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May 7, 1969

# ***herald***

## **OF HOLINESS**

*Church of the Nazarene*

### **Mother, You Are Still the Key**

( See page 3.)



***"Her price is far above rubies.  
Her children arise up,  
and call her blessed."***

Proverbs 31:10, 28





*General Superintendent Lewis*

# Mother

**M**OTHER'S DAY retains its place on the calendar because it is connected with one of the strongest emotions, relationships, and influences of life. It will remain as long as we have mothers who merit the full meaning of the word.

Some words are not in all languages, but "Mother" is spoken by all races, tribes, and people. There is not one soul living on this earth who does not know this word. It is spoken in lisping tongue by the baby. It is called out by the youth. It is used by the mature. It is alive in the memory of the aged.

It is no abstraction. It is a word with a face. It has hands and a form. It is filled with memories and emotion. It has meaning and lasting influence.

It is all centered around her, the woman, the one unforgettable woman. She stands apart from all others. Through the great mystery of the life-gate this solitary place is forever hers.

What an awesome position! Through all the channels that speak the loudest and mean the most, that woman walks through the life

of a child, a boy, a girl, a youth and on with the man.

This is the pedestal of might. This is the throne of the empress. Here is the school-room of the teacher. Here, the wheel of the potter, the shaper of clay. This is the studio of the artist. The mother is indeed the maker of men. She is the builder of nations. These are all factors with her by the cradle, the rocking chair, and in the home. The empress, the teacher, the artist, the molder of clay, the maker of men—no wonder the word is so indelible, so soft on the tongue of the speaker, so prevalent, so inclusive!—they exist in the woman—Mother.

Person of wonder, of awe, of power, given you by God, do not abdicate your throne! Do not misuse your power! Do not fail your assignment! Do not lightly or carelessly live!

For so great a role you will need Christ. He treated His earthly mother well. He will treat you likewise. With Him, you can make the world better. Prayer, the Bible, truth, your church, a family altar, there are your helpers. But you are the main one. You will always be! □

# MOTHER

## You Are Still the KEY

• By Morris Chalfant  
Evansville, Ind.



PHOTO BY VIVIENNE

IT WAS in May, 1907, on the second anniversary of her mother's death, that Miss Anna Jarvis of Philadelphia gave to the world the suggestion of Mother's Day. At once she began writing hundreds of letters to people in every station in life, telling of her plan for a day honoring mothers, "who suffer so much and receive so little in return."

She wrote, "Although every day should be a day for honoring our mothers, let us set aside one special day for the signifying of unfaltering love."

The next year the Presbyterian General Assembly asked pastors to dedicate their sermons to mothers on the second Sunday of May. Church groups, governors, and officials of many organizations took up the idea. The House and then the Senate approved it, and in 1914 President Wilson proclaimed the second Sunday of May a day for honoring mothers.

On Mother's Day we take time out to express our gratitude for those who gave us life and have stood by us through the years. Whether the home was a sod hut, an executive mansion, or a pretentious home on Main Street, some mother blessed the scene with her creative skill.

In an ideal home the mother has a bountiful

ministry. Mother conducts a university, a clothing establishment, a laundry, and a restaurant. At the same time she is police, health, and truant officer. She is president of a little state called "Home," where she has to face all the problems of the economy. As president of a bank she must often study how to make ends meet. She is God's greatest preacher, the most effective teacher, indispensable companion—this mother of ours.

There is an old Spanish proverb which states that an ounce of mother is worth a pound of clergy. George Herbert said, "One good mother is worth 100 schoolmasters." Neither of these statements is meant in any way to disparage the worth of the minister or the teacher. But both give an indication of the immeasurable influence the mother may have in shaping the convictions and character of the child. John Quincy Adams said, "All that I am, my mother made me."

A busy mother was one day regretting that she could do so little community and church work. "I shall have only a life of housework to show at last," she said rather sadly to a friend one day.

"Why, Mother," exclaimed her little daughter who overheard the word, "all us children will



stand up and tell all you have done for us—everything! I shouldn't suppose they'd want anything better than good mothers up in heaven."

And the friend answered, "The child is right. Earth will send to heaven no better saints than the true Christian mothers who did their best."

The only hope of the world and our Western civilization is in building of homes that are made heavenly by the angel presence of a devout mother. From these pure

fountains, rivers of redeeming grace have ever flowed. Soldiers, statesmen, scholars, saints, and seers have emerged from such homes as saviors of our world.

