

Herald of Holiness

CHURCH OF THE NAZARENE

AUGUST 5, 1970

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Without Shedding of Blood

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WITNESSING MEANS SHARING

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"Holiness becometh thine house, O Lord, for ever."

—Psalms 93:5





General Superintendent Coultter

Spectators Are Our Greatest Problem

ON THE night of May 11, 1970, a tornado ripped through Lubbock, Tex.

The following day our car radio gave us the tragic details of the loss of life, the property damage, and the suffering which the twister left in its wake.

Through the day the mayor of the city, the governor of the state, and other officials involved in the cleanup operations and in the housing and feeding of the victims of the tragedy pled with the public to stay away from the ravaged areas of the city.

Over and over, the message came through, "Spectators are our greatest problem."

That same message needs to get through to some people in the church.

Spectators get in the way. They hinder rescue operations. They stand, and look, and while they may regret the sufferings of others, they do not lend a hand to help.

Spectators in the church hinder the work of saving the lost. They don't teach

classes, or pay tithes, or attend prayer meetings, or carry burdens, or pray with seekers. They slow down the real work of the church. They're in the way. They may be interested in what's going on, but they're merely curious, not concerned. They're idle; they're not involved; they're actually hindering.

The fires of hell are raging in homes and hearts all about us. The whirlwind of sin is wasting the lives of boys and girls. The work of God through the Church drags slowly because of a lack of men and money to speed it on its mission of mercy. In spite of all we know of Christ's purpose for the Church "to seek and to save that which was lost," too few are engaged in soul winning. Too many are spectators. They're interested but idle.

These are days of crisis. Souls are in danger. The Church is engaged in the greatest rescue operation the world has ever seen. God knows we need workers, not spectators! □

Without Shedding of Blood

WHILE preparing for pre-Easter services in our Portuguese churches in the Lourenzo Marques area, I saturated my heart and mind again with the events leading to and from the Cross, as delineated in Holy Writ, and expounded by Christ-touched, discerning men. But the more I read, the more I became overwhelmed by the imponderables of redemption.

Why was it necessary for my Lord to be cast in the role of an impostor, a failure, a revolutionist, a transgressor that He might bring salvation to my unworthy self? I believe that I could recite the stock answers; but my mind reels at the contemplation of such self-identification.

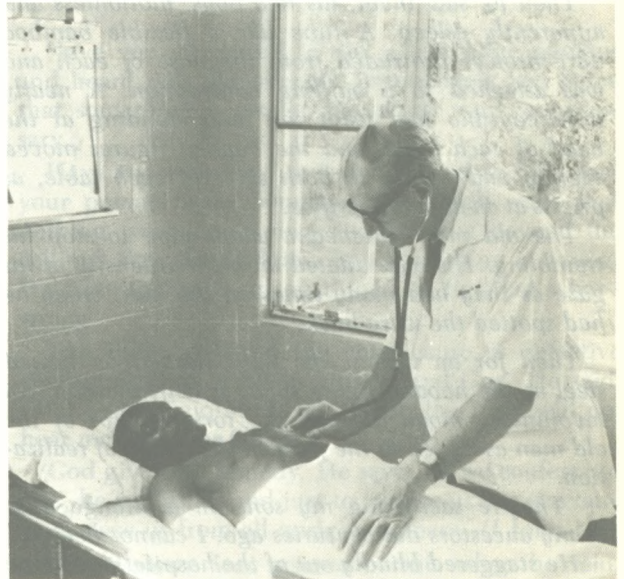
In my need to respond, I penned a parable which may or may not be relevant:
"Parable"

And a certain missionary-surgeon travelled from his well-equipped, though rural, mission hospital into the land of the bushman. And he fought the heat demons for days across the forbidding wastes of the Kalahari Desert, until, parched and thirsty, he finally came to the area where the fast dwindling tribe eked out their stone-age existence.

He abandoned his car, and with the aid of skillful guides, he doggedly struggled by foot and by canoe through the desert and swampland to the tiny village of grass, miniature bows and arrows, and yellow-skinned, diminutive-statured remnants of an ancient race. And verily he sat often near their tiny cooking fires, and doled out medicines for their malaria, and typhoid, and other parasitic diseases.

And soon their fear of him melted and their wariness gave place to open confidence. Then one day two lads, identical twins, the sons of the chief, stood before him. One had the rugged physical stature of a young warrior and hunter, erect, confident. The other, sallow-skinned, showed the puffy, soft, water-laden tissues of kidney failure. The surgeon carefully but deftly palpated with his fingers the greatly enlarged and diseased kidneys.

Then the missionary stared gravely into the embers of the cooking fire, and mentally weighed the dangers of kidney transplant against the bid for life and health for the stricken lad—as well as access to the hearts of these people whom he hoped to win.



With only momentary hesitation he turned to the father and said, "O venerable chief, I believe that I can save your son who is now stricken by this fatal disease; but to do so, I must have both of your sons, that I may, through the one, impart life and health to the other."

The old man bowed his head that the stranger might not see his fear. Simply he spoke, "It is thus willed; but I would ask one boon: that I be allowed to accompany thee and my sons wherever thou shalt go for thy miracle."

"It shall be so."

The return journey was even more fatiguing than the first because of the added burden of the lad too weak to walk alone.

Preparation for surgery was completed, and the

procession of trolleys started for the operating theatre with the old bushman following hesitantly a little way back. As they disappeared inside the aseptic doors, he sat disconsolately down on the floor to await their return. And by and by an orderly noticed the dejected old man, and politely asked, "Old father, why sit you here looking as if the sun had disappeared never to rise again?"

"My two sons are in there," came the tremulous reply as he pointed with a shaking finger.

"If you would like to watch, I can show you a secret place." And without further delay he led the old man to an adjoining linen closet with a high connecting window. The old man climbed onto a table—and gasped as his eyes swept the strange and frightening interior of the operating theatre.

Hooded figures busied themselves at tables which were lined with lethal-looking steel instruments. Others stood silently in long, white robes, only their eyes showing. Their hands were covered with a strange, tight covering thinner than ostrich skin. A very bright light burned into the center of a table, much as a shaft of sunlight on a stone altar.

Then he saw them, his two boys, motionless and apparently asleep. A tube like a flexible bamboo dart-thrower protruded from the nose of each and was attached to a baffling contraption. A nearly imperceptible nod from the man standing at the head of each table, and the hooded figures moved silently and swiftly to both sides of each table, as priests at an altar of sacrifice.

The old man clutched a water pipe to stop his trembling. His eyes dilated with the intensity of his gaze as they had many times on the hunt when he had spotted the wary buck.

Then for an instant the light flashed on poised steel as the hooded figure made a swift incision. An involuntary moan escaped the tortured lips of the old man as he fell to the floor in the agony of realization:

"They're sacrificing my sons on a strange altar as my ancestors did centuries ago. I cannot bear it."

He staggered blindly out of the hospital, his frame racked with dry sobs of utter despair, past the mission gates onto the veld. A thorn thicket, used by the wild pig for shelter, furnished refuge for his tortured soul.

At the end of three days his grief was spent. He drank from a water hole, straightened his back, and with resolve retraced his steps to the hospital. There he stood silent as a shadow beside a tree until his former friend, the missionary-surgeon, stepped out.

With dignity he confronted the missionary, ignoring the warm smile of recognition. "I have come to beg the bodies of my sons, that I might give them the traditional burial of our forefathers," the old bushman intoned in a voice bereft of emotion.

"I do not understand, old man," the puzzled doctor rejoined.

"I saw them sacrificed on your altar," the old man hissed, and led the surgeon to his linen closet

observatory. The soul agony of the primitive old bushman stood revealed as if beneath the spotlights in the adjoining theatre.

With a rush of understanding compassion the eyes of the missionary filled with tears. Of course, the old man couldn't have understood. He was worlds removed from the technical and sterile sphere of modern surgical achievement. There was nothing in his heritage, his training, or his environment to bridge the gap between the two universes.

Taking the old bushman by the arm, he said simply, "You may have your wish!"—and led him down a corridor into a double room of aseptic cleanliness. Side by side in the two beds were his sons.

