only for the cost of a local cable hook-up, usually about \$25.00-\$40.00. Nazarene Communications is contacting potential churches and will assist them in their local contact for reception. □

—NCN

NAZARENE LEADERS CONSIDER CHALLENGE OF THE DECADE

General and district superintendents, executive directors, and college presidents, met at the Sheraton Royal hotel in Kansas City, February 20-22 for the annual Leadership Conference.

The papers and addresses developed around the challenge to church growth in the 1980s. District superintendents Carl Clendenen of Oregon Pacific and Gene Fuller of West Texas discussed district home mission programs.

Evangelist Stephen Manley; and pastors Don Wellman of Denver, Paul Moore of Manhattan, and William Boggs of Los Angeles, described what is being done, and projected what needs to be done in the cities.

The messages of General Superintendents William M. Greathouse, V. H. Lewis, George Coulter, and Charles H. Strickland all challenged the leaders to be more deeply committed to the task of the church to spread scriptural holiness in the new decade. □

—NCN



Dr. William M. Greathouse speaking

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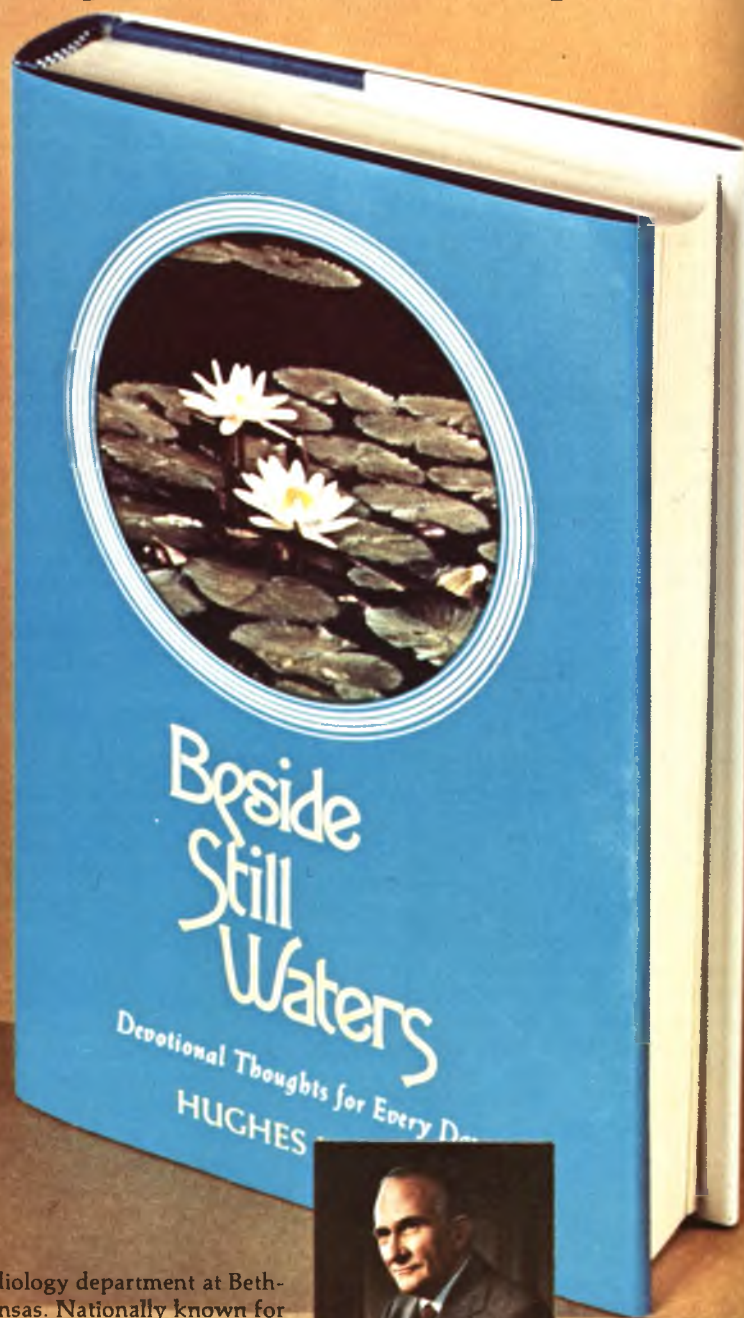
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