The disintegration of the family is the greatest threat to democracy. Women have been emancipated. Liberty has been taken for license. For economic reasons and independence, mothers have left and are leaving their God-given place as homemakers.

Let wives and mothers glory in their divine right of homemaking,

and it will cure many ills of the day. Unemployment would in large measure disappear. Divorce rates would rapidly decline. Juvenile delinquency would decrease, and public institutions for the correction of the criminals would be less crowded. Strength of character would be the hallmark of our civilization.

Mother, you are still the key. You guide the destiny of your child, your country, and the world. Will you dedicate yourself anew to your high and noble calling? □

## Innocent Victim

A VERY bright, very clean, very interesting little boy came with his mother to answer the minister's knock and to welcome him into the house. When the minister was seated, the little fellow continued to show such an interest that the pastor took him on his lap and remarked about how glad he was to see him and what a fine boy he was.

At this point the mother edged her way into the conversation by saying, "Well, Billy, I guess the pastor would not think you were no nice if he knew you wet your bed last night." Obviously the mother was trying to make conversation. She had not been slighted nor had the minister given her cause to use such a means to get into the conversation. Maybe she was just trying to break the child of bed-wetting. Maybe she was hungry for praise herself. Maybe she was trying to warn the minister not to hold him on his lap. Whatever her intentions, she succeeded in getting into the conversation, she succeeded in embarrassing the child and the minister, and she succeeded in putting a barrier between the child and his pastor.

From that moment the child would feel ashamed of himself whenever he met the pastor, for the pastor knew of his problem. He would always

feel that when the minister looked at him he was thinking of his humiliating practice. Every time he wakened in his soiled bed as morning came, he would be ashamed of himself because the minister would be ashamed. He would not be old enough to vocalize such thoughts but they could become a very real influence in his attitudes toward himself and his church.

If the mother had been more careful about the bedtime drinking, the bedtime emotional climate, and the diet of the child, it is possible she could have helped him. If she had talked intimately with the child about his problem in such a way as to show she wanted to help him, he would have responded to the best of his ability. If she had kept his confidence, so that he would feel she was on his side in working to solve his problem, he would have been drawn closer. If she could have helped build his image before his minister, he would have been more capable emotionally to cope with his many problems.

Sometimes parents forget that the child is a person, striving with personal problems. No child should be allowed to dominate a social situation not to go undisciplined, but there are better methods than humiliation. □

# SO THIS IS LIFE

By Milo L. Arnold  
Colorado Springs



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COVER PHOTO: H. Armstrong Roberts

## Letter to My Daughter



PHOTO BY GEORGE L. SMITH

### A Place for Me

**T**HERE'S a place for me, a very special place for me

... in the coolness of the morning sharing squeals of delight with little eyes peering over the windowsill at robins splashing in a puddle;

... in the bustle of late morning enjoying warm cookies (even though they may spoil lunch);

... in the quietness of early afternoon reading frivolous fantasies and exciting adventures;

... in the twilight of the day anticipating Daddy's return;

... in the dusky evening reading about God and thanking Him for all the wonderful things He gives us;

... in the darkness of the night, snuggling warm blankets around little limp bodies sweet with sleep.

Yes, there's a place for me, a very special place for me in the lives of two small children ... I am a mother.

Dear God, help me to make my place in their lives special ... special because I am "Mommy" and because I am filled with Your love. □

By Aarlie J. Hull  
Seattle

**I** HAVE heard some folks say, and have thought it myself, that you will be raising your child in a most difficult time.

Most of us old-timers would be too fainthearted to tackle the job. But it is your task and you must face it.

Perhaps we feel this way because we are unsure how best to succeed in such a changing day. We are shocked by the present standards of immodesty, immorality, irresponsibility, and irreverence.

Or maybe we are apprehensive because we are guilty. After all, whose generation quipped, "There's nothing sacred anymore"? Whose generation permitted minority rule to take the Bible out of the schools? Whose generation spawned the race riots and disregard for civil law?

We are not the first who have sown carelessly and then dreaded the harvest!

Yet you have been taught that prayer changes things—and people. I am confident that if you will keep the prayer channel open, and use it often, you will see your son grow to be the man you want him to be.

Remember that prayer is a two-way conversation between you and God. Not only can you take your problem to Him, but if you will listen, He will give you help and direction.