"Greetings, Father," came tumbling the joyous greeting simultaneously.

Wild terror replaced his grief, and the old man dropped to his knees and clutched the foot of the bed. Uncontrollable trembling shook his bony frame. "You are ghosts come to haunt me," he wailed.

Childish laughter met his terror. "No, Baba, we are not ghosts. We are getting well; we shall go home with you soon!"

Incredulity slowly replaced the terror, and he hazarded a look, then sprang between the beds and gripped a hand of each son.

"I don't understand. I saw only the knife wound, only the blood, only the pain. I knew that the knife could kill, but I did not know that it could heal. I still do not understand, but I accept gratefully the result."

And the word was made flesh and dwelt among us.

Yet it pleased the Lord to bruise him. He shall see of the travail of his soul, and shall be satisfied.

And without shedding of blood is no remission. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

The Incarnation, the Cross, there is nothing in my heritage, my training, or my environment which can bridge the gap between the wisdom and love of an infinite God and my own meager, finite understanding. How can I fathom the mystery that the Roman instrument of torture and death could also become the avenue of redemption for all of mankind? I only know that I must look beyond the knife wound, the nail prints, the blood, and the agony to that Easter morning, and gratefully accept the result of it all. □



■ By Olive W. Mumert
Youngstown, Alberta, Canada



DID you ever stop to think what it would be like to be without a telephone? Most of us are so used to having this means of contacting others that we rarely stop to think about it.

But there are people even today who don't have a phone. They live—usually—in isolated areas where the lines have never been installed. Some of these people contact others by means of shortwave radio. But there are many who haven't even this means of making contact.

In time of trouble, storm, or distress, they have no means of communicating their needs to others. In time of rejoicing, they have no way of sharing their joy. They lack contact with others, fellowship.

Human contact, fellowship, and communication are important to the well-being of men. Communication between man and God is even more essential to man's well-being.

And there is only one way to establish contact with God, only one way to reach into His throne room. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

It is vital to establish the lines of communication between yourself and God. And it is just as important to keep these lines of communication in order.

Have you ever tried to dial a telephone number and heard only the silence? Immediately you know that something is wrong and repair work is necessary.

Have you ever tried to talk with God and felt that your prayers were bouncing off a high wall? that nothing you were saying was reaching beyond the ceiling? You should know that something is wrong. It's time to check up on things, to find out what's wrong.

The Psalmist found the chief cause of defective communication between himself and God. He said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

God gives the remedy. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The Psalmist was assured of this when he said, "Evening, morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalms 55:17); "Verily God hath heard me; he hath attended to the voice of my prayer" (Psalms 66:19).

Do your part to keep the lines of communication up, and use those lines daily to keep in touch with God. □



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INFILTRATION

THE Gibeonites who deceived Joshua are a classic example of infiltration in the Bible. Appearing worn and hungry, appealing to man's pity and mercy, they urged a treaty upon the children of Israel which was signed without consulting the Lord. The Israelites were duped and had to reckon with these sly people as best they could. So the Gibeonites became hewers of wood and drawers of water in the camp of the people of God, constant reminders of a time they forgot to pray and seek God's counsel. What bitter gall of humiliation for the chosen ones!

So with the citadel of our hearts, sly Gibeonites slip in and out, disguised but no less deadly. One of the worst of these intruders is a wrong attitude—toward God or your fellowmen. As the years go by, unless you come to grips with a wrong attitude, it will continue to hew wood and draw water right under your nose, yes, even in the household of God!

A particularly pitiful Gibeonite is laziness. It hides under the guise of "I'm just too busy. I don't have time to pray, to study my Bible, to do something for God." And God's purposes are shoved into second or even third place. Gibeonites!

Their name is legion. Self-defense. Self-pity. Rationalization. Supposed ill health. Compromise.

One Gibeonite passing through small gaps into our lives is uncontrolled emotions. Under the guise of rationalization, he pierces the soul full of holes by unguarded thinking and careless reading and the insidious phrase, "Well, I need to know what's going on!" Do you, now?

Socrates said, "The unexamined life is not worth living." Do you have any Gibeonites around? Deal with them in the name of Jesus and banish them mercifully.

Earl G. Lee
Pasadena, Calif.

Can I Truly Enjoy



It was Dr. A. B. Simpson who observed late in life that he had spent the first 20 years of his life trying to be somebody, 20 more years discovering he was a nobody, and then enjoying the next 20 years proving that God can use a nobody.

That may be a long time getting around to the point, but many of us haven't learned it yet.

The role of obscurity is not particularly challenging to a man trapped by the self-appreciation syndrome—recognize me, boost me, promote me, thank me.

He may secretly wish he were not so "pushy" about his own success, but this thing called carnality (self-centeredness) is not a good loser. Its motto reverses a common maxim to read, "It's not how you played the game, but whether you won or lost."

Apple polishing, string pulling, politicking, and other egocentric maneuvers are not, regrettably, the exclusive implements of worldly men. The Christian community has its manipulators as well.

Pleasing men rather than God seems to me more immediately rewarding to the ego, and comes much more naturally.

Well, what can we do about it—being a nobody, I mean?

First of all, we must not work at it. No one can be "obscure" on purpose. We cannot plan to be a nobody. This

may indeed be as carnal a self-manuever as trying to be somebody.

No, the first step is to gaze at Jesus long enough to discover a startling realism: we are *nobody already!* "If a man think himself to be something, when he is nothing, he deceiveth himself" (Galatians 6:3).

I'm in good company when I confess with Paul that it is "by the grace of God I am what I am."

That is the liberating secret. If I am useful in Kingdom building, it is His grace that has brought me this far. If I have any measure of spiritual success, my part was but obedience and cooperation; His part was vivifying it, setting it on fire, making it work, putting eternal qualities to it. I am nothing! I have no power to make alive, to anoint, to immortalize. This is His work alone!

What kind of ingrate would I be, then, to rear a carnal head up through my successes and accept the applause of men? How deceived would I be!

It is *His* kingdom. These are *His* victories. These are *His* roads I walk upon. And when He takes my hand and bids me share in the triumphs of His work, I appreciate His thoughtful reminder, "Without me ye can do nothing."

What a discovery—that my "life is hid with Christ in God." I'm enjoying this obscurity! □

"And you're going to do this at school?"

IT happened in a small group meeting. One woman, a teacher raised in the church, suddenly smiled. "I can see it now!" she exclaimed. "The light just went on. It's marvelous."

In response to Pastor Earl Lee's 30-day "great experiment," climaxing on Easter Sunday, a few members of our Sunday school class had been meeting each week for an hour's digging into the Word—and sharing.

The "and sharing" is important. We got down to basics, the nitty-gritty. We avoided (or clearly defined) familiar (and often fuzzy) fundamentalist clichés, and as we did so, some of that familiar terminology became clear to us for the first time in our Christian lives.

We dared to take good, long, healthy looks at the Word. And even more important, we dared to take good, long, healthy looks at ourselves in the light of that Word.

Time and again the "light went on." As we shared fears and deep concerns (yes, and worries) with each other, pausing often to pray as specific needs were voiced, the Holy Spirit swept over us, refreshingly.

Sometimes honesty brought pain, then blessing as we allowed the Word to dig around into our innermost be-

ings. Masks began to come off. We began to know one another. A warmth of love and previously unvoiced concern for each other became evident.

Recently I became part of a different group. When a high school teacher friend of mine underwent emergency surgery, I stopped by the hospital late at night to visit him. He was still in surgery.

As I turned to leave, I sensed that the forlorn-looking woman in the waiting room was his wife, whom I had not met. I stopped and called her by name. A startled expression of near panic came to her eyes.

"Doctor . . . ?" she began.

I shook my head. "No, just one of Fred's friends. Just came by to see how he's doing."

"I don't know yet . . ."

We visited briefly, then I left. Around midnight I returned. This time she greeted me with a smile. "He's in the recovery room. The doctor says he's doing fine. Thanks for coming."

As a result of my visits Fred asked me to come to breakfast and "tell me why you're so different."

Breakfast for two became breakfast for three, then four, then five. After a few weeks one morning Fred, still

smoking his inevitable cigarette, asked "Okay, fellows, we've talked about this man Christ for some time. Suppose I wanted to become a Christian—just suppose—exactly what would I have to do?"

Instantly one teacher said, "You'd have to throw away your cigarettes . . ."

Another not-too-sensitive teacher broke in. "That's right. Then you've got to start reading your Bible and . . ."

Fred froze, a peculiar look on his face. "You guys just turned me off."

He turned to me. "What do you say, Bob?"

"As I've listened to you, Fred, I'm not even sure that you believe Christ is the Son of God."

"That's right, I'm not sure. I suppose that means I can't become a Christian?" he challenged.

"No, I don't think so. If, Fred, you can say something like, 'Christ, whoever You are, I want to know You. I want to belong to You. I want to accept You—in whatever way You want me to,' I believe you'll find Him."

The light went on for Fred. He released a pent-up breath, gripped my hand in his huge paw, and said, "That I can do. And I do!"

Witnessing, to me is not "testifying" or "preaching," though these concepts are useful in their place. But neither is effective during those all-important "eyeball-to-eyeball" encounters. Only sharing is important then. Not *telling* from an exalted



WITNESSING

Means

SHARING

■ By Robert L. Owen
Pasadena, Calif.

position of "authority," but *sharing*, human-to-human, warmly, non-judgmentally, honestly, even being able to admit weakness and fallibility.

The results of such sharing are always thrilling and dynamic.

Why not become part of a sharing group? If there's not one available, than start one yourself.

How? Simply tell two or three others that you'd like to spend a few minutes with them exploring the Word and sharing your faith (or lack of it, or problems in growing in Christ, or whatever).

Then start. For men, early breakfast

at a quiet restaurant is often best. For women, a convenient hour during the day can be set.

Personally, I prefer a small group, limited to a dozen at most. In such a group, and such an atmosphere, each one will become involved.

Leadership can be chosen by the group; it can be shifted from one to another; it can even be spontaneous. That's up to you—and the Holy Spirit.

Some of our youth have caught on to this sharing concept much better than most adults. Not long ago my 16-year-old son came down, dressed for

school, but with a small red button pinned to his shirt.

"What's that for?" I asked.

"Well, Dad, I'm starting a witnessing campaign. Whenever anyone asks what the button's for I'll say, 'That's to give me a chance to tell you about the most exciting encounter of my life—the day I met Jesus Christ.'"

"And you're going to do this at school?"

"Sure, Dad. That's what sharing Christ is all about: share Him at school and work—wherever you are."

Sort of puts many of us to shame, doesn't it? □

■ By David Kline

Paterson, N.J.

DORMANT ACCOUNTS

A recent issue of the *Wall Street Journal* carried an article concerning the immense amount of money in our country that is tied up in dormant accounts.

Texas led the list with over \$120 million; followed by New York, over \$100 million; California, approximately \$90 million; and on down to Arizona with about \$20 million, for a staggering total—over \$1.4 billion in the United States alone.

A number of states are working on laws that, if passed, would turn this money over to the state after a certain period of time had passed.

The banks, naturally, are against this way of handling such accounts, for, especially in these days of a tight money market and high interest rates, "free" money of this kind is more than welcome.

The spiritual applications of this news story are almost endless. I suggest just a few of the passages that are related.

Romans 5:11, "... we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

By His death on the Cross, Jesus Christ "set up an account" for every son of Adam by which he can receive "remission of sins." Have you drawn on this account and been forgiven for your sins, or is this for you a dormant account?

I Thessalonians 4:3, "For this is the will of God, even your sanctification..."

Continuing the financial metaphor, God has made a will for each of us. He has, in this will, provided for the sanctification of every believer. Are you "believing and receiving"; or, again, is this a dormant account?

John 14:27 is twofold in its application, "Peace I leave with you, my peace I give unto you." Or, as Weymouth translates the latter part of this verse, "... my own peace I give to you."

This was before Jesus ascended to heaven. He told His disciples of the legacy He was leaving them, and also us: "Peace I leave with you."

This is peace *with* God. As Paul states in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

The second application of this passage has to do with the peace *of* God, "... my own peace I give to you."

What comfort and strength are in this account set up for every Christian! The next time the devil tries to discourage you, draw from this account and he will be defeated immediately.

And what of Jesus' words in Matthew 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you"; or Matthew 7:11, "If ye then, being evil, know how to give good gifts [set up worthwhile accounts] unto your children, *how much more* shall your Father which is in heaven give good things to them that ask [draw from

him?"; or Matthew 6:33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added [paid out] unto you?"

We find this truth in the Old Testament also, for Malachi makes the statement (by the way, how long has it been since you looked at your "statement" from the bank of heaven?) in 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove me now herewith* [every financial statement must be proved], saith the Lord of hosts, if I will not open to you the windows [every bank has windows: paying, receiving, and drive-through] of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

God has set up a tithe account for everyone. If you make regular deposits in the Bank of Heaven, the Divine Teller will assure the withdrawals.

And do you know that God has an open account for you where you can deposit all your cares and receive His "care" instead? "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting [depositing] all your care upon him; for he careth for you" (I Peter 5:6-7).

The financial world can be all excited over ways to divide the pie of dormant bank accounts, I am far more interested in the limitless accounts God has for me if I will only use them and not let them lie dormant. □

How Entire Is Entire Sanctification?

HOW perfect is Christian perfection? How holy is holiness? How pure is heart purity? How abundant is abundant life? How entire is entire sanctification?

Since our day, as no other, calls for clear definitions and clean-cut answers to our questions, it is important that the doctrine of heart holiness be presented in crystal-clear terms.

Sometimes we stumble over terminology and testimony. We need to know what is meant by terms, not only what they appear to mean.

Sanctification must be shown to be more than a delightful illusion. Testimony would be mere prattle, and evangelism futile effort, if the experience was not realistic and relevant. The experience must be as valid and as effective as we claim it to be.

The prayer of St. Paul for the Thessalonian Christians was that the God of peace would sanctify them wholly, preserving the whole spirit, soul, and body blameless to the end. He asserted that God was faithful, and that He would accomplish this in their lives.

A quick look at the closing verses of I Thessalonians shows God providing a complete experience for the complete man. The subject of St. Paul's prayer was the entire sanctification of the entire person.

Sanctification involves every part of man: spirit, soul, and body. The spirit is the eternal part of him, the immortal and invisible entity. It may not be touched by human hands, or affected by human powers. It must be moved upon by Divinity. Since the word "sanctify" means separation to sacred use and purification, this is what God does in the second crisis.

He separates the total personality to His use, and purifies the spirit from inward and ingrained pollution.



The soul of man is another view of the immaterial side of human nature. Here is the seat of ambitions, feelings, and affections. Here lie the propensities to good or evil. In sanctification, God cleanses and infills the inner man.

There is enthronement as He becomes King of Kings and Lord of Lords in the soul of the individual.

There is enduement as He permeates, possesses, and empowers the believer.

There is endurance in that He preserves that person blameless until the return of the Lord, as long as this relationship continues.

The body is also cleansed and set apart for sacred use. This is the mortal part of man, and that which is offered as "a living sacrifice" (Romans 12:1).

"Body" here means more than flesh and bones. This is the perceivable side of sanctification, the only side people can see. They can hear arguments and theories, but they see sanctification in action in our lives. Here is holiness on exhibition.

The sanctified understand that this treasure is held in "earthen vessels" (II Corinthians 4:7), that they, like St. Paul, must keep the body under (I Corinthians 9:27); but they are also keenly aware that it is "the temple of the Holy Ghost" (I Corinthians 6:19). His presence is like a priceless jewel housed in a \$10.00 jewel box.

Here is also the empowering and enabling force, and the practical side of sanctification. Will the experience work? Is it relevant in a frustrated age of turmoil? The answer comes quickly from the sanctified believer, "Yes!" It is like finding the eye or center of a hurricane. The God of peace gives the peace of God though we might be surrounded by turmoil.