One song writer says that his mother told him, "On your knees, you are taller than trees; you can look over heartache and pain."

It will not always be easy to pray. Jesus advised, "Enter into your closet and shut the door." This is the best way to pray, to shut out the world; yet the young mother seldom has the opportunity to enjoy the closet prayer.

I suppose you have already found that, no matter where you are or who is tending the baby, you are listening for his faintest whimper. One part of you is with him, always!

However, don't forget that the One to whom you are talking is a loving Father listening for His child's faintest cry.



As to how we should pray, He tells us in His Word that David communed with God on his bed, that Daniel knelt to pray by an open window, and that Paul found Lydia by the side of the river "where prayer was wont to be made."

I would imagine that you will learn to pray while you do dishes at the sink—as you stand at the ironing board—even while you pick up the scattered toys and put them in the toy box, and while cleaning around the high chair.

There will be times of disappointment and downright weariness when you will wonder if God can hear your prayers—let alone answer them!

I have heard a couple of replies to this question and I like them both. One said, "I know God hears me when I pray because I'm sure He would hear me if I told a lie."

And another said, "God always hears our prayers and He always answers them. He says, 'Yes,' 'No,' or, 'Wait.' The trouble is we us-

ually can't hear His answer unless it is, 'Yes.'"

So many admonitions have been given by so many "experts" and so many books have been written on how to rear your child that I wouldn't be surprised if you were at a loss to know who is right.

But above all the voices in the world today, and among all the confusion and uncertainty, there is one Voice you can rely on implicitly. Call on Him often.

Love and prayers,  
MOTHER

• By Ross W. Hayslip  
Tucson, Ariz.

## THE WEEKENDERS

**M**AX GUNTHER has written an interesting insight on our American life and culture in the form of a book entitled *The Weekenders*. This volume deals with the numerous activities in which people indulge from Friday to Monday in an effort to "get away from it all."

The recent legislation that places certain legal holidays on Mondays in order to create long weekends will certainly tend to increase the number of "Weekenders" who will avail themselves of the opportunity of the recreational escape from the humdrum of everyday life.

The effect of this could be disastrous in the lives of many "marginal Nazarenes" who in this age of affluence are able to own cottages in resort areas and boats and recreational equipment that a few years ago were beyond the economic reach of the average person.

It will be a great temptation to use these weekends in the pursuit of pleasure rather than the search for the spiritual. The failure to assemble together in the house of the Lord cannot help but

take its toll upon their relationship to God.

Another alarming aspect is the great number of our Sunday school children who come from unchurched and religiously disinterested homes. As the parents depart from the community over the long weekend, they will be taking these children with them. It will be another Sunday when they will be unexposed to our efforts toward evangelism and religious education in the all too few Sundays of the calendar year.

The alarming factor is that the most common excuse for the long weekend is that it provides an opportunity to "get away for a while."

What about the millions who cannot get away for the weekend? Do we ever give a thought to the migrant workers in the tomato fields, the young men who stand in line at the induction centers, the families who huddle in grimy walk-ups that reek of stale cigarette smoke, cheap disinfectant, and blasted hopes? Who will minister to the millions who cannot escape the stark realities of a

life that beats down upon them like the glare of a bare light bulb?

What about the services of worship we miss by getting away for a while? Karl Barth has rightly said, "Christian worship is the most momentous, the most urgent, the most glorious action that takes place in human life."

Christ has told us that when we come together in His name we can expect His living presence in our midst. We cannot afford to treat such an experience carelessly.

Judge Charles E. Wyzanski, Jr., of our Federal Court, speaking of our modern generation, says, "Oh, we go to church, do we? Why? For social and commercial reasons and for consolation in time of trouble. But do we go with faith and conviction and discipline and self-denial? Which of us has had that kind of faith that represents a deep commitment to that denial and sacrifice and discipline which are the essence of religion?"

Let us beware that in our long weekends, as we seek to "get away from it all," we do not make the tragic mistake of getting away from God.

# The Holy Spirit's Ministry Within

**T**HE deeds of God," said Eric Sauer, "are not only around and above us, they should be in us at the same time."

The most wonderful work of God is the establishing of His kingdom within the hearts of men so that the spiritual, moral, and ethical purposes intended from the beginning may be fully realized. Responding to these purposes of God is man's most important action.

Some early Christians were troubled about certain incidental matters and externals such as feasts, fasts, ritualistic ceremonies, and meat offered to idols. Paul underscored the essential elements of the Christian experience, saying, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

First of all, God's kingdom comes to men in a work of righteousness. Under the superintendency of the Holy Spirit, the believer is enabled to "put off the old man with his deeds" and "put on the new man, which . . . is created in righteousness and true holiness."

In this the prophecy is fulfilled, "I will put my laws into their hearts, and in their minds will I write them." The fully committed subjects of the King delight to do His will.

Dr. Albert Einstein said as he warned of the dangers of war: "The true problem lies in the hearts and thoughts of men. It is not a physical problem but an ethical one. . . what terrifies us is not the explosive force of the atomic bomb

but the power of wickedness in the human heart, its explosive power of evil."

Praying to be delivered from this power of wickedness in the human heart David cried out, "Create in me a clean heart, O God, and renew a right spirit within me." All who seek victory over sin's dominion need such an inward cleansing of the springs of the soul.

Dr. Frank Laubach, the world-renowned missionary, says, "We are so constituted that we either hate or love." Everyone's influence is either for good or bad. How necessary, then, is the infilling of the love of God to expel evil and make righteousness the hidden part, that we may radiate the holy life!

Peace also marks God's kingdom within. Jesus told His disciples the night before the Cross, "My peace I leave with you." It is peace of soul in adversity, even in contest with Satan. It is the peace of fellowship with God and a proper adjustment with man. Many of the saints testify to this deep, settled peace.

The Spirit's presence assures of "peace like a river." The peace of a river is in its fixed bed. Whether the waters are plunging through the rapids of a narrow gorge or moving slowly through a meadow area, it flows on to an ocean-rendezvous. So with confidence, God's man with fixed purpose and a rest of soul presses toward the goal.

Standing one day on a high rock above the Wilson River near Tillamook, Ore., I was startled by crashing brush. Out bounded a deer that plunged off the far bank about 20 feet into the river. Swim-

## FINNEY on Revival

### Why We Must Have Revival

1. A declining church cannot continue to exist without a revival. Without revivals there will not ordinarily be as many persons converted as will die off in a year. There is no other way in which a church can be sanctified, grow in grace, and be fitted for heaven. What is "growing in grace"? Is it hearing sermons and getting some new notions about religion? No; no such thing. The Christian who does this, and nothing more, is getting worse and worse, more and more hardened, and every week it is more difficult to rouse him up to duty.

2. If a minister finds he has lost in any sense the confidence of his people, he ought to labor for a revival as the only means of regaining their confidence. I do not mean that his motive should be merely to regain the confidence of his people, but that a revival through his instrumentality will restore to him the confidence of the praying part of his people. So if an elder or private member of the church finds his brethren cold towards him, there is but one way to restore it. It is by being revived himself, and pouring out from his eyes and from his life the splendor of the image of Christ.

3. A revival of religion may be expected when Christians begin to confess to one another. At other times they confess in a general manner, as if they are only half in earnest. They may do it in an eloquent language, but it does not mean anything. But when there is an ingenuous breaking down, and a pouring out of the heart in confession of sin, the floodgates will soon burst open, and salvation will flow over the place.

—CHARLES G. FINNEY

Helps  
to  
Holy  
Living

(Continued on page 8)



ming to the shore, he stood below me. Shaking off the water, he peered back over his shoulder. After making certain that he was not being followed by some enemy, he began feeding on the bushes nearby.

I recalled the Psalmist's words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." In His will are safety, refreshment, and peace.

"The basis of all peace of mind," said Charles Gordon, "and what must be obtained before we get that peace, is a cessation of conflict of two wills—His will and ours."

Finally, note that joy is included among Christ's promises to His followers—"That my joy might remain in you, and that your joy might be full." This joy is the blessedness of a pure heart.

There is real joy in Christian service and stewardship.

Besides, there is the joyous expectation of recompense at the resurrection of the just. While we confess that we are "pilgrims on the earth" we "declare plainly that" we "seek a country"; "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

If such prospects generate apprehension rather than joy, give yourself in obedience to the ministry of the Holy Spirit. He will fill your heart to overflowing.

*O rest of rests! O peace serene,  
eternal!*

*Thou ever livest and Thou  
changest never;*

*And in the secret of Thy Pres-  
ence dwellest*

*Fullness of joy, forever and  
forever.*

—HARRIET BEECHER STOWE

## Pray and Go

Nothing lies beyond the reach of prayer except that which is outside the will of God, and we know that carrying the message of salvation is always within God's divine will. The commandment of Jesus is to GO.