For identification and scrutiny, a man may be viewed in parts, but it is the whole man who is sanctified: body, soul, and spirit. This is the cleansing that goes through and through. This is the establishing experience. It is the keeping of the total man blameless, "not guilty," as long as he remains true to God, even to the return of Christ.

The power is not in man himself. He must consecrate and commit, but it is God who cleanses. God is altogether faithful to do what needs to be done for man to make him clean and pure.

Best of all, what He proposes to do He is perfectly capable of doing. No believer has ever been disappointed in Him, nor has He disillusioned anyone. No one has been so unpromising, so lacking in potential, that the Holy Spirit could not permeate and purify him.

God does not mock man with pictures of a clean heart which are impossible to obtain. He does not point to a better path without providing enablement to walk in it. He does more than sanctify in part; He deals with the whole man.

It has been historically experienced, it may be presently enjoyed, and it is relevant now and for the future. Entire sanctification satisfies the entire man. □

Editorially Speaking

● By W. T. PURKISER

“De Facto” Atheism

De facto is a phrase we commonly see these days in reference to war, segregation, government, or authority. It just means “in fact, actually, really” in contrast to theory or fiction.

Atheism, of course, simply means the denial of the existence or reality of God.

Theoretical atheism is widespread in today's world. It is an essential part of the Marxist materialism that is the official philosophy of international Communism.

Even west of the iron, bamboo, and cane curtains, atheism has its explicit and doctrinaire proponents. Some are offensively dogmatic and seem obsessed with an almost evangelistic passion to destroy the faith of their fellow citizens.

It is really hard to know how much explicit atheism is real and how much is just a pose. Some who profess to have trouble with the Apostles' Creed, “I believe in God the Father Almighty, Maker of heaven and earth,” are really only rationalizing their rejection of the Ten Commandments.

Friedrich Wilhelm Nietzsche, who died 65 years before the short-lived “death of God” theology, said, “God is dead, all is allowed.” His claim that God is dead was not a reasoned conclusion but an assumption necessary to support the idea that everything is permitted. The only way one can seriously claim that anything goes is to suppose that God is already gone.

When atheism is worn as a pose, it is apt to be very thin. Even Nikita Khrushchev on a visit to the United States is reported to have said, “I speak about God, but I am an atheist. I am a real atheist. God knows I'm an atheist!”

Martin D'Arcy tells of a man from the West who visited Russia. His guide was a young woman who spoke English well, a Russian university student. As they travelled along in the car, the tourist asked his companion if she believed in God.

At first the girl gave the usual Marxist answer. But the visitor noticed that she kept her eyes on the Russian chauffeur while speaking.

The man made a remark in English to the driver. The Russian quite obviously did not understand.

The tourist said to his guide, “You see that the chauffeur cannot understand what we are saying, so please tell me what you really think.”

The answer was immediate: “Of course there is a God. Do you think the world made itself?”

Sometimes the revolt against God is made in the name of humanity. When this happens, the atheist has completely misunderstood who God is. One of our modern theologians has said:

“Perhaps some gods have kept man in serfdom, and have tyrannized his life (though these would be better called demons . . .). But is the true God like this? The very fact that we can talk of idols implies that there is a true God, who is no idol. For Christians, this is the God of the Bible, the God of Abraham, Isaac, and Jacob, the God and Father of Jesus Christ, the God of the church. This God, if we listen to the testimony of those who have believed in him, is no tyrant. He is rather the very ground of freedom and hope, the God through whom men have found themselves.”

IN SOME CONTRAST to avowed atheism, *de facto* atheism may profess belief in the Divine. At least, God is assumed to be real. He just isn't taken seriously.

Whatever the slight advantage of theory without practice, *de facto* atheism is no better than explicit atheism. As has been said, there is little difference between a Communist with no God for time and a capitalist with no time for God.

In some ways, *de facto* atheism is worse than open and avowed unbelief. It involves an element of hypocrisy. To give lip service to God while the heart is far from Him is both an insult to the Divine and an injury to the man who makes the pretense.

Hypocrisy and insincerity are a major source of most of the ills that plague human personality. The house built on sandy soil soon goes down before the flash floods of frustration and conflict.

If present trends in mental health continue, our age may well go down in history as the age of healthy bodies and sick minds. But the sickness of the mind has its major cause in hidden guilt and secret sin.

Faith in God is real only when the words of the lips are borne out in the actions and attitudes of the life. What people are and the way they act still have the effect of speaking more loudly than anything they say.

If God is, He is God. This means that He is the proper Lord of all life. None other is worthy of the ultimate loyalty and trust.

Faith in the kind of God revealed in Jesus Christ is the only basis of hope for struggling, suffering humanity. The false gods of humanism and evolu-

tionary optimism are but broken reeds that cannot bear the weight of man's despair.

The demand of our day is that we who are theists in profession shall be theists all the way. More important than knowing what belongs to us is knowing to whom we belong.

Only as God claims us, commands us, controls us—and thereby fulfills us—can we be believers in deed and in truth. □

The Importance of Little Things

William Hordern recalls a story given to explain why telegraph and cable companies spell out punctuation marks instead of having just one code symbol for each of them.

It seems that a lady who was touring in Europe cabled her husband as follows: "Have found wonderful bracelet. Price seventy-five thousand dollars. May I buy it?"

The man promptly cabled back, "No, price too high."

The telegraph operator in transmitting the message missed the signal for the comma. The woman received a message that read, "No price too high."

She bought the bracelet. The husband sued the company and won a judgment.

A comma is a little thing. In many cases its presence or absence makes little or no difference. Indeed, the present tendency in writing is to use punctuation much more sparingly than formerly.

But there are cases such as the one related above where a little comma can make a world of difference in the meaning of a sentence.

There are many "little things" in life that have small meaning in and of themselves. Their presence or absence doesn't make much difference.

But there are other "little things"—or the same "little things" in other circumstances—that make a world of difference. As the man said, "Straws are little things. But they tell which way the wind is blowing better than telephone poles."

There is some measure of spiritual insight involved in knowing when little things matter and when they do not. Lacking such insight, some good people become nit-pickers. They make mountains out of molehills. Like Shakespeare's spider, they weave a great amount of web from a tiny bit of substance.

This is not a sign of maturity. It is an evidence of lack of judgment, and in some cases a "red herring" tactic to draw attention away from personal sins of some magnitude.

Jesus had some very stinging things to say about those who pick splinters from their brothers' eyes with planks sticking out of their own, and about those who strain gnats from the cup while they blithely swallow camels.

YET WE MUST NOT BE BLIND to the importance of little things. Oceans are made up of drops of water. Mountains are made from grains of sand. Centuries have their years; years have their days; and days are built with hours and moments.

Little foxes spoil vines as surely as do camels or elephants. The little crack dulls the clear ringing of the bell. One loose rivet can down an aircraft, and one hole in the hull can sink a boat.

There is no formula to tell when the comma matters and when it doesn't except the meaning of the whole. And there is no way to tell the difference between the little things that are of consequence and those that are not except by that "sense of what is vital," as Moffatt translates Paul's words in Philipians 1:9.

Jesus promised that the Holy Spirit would lead His disciples into all truth. Certainly part of that truth is truth about what is essential and what is not, what is important and what is not.

If we may paraphrase a very famous and worthy prayer, "May God grant to each of us charity in things that matter not, clarity in things that are important, and the wisdom to know the difference." □



Thankful

I am thankful for Christ, the Saviour of the world, and for His great love He gives me day by day. He helps me in all my temptations with His great power.

I am thankful for His enduring power that never fades away, but sustains me till the end. I am thankful for saving grace that He gives me, day by day, and His great love.

I am thankful for the determination that He gives me to fight every battle with His great power, so I can make heaven my home. When everything seems to go wrong, and my soul is in distress, just then the light breaks in and I receive a new touch from love divine, and I make it through with zeal and glorious victory.

I find Him so dear and so sweet that I never get through thanking Him for His great love. He is so precious to me and so tenderhearted that I can feel the healing touch of His finger on my heart as He rolls all my burdens away.

I am so thankful for His sanctifying power—that He cleanses me within and sends me on rejoicing.

—Ben Wedel
Owasso, Okla.



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About the cover . . .

Chattanooga (Tenn.) Grace Church was recently dedicated by Dr. V. H. Lewis, general superintendent, and Rev. Victor E. Gray, district superintendent.

In October, 1967, the building program on the new property began with the construction of the new parsonage, which was occupied on July 4, 1968. Plans for site preparation and roads into the new property were worked out with the building committee and Architect Edgar Powers. The services of Mr. Ben L. Mason, contractor, an outstanding Christian and a Nazarene, were secured.

Construction of the new church building was begun in February, 1969. The building is of Williamsburg colonial design. The sanctuary has a seating capacity of 525. The total floor space is more than 15,000 square feet fully air-conditioned, with 25 Sunday school rooms and offices. The total property, including church and parsonage, furnishings, and land, is valued at \$310,000.

Fifty-eight new members have united with Grace Church during the building program. The new church is located on nine acres of prime land in a busy intersection, directly in the North-Gate of the city of Chattanooga. Rev. Cecil Wells, Jr., has been the pastor since August 7, 1967.

THE DEPARTMENT OF HOME MISSIONS IN KANSAS CITY ANNOUNCED—GROWING CHURCH ACHIEVEMENT AWARDS

HONORS GIVEN TO CONGREGATIONS OF LESS THAN 50 MEMBERS

ROSWELL (N.M.) CENTRAL CHURCH overcame the threat of defeatism resulting from a declining community population. The church launched visitation programs and distributed literature to neighborhood homes.

A children's revival resulted in 51 seekers. The church initiated an enlarged youth program. It scheduled camping trips, hayrides for teens, and church projects.

The active program brought results with renewed interest in missions and evangelism. A gain of 12 new members on profession of faith was one of the highlights of the year's growth. Oscar H. Eller is pastor. □

HUEYTOWN, ALA., CHURCH received 33 new Nazarenes on profession of faith. The growth of the church was evidenced by outstanding Sunday night evangelism, increased personal work in homes, an active youth program, and a \$1,000 Easter offering. With a General Budget of \$431 the church paid \$1,209.

A strong music program which involved the young people helped to strengthen this small church pastored by Rev. J. R. Jeffery, Jr. □



Eller

HAWTHORNE, NEV., CHURCH witnessed a miracle under the leadership of Pastor C. L. Logston. The church had been without a pastor over 50 percent of the time for a number of years.

Determination and dedication resulted in a congregation developing "where there was none." Fourteen members were received on profession of faith through the year. Many friends in the small western town have been won.

Presently there are Sunday school classes for all ages. The church has an active NYPS program. Missionary giving has been outstanding. □

AWARDS GIVEN TO CONGREGATIONS OF MORE THAN 50 MEMBERS

HOUSTON SPRING BRANCH CHURCH under the leadership of Pastor Nathan Price sponsored a new home mission effort in the Negro section of Lockwood in Houston. This is a large area without much influence for Christ.

The Spring Branch Church committed itself to give \$10,000. They secured land, sponsored a vacation Bible school and a 10-day revival effort in cooperation



Price

with District Superintendent W. Raymond McClung.

The new Negro leaders have been welcomed into the activities of the Spring Branch Church board. All have worked cooperatively to see the establishment of this new church.

Spring Branch Church gave almost 15 percent of its income for General Budget. It received 16 new Nazarenes and carried a strong evangelism program, especially among children in the local church. □

ADA (OKLA.) FIRST CHURCH supplemented a home mission pastor's salary in the amount of \$75.00 per month and paid \$120 monthly parsonage payments for a home mission church. District Superintendent Glen Jones gave administrative guidance to the project.

Pastor W. E. Chandler received 23 members on profession of faith. All district and general obligations were paid and the church gave 13 percent of its income for missions. □

PHOENIX ORANGEWOOD CHURCH sponsored a new church at Payson, Ariz. After some new Nazarenes had moved to Payson, the Orangewood congregation took initial steps to encourage the formation of the new church.

Although the new Payson work was 100 miles from Phoenix, members of the church traveled the distance a

number of Sundays and held afternoon services. They encouraged people to join the new church.

Other significant features of growth for the Orangewood Church include its 12 percent giving for General Budget, paying all district and general obligations, and receiving 25 new Nazarenes into membership.

Rev. Jerry W. White, who pastored the Orangewood congregation, has now moved to a new pastorate in El Paso (Tex.) First Church. □



Chandler



Con: Reaction to "Watch Tower"

Re: The article "When the 'Watch Tower' People Knock"

The above article concerning the background of the Jehovah's Witnesses in the May 27 issue was well-written and informative. However, the recommended response to these people, as given at the end of the article, seems to be inconsistent with the missionary endeavor of our church.

In essence the writer is suggesting that we tactfully get rid of them when they come to our doors.

We spend millions for missions toward evangelizing the lost all over the world, but when someone comes to our door who is just as lost, we are told



FORTY-FIVE singing teen-agers from Kankakee (Ill.) College Church completed their summer tour with concerts at Kingston, Mo., and Olathe, Kans., June 21. While in the area they visited the Publishing House and International Headquarters. Director Larry Watson, who has been with the choir three years, described their repertoire as a combination of modern and traditional music.

not to get involved. Wouldn't it be better to give them our testimony . . . and point out to them the joy of being born again and, even better, sanctified wholly? These people can be won to the Lord with love, understanding, and proper guidance in the Scriptures.

There is a small pamphlet entitled *Spirit of Truth and Spirit of Error*, which should be given to these people, who seem to be trying to obtain salvation by works only. The pamphlet compares the Word of God with the erroneous teaching of Jehovah's Witness, Mormons, Christian Science, Unity, and modern theology. Information is taken from the actual writings of the cults and sects.

W. HAROLD CLEMENS
Pennsylvania

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YOUTHQUAKE

A lot of people are *talking* about the need to reach the current generation with God's message for ALL AGES. Some people are *doing* something about it—some people like the "Lost and Found," a very talented musical group, composed of 11 committed Nazarene college students.

These collegians have dedicated themselves to a new ministry of IMPACT evangelism under the direction of the Department of Youth.

The group takes its name from Jesus' words about the prodigal son in the Gospel of Luke, chapter 15. He "was lost, and is found." Their mission is to go wherever the "lost" can be found—those lost to God . . . to LIFE . . . to society . . . to the Church—and share with them through music and personal witness what they have "found" by committing their lives to Jesus Christ.

The "Lost and Found" have been singing and speaking this message in parks, shopping centers, civic centers,



The "Lost and Found"—touring to share talent and testimony.

and on television and radio as they conduct four-day YOUTHQUAKES in local churches across the United States.

During a YOUTHQUAKE the group trains the local teens in the how-to's of sharing their faith, including actual experience in personal evangelism.

Here is an IMPACT-by-IMPACT description of YOUTHQUAKE . . .

COLORADO SPRINGS, COLO.—Appearances on TV in shopping malls . . . Young Life Summer Camp . . . local teens excited about sharing their faith.

BOULDER, COLO.—Performance on the county courthouse steps (site of many radical rallies). One businessman commented, "This is the best thing that has happened on these steps in 100 years." . . . College professor converted because of the testimony of Jack Dell, "Lost and Found" member . . . 160 new community people introduced to the church in one public service . . . (pastor comments) "The 'Lost and Found' has touched the lives of more people in less time than probably any event in the history of the local church."

DENVER, COLO.—Local teens "so excited that they couldn't wait to begin witnessing" . . . several teens converted at local amusement park . . . over 1,000 listened to the "musical message" at May D & F Shopping Mall . . . concert covered the TV news show . . . scores of people introduced

to the Lakewood Church of the Nazarene . . . a local teen writes: "I never have seen so many teens so 'on fire for God' in my life. I really believe that the 'Lost and Found' was an answer to prayer for our church. They helped to 'unstagnate' us, and get us moving again."