—J. Hudson Taylor

• By Laura Forinash  
Mission, Tex.

# Throne Room Ethics

**H**OW LONG has it been since you have had an audience with a reigning king or queen? If you are like the most of us, you have never had such an audience and probably never will.

But if by some chance one of us were to be invited to such an audience, would he know how to conduct himself when we got there? I'm sure that I, for one, would need a complete course in throne room ethics in order to have even a vague idea of how I would be expected to conduct myself.

I'm not about to have occasion to worry over that situation. But there is a far more glorious situation about which I do need to be concerned—not worried, but definitely concerned.

Every child of God has a standing invitation to come into the throne room of heaven to have audience with the King of the universe. Nothing in time or eternity could be more wonderful than that. No invitation could be more worthy of our eager and wholehearted acceptance, nor could any event in our lives be more worthy of careful preparation on our part.

But how many of us have ever taken time to study up on the courtesies that are expected of us in the throne room of Almighty God? If courtesy is required in human courts, it is reasonable to suppose that it is also expected in the courts of heaven.

It goes without saying that God has more right to expect reverence from His followers than any human king ever had. He does demand that reverence. God's Word commands us to "serve the Lord with fear, and rejoice with trembling" (Psalms 2:11).

When we come into the presence of God, it is necessary for us to realize that God is almighty and we are not. Our Lord has blessings for those who come to Him reverently, blessings that He will not give to the careless and irreverent. How do I know that? His Word says, "... God resisteth the proud, but giveth grace unto the humble" (James 4:6).

If we want to receive blessing from our Heavenly Father, we must come to Him in an attitude of humble dependence, knowing that we are not able to earn the smallest of His favors by our own efforts. We come before Him as beggars asking help from the King.

Woe betide us if we ever get the idea that we can barter with God or that we can say to Him, "I will receive from You only those benefits of which my own works have made me worthy." God resists the proud.

But how do we reconcile this with the statement in His Word that says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16)?

At first glance that sounds like a contradiction, doesn't it? But it is not. The boldness that is mentioned here is not the hail-fellow well-met sort of attitude with which we might greet a human friend. This is the boldness of the one who has recognized the terrible sacrifice that God made for his salvation. When we have recognized both the depth of our own unworthiness and the greatness of His sacrifice for us, then we can come to Him with a humble boldness that He will gladly bless.

Again He has commanded us, "Enter into his gates with thanksgiving, and into his courts with praise" (Psalms 100:4). When we come into the Lord's throne room, are we in the habit of thanking Him for His blessings? Or do we neglect that part of our prayer life? Surely we should be thankful for the sacrifice that Christ made for us and for the many blessings God has given us. God is pleased when we come to Him thankfully.

God has prescribed a definite code of ethics for those who would come into His presence; He has also promised wonderful blessings to those who abide by the code.

Praise His name!

• By Fletcher Spruce  
Marion, Ind.

# Mother Went Home Today

first little home: a one-room log cabin. "Family prayers" as they correctly called it, consisted of the quotation of a verse of scripture by memory by each member of the family, the reading of a chapter or a generous portion of scripture, and a prayer together, all kneeling.

Mother assigned the scripture verses for each to memorize (a new one each week); and Father usually read the chapter and prayed, or called on someone to pray. This was done, not once, but three times each day—and without haste—though a section of land had to be cultivated and 200 Jerseys had to be milked.

Mother and Father also followed a daily reading guide which served not only for direction in family prayers, but took them systematically through the entire Bible in their private devotions each year. One can imagine the wealth of knowledge they received thus through their 64 years together. And of course the children were exposed to a considerable portion of this wealth also.

Now before you conclude that Father and Mother were hidebound legalists, let me tell you that such was not the case. Of course they had some personal convictions and standards which some other fellow Christians did not share. For instance, Father did not wear a necktie until he

(Continued on page 13)

## A Mother's Prayer for a Son in Vietnam

Dear Lord, protect my son where'er he is tonight.  
In Thy gentle arms enfold him;  
By Thy strong arms still uphold him—  
May he feel Thy presence with him everywhere.  
Watch over him and keep him in Thy care.