WHITTIER, CALIF.—Outreach visitation to teens in the community . . . witnessing projects conducted in four city parks . . . as a result a number of the local teens were privileged to pray with community people . . . Comment: "They lived what they sang about."

SANTA MONICA, CALIF.—Pastor reports: "Yesterday they [the 'Lost and Found'] sang in the shopping mall and quite a group gathered to hear them. In the afternoon we went to the beach and there hundreds streamed toward the sound and sat on the sand in front of them. Our kids were right there inviting them to the concert that night. My soul has been stirred as never before having seen these kids in action. As far as I am concerned this is the only way to win the world . . . by going out where they are."

And YOUTHQUAKES continue . . . Sacramento . . . Portland . . . Albuquerque . . . El Paso . . . and parts East as 11 college students dare to take Christ's commission seriously.

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HISTORICAL REFLECTIONS ON FIRST ANNIVERSARY

August 3 marked the first anniversary since the new facilities of the Topeka (Kans.) Oakland Church were dedicated. The building provides a floor space of 13,400 square feet. A basement unit under the sanctuary contains 15 classrooms and a fellowship hall seating 160. A baptistry is located in the fellowship hall. The seating capacity of the sanctuary is 350.



Topeka Oakland Church

Pastor Kenneth E. Hendrick reported that the \$200,000 air-conditioned building was completed at a cost of \$91,000. He said that 85 percent of the building was done by laymen who gave 18,000 donated hours. Present indebtedness stands at \$51,000 as the church reaches the end of its first year of occupancy.

The church membership is 140. Through the first 10 months of the church year, the Sunday school averaged 176.

Oakland Church was organized in

1934 and has been served by Revs. Ray Twining, J. S. Blystone, Roy Stevens, Ira Stevens, Thaine Sanford, Ralph Simpson, J. D. Wadley, Myron Richey, C. C. Fulton, Jim Tracy, and the present pastor, Kenneth Hendrick.

In referring to periods of its past history when previous buildings were destroyed in two major fires and damaged in a flood, a church historian stated the sentiment that surely one hymn writer had the Topeka Oakland Church in mind in writing—"Some thro' the waters, some thro' the flood, some thro' the fire, but all thro' the Blood." □

NEWS OF REVIVAL

THERE WERE 40 SEEKERS during a revival at Enid (Okla.) Central Church. Fifteen new members were added on profession of faith. The services conducted by Pastor and Mrs. Cecil Knippers climaxed their work in the Enid pastorate. The Knippers have accepted the call to the Oklahoma City Village Church. □

THE MYSTIC, IA., CHURCH reports a successful revival with Rev. Calbert V. Holstein of Vicksburg, Mich. Pastor Merle Hamblin stated—"We had a great spirit on all services." □

TWENTY-SEVEN NEW MEMBERS received on profession of faith were the fruit of revival at the Benton Harbor, Mich., church. Rev. Virgil Meyer of Fort Wayne, Ind., was evangelist. It was the first revival meeting



CARAVAN ROUNDUP ON THE CHICAGO CENTRAL DISTRICT was held at Aroma Park, district center. One hundred twenty participated in relays, activities, and the award ceremony. Caravanners pictured with the district leader received individual trophies for special achievements. Bill Young, general director of Camps and Caravans, was present.

in the church since its relocation. W. E. Rothman is pastor. □

THE WILEY FORD, W. VA., CHURCH recently had a revival with Chalk Artist William (Bill) Overton and his wife, from Sewell, N.J. Pastor A. L. Lepley reported on the excellent skill of the artist. He said the Overtons used the drawings with background recorded music and readings for a very effective ministry. □

THE LEVERETT BROTHERS report—"The Lord has unusually blessed our efforts recently and has opened new doors that we might be a greater blessing. He has blessed our efforts on television and our concerts in universities and colleges as well as the services in churches." □

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H. Eugene Chambers from Warrensburg, Mo., to Mountainair, N.M.

Kenneth F. Coreson from La Pine, Ore., to Soldotna, Alaska.

Wayman F. Davis from Barstow, Calif., to Lynwood, Calif.

Laurence Edwards from Castle Rock, Wash., to Snow-homish (Wash.) Clearview.

John W. Eppler from Akron (Ohio) Arlington Street to Anchorage (Alaska) First.

Carl Lindbloom from Spokane (Wash.) Shadle Park to Yakima (Wash.) West Valley.

Arthur Long from New Rockford, N.D., to Madison, S.D.

Thomas A. McClain from Carlsbad (N.M.) First to Reno (Nev.) First.

A. C. McKenzie from Kansas City Headquarters to Trenton, N.J.

Paul D. Mangum from Bakersfield (Calif.) First to Oakland (Calif.) First.

Milo Martin from Longview (Tex.) Northside to Cad-do, Okla.

Arthur W. Myers from Clovis (N.M.) Fairview to Carlsbad (N.M.) First.



"Showers of Blessing" Program Schedule

Dr. William Fisher

August 9—"Going a Little Farther"

August 16—"There Are No 'Freeways'!"

VITAL STATISTICS

DEATHS

OSCAR D. SNYDER, 63, died Feb. 12 in Romoland, Calif. Funeral services were conducted by Rev. John Smee. Interment was in Perris, Calif. He is survived by his wife, Mary; six half sisters; two half brothers; and his mother.

MRS. JENNIE KNOP CONRAD, 80, died June 12 in Grand Rapids, Mich. Funeral services were conducted by Dr. Fred J. Hawk. She is survived by three brothers, James, William, and Anthony; and two sisters, Miss Cora Knop and Mrs. John (Bessie) Oost.

BIRTHS

—to Lester L. and Normalee (Riley) Hale, Bethany, Okla., a girl, JeDonne Tiffany, June 15.

—to Norris and Susanne (Chadwick) Misemer, Shawnee, Kans., a girl, Kimberly Anne, June 8.

—to Rev. Earl L. and Beverly Sprowls, Lakeland, Fla., a girl, Joy Faith, June 21.

—to Byron and Norma (Wickham) Romey, Bradley, Ill., a girl, Donna Jane, May 31.

—to Jimmy and Janice (Holloway) Stanley, Corpus Christi, Tex., a girl, Jana Marie, June 9.

MARRIAGE

Miss Gayla Windoffer, Bishopville, S.C., to Johnny Williams, Jr., Sumter, S.C., in Bishopville, June 6.

ANNOUNCEMENT

RECOMMENDATION

Mrs. Elizabeth E. Rode, licensed minister, having served on the Washington District for four years, is now entering full-time evangelism. While serving in the U.S. Air Force as an "evacuation nurse," she was saved and sanctified in a home mission church in Honolulu. She attended Pasadena College for three years. Write her at Box 202, Newport, Pa. 17074.—Roy E. Carnahan, Washington district superintendent.

Rev. Wayland W. Gawthorp, General Delivery, Mahomet, Ill. 61853, is leaving the pastorate to enter full-time evangelistic work. He and his wife are singers and musicians. I can highly recommend them to our people everywhere.—Victor E. Gray, East Tennessee district superintendent.

EVANGELISTS' OPEN DATES

H. A. and Helen Casey, P.O. Box 527, Kansas City, Mo. 64141, have open dates for summer and fall.

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NEWS OF RELIGION

You Should Know About . . .

SENATORS LAUNCH NEW ATTACK ON ALCOHOLISM—THE FOURTH MAJOR KILLING DISEASE. Three U.S. senators have proposed legislation "for an unprecedented, massive, across-the-board federal attack on the problem of alcoholism" according to a report from the Senate Special Subcommittee on Alcoholism and Narcotics.

Sen. Harold E. Hughes (D., Ia.), chairman of the committee, introduced the "Federal Alcohol Abuse and Alcoholism Prevention, Treatment, and Rehabilitation Act of 1970" in the U.S. Senate. He was joined by Senators Jacob K. Javits (R., N.Y.) and Frank E. Moss (D., Utah).

Some 25 other senators have added their names as co-sponsors of the bill.

Hughes told the senate—"The latest estimates indicate that 9 million Americans suffer from the compulsive overuse of alcohol. I personally believe the number is much greater than that. It is also estimated that alcoholism costs our society from \$4 to \$7 billion in economic waste annually." □

START CHRISTMAS SUIT. Court action was begun in Rutland, Vt., initiated by a Rutland man and his mother, to block permanently the observance of Christmas in public schools here.

Twenty-five courts summonses were served June 15 against Mayor Harold Nichols and others by Kendall Wild, managing editor of the *Rutland Daily Herald*, and his mother, Elizabeth. □

"REVOLT" BY NURSES BARS ABORTIONS AT HOSPITAL. In a move believed to be the first of its kind, nurses at a major state-maintained hospital have halted abortions by refusing to carry out operations "as a matter of nursing conscience."

They made clear that religious views were not the major reason for their action.

Involved is Stepping Hill Hospital at Stockport, a Manchester, England, suburb. An announcement said abortion cases which would normally go there will now be transferred to other hospitals. At the same time, fears were expressed that similar nurses' action could follow at other institutions. □

HARRIS CALLS FOR LEAP FROM NEGATIVE TO POSITIVE. The reason the human race has increased its technology "a millionfold but still lives in a primitive social system," according to Columnist Sydney J. Harris, is because we are negatively motivated.

"We unite only in the face of a common enemy," he wrote in the *San Francisco Chronicle*. "We unite out of fear or anger or despair. As soon as the danger has passed, and the enemy has faded, we resume our narrow, selfish, shortsighted behavior."

This is where religion should help, he says. "Religion ought to be the force that moves individuals to life societies and governments from a power-base to a people-base. But religion," he laments, "also has succumbed to negative motivation.

"This ecclesiastical drive for position and prestige has driven millions out of the churches and into profound disillusion with religious institutions," he said.

"How do we switch the current so that we no longer need a crisis or a catastrophe or a common enemy to act in brotherhood before it is too late?" the newspaperman asked.

"If we can do this, our form of government won't matter. And if we can't, it won't matter whose revolution wins, everyone will lose." □

The Book Corner

THE ADULT CLASS IN ACTION

By Thomas Barnard. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. 72 pages, paper, \$1.25.

That adult class sessions are too frequently "dry, dull, and boring," we cannot deny. But they need not be. They can be rewarding and challenging experiences.

Teachers and class officers will find practical suggestions in Tom Barnard's new book, *The Adult Class in Action*, that will help them in their work with adult classes.

Thomas Barnard, the author, is assistant professor of religion at Bethany Nazarene College. His book is functional and practical. Not all his suggestions may be relevant to every size adult class. But all of them have worked in churches large and small.

The underlying theme of Barnard's book is that of involvement. He believes that the only way to have a vital adult class is to involve pupils in every phase of the work of the class. This theme is evident even in his chapter titles:

- "Class Officers"
- "The Class Session"
- "Activities with a Purpose"
- "Visitation Plans That Work"
- "Helping Adults to Win Others"

In the first chapter the author says, "The first hurdle to top in adult class work is to recognize the imperative of sharing the work load, or specifically, organizing a council of class officers."

This chapter contains a helpful section on how class officers are elected, including the use of a nominating committee, the tenure of office, and time for class elections.

Involvement, however, must go beyond the class session. Barnard stresses sharing in the fellowship, in the outreach ministry, and in the total mission of the church.

This book is not a large book. But it will enlarge the vision of teachers and class officers. It will help them to be more effective in working with their adult classes.—EARL C. WOLF.

□

It is not the amount of money we have but the depth of our commitment to Christ that determines how much we give for Christ and His Church.

--Selected

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

What is "blasphemy against the Holy Ghost"? Does it mean to curse God, take His name in vain, or what?

You seem to have reference to Matthew 12:31-32 and its parallels in Mark 3:28-30 and Luke 12:10: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

In its context, blasphemy against the Holy Spirit is willfully attributing to Satan the work of the Spirit in the miracles of Jesus. John Wesley, for example, in his *Explanatory Notes*,

said, "It is neither more nor less than the ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Ghost."

Others apply the allusion to the state of apostasy reflected in Hebrews 6:4-6 and 10:26-30 or to the "sin unto death" of which I John 5:16 speaks.

While recognizing that there is "a point of no return" and that persistent rejection of Christ does lead to such hardness of heart that the soul becomes virtually irredeemable, I think we would do better to interpret the blasphemy against the Spirit in its immediate context.

In I Corinthians 14:34-35, Paul tells these people that women should not be permitted to speak in the church. We have women preachers, teachers, etc., in the Church of the Nazarene. I would very much like your opinion on this.

I don't believe Paul was contradicting what he said in I Corinthians 11:5, or what the Scriptures say about women ministering publicly in the church in Acts 2:17; 21:9.

The context, particularly verse 33, seems to indicate that it is disorderly speech—interrupting to ask questions—that is in mind here.

What is your interpretation of I Corinthians 11:14-15? How does this relate to our current hairstyles?

In one of the recent translations, I Corinthians 11:13-16 reads: "Judge for yourselves: is it proper for a woman to pray to God in public worship with nothing on her head? Why, nature herself teaches you that long hair is a disgraceful thing for a man, but is a woman's pride. Her long hair has been given her to serve for a covering. But if anyone wants to argue about it, all I have to say is that neither we nor the churches of God have any other custom in worship."

I understand these verses to mean that the distinction between the sexes is to be preserved in appearance as well as other ways.

It doesn't necessarily mean that a woman's hair must be as long as it possibly could be, any more than it means

that a man's hair should be as short as it possibly could be. It rather implies that there should be a recognizable difference.

I may be too old to appreciate some of the current men's hairstyles. The shaggy look seems to be more appropriate to an airedale than a man.

Yet I have to recognize that some eminent men of God in the eighteenth and nineteenth centuries wore their hair down around their ears—including John Wesley, George Whitefield, Adam Clarke, and Francis Asbury—and when they couldn't produce it themselves they wore wigs.

But in our day, whether the current "unisex" fad comes from the feminists or the effeminate, my personal conviction is that it is a work of the devil.

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**CHURCH CHANGES
LOCATION AND NAME**

The Chicago Emerald Avenue Church is relocating in the Palos Heights-Crestwood area after recently selling its building and parsonage (former site) to another denomination for \$220,400. It has also changed its name to Chicago Calvary Church.



Pictured are the ground-breaking ceremonies. From left to right are: District Superintendent Forrest W. Nash; Warren Brown, representing Herbert Yager and Assoc.; Cliff Martin, Sunday school superintendent; Ted Peterson, chairman of the board; Pastor and Mrs. Paul E. Richardson; Paul Geeding, treasurer; and Albert DeBreux, trustee.

The new building will cost \$165,000 and will be paid in cash. Completion is scheduled for late November. A beautiful tri-level home has been purchased for the parsonage adjacent to the new site.

Fourteen members from the Crestwood home missions group have united with the Calvary congregation. The church raised \$35,720 for all purposes during its statistical year. □

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**DISTRICT ASSEMBLY
INFORMATION**

LOUISVILLE, August 12-13. First Church of the Nazarene, 1111 Maryland, Alexandria, La. 71301. Host Pastor: Henry T. Beyer, Jr. General Superintendent: Dr. V. H. Lewis.

WEST VIRGINIA, August 12-13. District Center, State Rte. 41, Summersville, W. Va. 26651. Host Pastor: William Dawson. General Superintendent: Dr. Eugene L. Stowe.

DALLAS, August 13-14. First Church of the Nazarene, W. 10 at Beckly and Cumberland, Dallas, 75-203. Host pastor: Robert G. Nielson. General Superintendent: Dr. Samuel Young.

NORTHWESTERN ILLINOIS; August 13-14. Nazarene campground, Rte. 1, Manville, Ill. 61339. Host Pastor: Ray Gibson. General Superintendent: Dr. George Coulter.

VIRGINIA, August 13-14. District campground, Star Rte., Buckingham, Va. 23921. Caretaker: J. T. Flannery. General Superintendent: Dr. Orville W. Jenkins. □

OF PEOPLE AND PLACES

ROBERT A. MALDONADO, 45, was named 1970 FATHER OF THE YEAR for San Antonio. He was selected from 150 candidates for the honor. Mr. Maldonado is the father of six, a cement mason, and the assistant superintendent at the San Antonio Las Palmas Church.

A plaque was presented to Mr. Maldonado at a public community gathering and the family was honored with a dinner at one of the fine restaurants in town. He was nominated in a letter sent in by his 15-year-old daughter, Rachel, without the knowledge of the family. Representatives of the Father's Day Council later visited the Maldonado home for interviewing before making the final selection. □

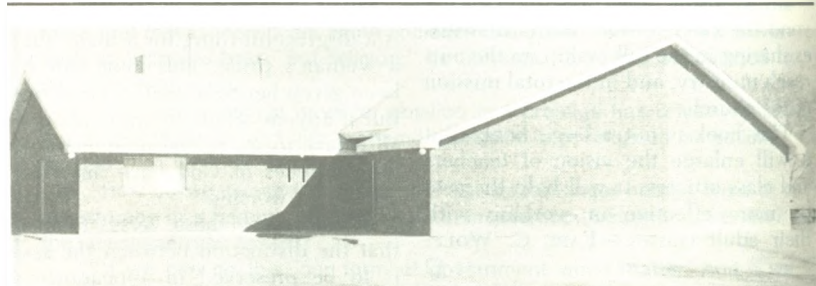


ACTUAL construction is now under way for New Castle (Ind.) First Church. Contractors estimate it will be completed before the end of the year. The building, which is estimated to be a \$200,000 structure, will be contemporary in style. The new sanctuary will have a normal seating capacity of 350 with overflow facilities to accommodate another 250 persons. Included in the new plan are administrative offices, additional educational facilities, and remodeling of the present two-story Sunday school annex. Long-range plans include construction of a fellowship hall and all-purpose building. Morris Chalfant is pastor. Pictured left to right, Mayor Paul Osborne, Morris Chalfant, Building Chairman Philip Greer, E. B. Caldwell, District Superintendent Rev. Ross Lee, Dan Torgrinsson, and Roger Garner.

MR. AND MRS. DENNIS DEEM, members of Indianapolis Ray Street Church, were honored by a reception given by their children on the occasion of their fiftieth wedding anniversary.

The celebration took place from 2 to 5 p.m. on May 24 at the Holiday Inn.

Mr. Deem is retired from the Ziffrin Trucking Company. The couple have three sons, three daughters, 20 grandchildren, and two great-grandchildren. □



THE LOS LUNAS (N.M.) VALENCIA VALLEY CHURCH was formally dedicated by General Superintendent Orville W. Jenkins on June 7. The church was started three and one-half years ago. Pastor Bob Calvert reports a Sunday school average of 62. District Superintendent Harold W. Morris participated in the dedicatory service. The church and land are appraised at \$42,000 with a debt of \$20,000.

OREGON PACIFIC DISTRICT ELECTS NEW LEADER

Rev. Carl B. Clendenen, Jr., 48, was elected district superintendent of the Oregon Pacific District on July 16. The election climaxed two days of balloting. The final election was made from a list of nominees submitted by a committee appointed by assembly action and comprised of the presiding general superintendent, district advisory board members, and department heads.



Clendenen

General Superintendent V. H. Lewis announced Mr. Clendenen's acceptance. The newly elected district superintendent was flown to Oregon to meet with district leaders.

Since 1960, Rev. Carl Clendenen, Jr., has served as district superintendent of the Northwestern Ohio District. He was appointed in March, 1960, when the district divided north and south, and was elected by the district at the following assembly the same year.

Prior to serving in the district superintendency, Mr. Clendenen held pastorates at Wapakoneta, Ohio, and Springfield (Ohio) First Church.

He will be filling the Oregon post vacated by Dr. W. D. McGraw, who resigned to accept a position as director of financial development at Trevecca Nazarene College in Nashville. □

NAZARENE RECEIVES SCHOLASTIC HONOR

HARLAN MOORE, SON OF RAY AND EDITH MOORE, Bethany, Okla., was the highest ranking student in the first graduating class of the new Putnam City West High School. He gave the valedictory address at the commencement before an audience of over 1,500.

There were 350 on the list of graduating seniors. Harlan was chaplain of the student council through the year and led a morning devotional and prayer over the school's intercom. □



Dr. Harold F. Stewart, pictured with his wife and four boys, was recently chosen as one of the "Outstanding Young Men of America" and was listed also in "Personalities of the West and Midwest." He is presently a commissioned officer in the U.S. Public Health Service. The family belongs to the Henderson, Nev., church. Dr. Stewart was won to Christ and the church through a Sunday school bus route in Garden City, Kans., as a boy.

GRIDER WORKS ON TRANSLATION TEAM

IN JUNE, DR. J. KENNETH GRIDER, professor of theology at Nazarene Theological Seminary in Kansas City, completed two weeks of translation work on the new version of the Bible which the New York Bible Society is sponsoring and financing.

This new version, to be called "A Contemporary Translation" (ACT), is being translated by an international list of scholars who are putting into present-day English idiom what is said in the Hebrew Old Testament and the Greek New Testament.

Only the Gospel of John has been published so far. Target date for publishing the entire New Testament is 1973; for the whole Bible, 1976.

Nazarene scholars, especially Dr. Ralph Earle of Nazarene Theological

Seminary, are helping with this new version at all stages in the translating process, and all other translators are evangelicals.

Among the four books worked on recently by Dr. Grider and the others in their sessions in St. Louis was First Thessalonians, which contains many important holiness passages. While the translators are not allowed to divulge specific translations, Dr. Grider states that holiness passages in that book and elsewhere are being rendered most suitably. □



SEVEN PASTORS from the Sacramento District, winners in the Easter Sunday school contest, were recent visitors to Hawaii, where they were "Big Brothers" for a weekend in five Hawaii churches. Pastors (left to right) included Gene Reynolds, Manteca; Sid Jackson, Orangevale; Keith Wiseman, Yuba City; Floyd Hughes, Placerville; Maurice Palmquist, North Highlands; Ron Greeno, Weaverville; David Kennedy, Tahoe; and District Superintendent W. Lee Gann on the extreme right. Churches benefiting from the ministry of these mainland pastors were Kailua, Kaneohe, Kaimuki, Wahiawa, and Honolulu First.

BECKY SUE LYONS, the two hundredth member accepted into the Akron (Ohio) Arlington Church by Pastor John W. Eppler. Mrs. Dorothy White, standing beside Becky, became the two hundred and first member Pastor Eppler has received into membership in his present pastorate.



We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...

THE POWER OF THE GOSPEL

AS A MEMBER of the Student Mission Corps in Panama, I was given the opportunity of preaching. While I was preparing a sermon for the Juan Diaz Church of the Nazarene, I became convicted. I was going to stand up and try to represent Christ without practicing what I was to preach.

I had just recalled the orientation with Harry Rich. He told us that if we wanted to be effective Christians we must witness to someone every day. In this sermon I was encouraging my listeners to do something that I had not done.

After a brief prayer the Lord said to me, “Chris, go outside the parsonage and witness to someone.” I noticed an elderly gentleman sitting on an old crate by a grocery store. I said, “Lord, if this man speaks English I will witness to him.” But when I introduced myself, he replied in Spanish.

The Lord then directed me to get a tract, *Dios Habla*—“God Speaks.” After searching my room to no avail, the Holy Spirit led me to Pastor Nelson’s home. He gave me a copy of the tract and I said, “Lord, if this man is still there when I return, I will witness to him.”

Twenty minutes later I reached the store and found him there. With humility I approached him in Spanish and gave him the tract. After a few minutes of reading he said to me, “*Si, yo tengo Jesucristo en mi corazon*”—Yes, I have Jesus Christ in my heart.

From that day my Christian experience has been transformed. I am no longer ashamed of the gospel of Christ. “It is the power of God unto salvation.”

—CHRISTOPHER H. J. CARVER
Kansas City

SAVE SOME

1 Cor 9:22