Dear Lord, be with my son where'er he is tonight.  
May he upon Thy strength rely—  
And to our precious Lord draw nigh,  
With Thy holy presence always near him,  
To guard him, to comfort, and to cheer him.

Dear Lord, bless my son where'er he is tonight.  
When grace and strength his need shall be,  
To Thy strong arms, O God, to flee,  
For only in Thee lie hope and life and light  
In this dark, dark world on this dark, dark night.

Dear Lord, O dear Lord, bless my son . . .  
But through it all, Thy will be done.  
Amen.

Joy I. Bailey  
Sunnyvale, Calif.



# Editorially Speaking

• By W. T. PURKISER

## The Unseen Values of the Home

Most mere males have little idea what goes into the making of a home. In most cases, we take for granted what ought to be more adequately appreciated.

William Elliott tells of a wife who made a shopping trip one Saturday afternoon. She left her statistician husband at home to keep the children. When she returned, she found his report:

*Dried children's tears: 14 times*

*Tied shoes: 16 times*

*Served drinks of water: 22 times*

*Purchased toy balloons: 3 per child*

*(average life of balloon, 12 seconds)*

*Cautioned children not to cross street: 34 times*

*Children insisted on crossing street: 34 times*

*Number of times father will do this in future: 0.*

Most of us could probably duplicate this in one way or another. It points up the vast amount of unseen labor and unceasing responsibility that rests on the shoulders of mothers of growing children.

Is it worth it? Is there any shortcut in growing souls—the most precious entities in the universe?

One mother put her feelings in verse. She called the lines "Fulfillment." She wrote:

*I cook and wash and iron and mop*

*And pick up clothes and toys;*

*I spread the beds and bake a cake*

*And hush the children's noise.*

*Where are the dreams of yesterday?*

*Am I a household drudge,*

*Good just to bandage scraped-up knees*

*Or cook a pan of fudge?*

*Where are the poems I planned to write,*

*The searching books I'd read,*

*The charming pictures I would paint,*

*The study groups I'd lead?*

*I see the dreams of yesterday*

*Fulfilled—I need no other—*

*When little arms enfold me and*

*I hear, "I love you, Mother."\**

PLATITUDES ABOUT the home are a dime a dozen. But sentiment must not obscure the solid values for society and the Church that come from the right kind of homes.

Much more than may be intended is passed from one generation to the next in the home. Children hear a silent language in the attitudes shown and atmosphere created by their parents.

When Woodrow Wilson was president of Princeton University, he spoke to a parents' group. His words are memorable:

"I get many letters from you parents about your children. You want to know why we people up here in Princeton can't make more out of them and do more for them. Let me tell you the reason we can't. It may shock you just a little, but I am not trying to be rude. The reason is that they are your sons, reared in your homes, blood of your blood, bone of your bone. They have absorbed the attitudes of your homes. They have absorbed the ideals of your homes. You have formed and fashioned them. They are your sons. In those malleable, moldable years of their lives you have forever left your imprint upon them."

But it is the positive side of this point that should be underlined. If whatever our young people may lack is charged against our homes, then their fine and strong qualities should at least in part be credited to the home.

With tongue in cheek, Charlie Shedd tells of a teen-ager who said, "I was thinking about my parents, and how they messed things up and had done such a terrible job with the world in their generation. And then it hit me. If they are all that bad, how come I'm such a wonderful guy!"

What mothers may know on "their day" next Sunday is that what is unappreciated on earth is remembered in heaven. Man's forgetfulness may be unfair. But every Christian mother may be assured that "God is not unrighteous to forget your work and labour of love" (Hebrews 6:10). □

## Ministerial Salaries

Problems of church finance, like the poor, will be with us always. Only in heaven will there be abundance without lack.

One area of church finances that is apt to fall between the bed and the wall simply because

\*By Ona Roberts Wright. Quoted from *The Christian*, by permission of the Christian Board of Publication, St. Louis.

there is no one to speak for it is the matter of pastors' salaries and evangelists' offerings. Rarely is a minister driven by hard necessity to the point of speaking about his own remuneration.

Yet the simple facts are that in recent years each study made of ministerial salaries in the church at large and in our denomination in particular reveals the distressingly low level of compensation paid.

Preachers' salaries are low by any measure that can be applied to them. In comparison with those of other professions demanding equal training and skill, ministers average less than one-third.

Graduates of leading university business schools now are reported to begin work at \$12,000 per year on the average. Pay for attorneys working for law firms has doubled in the last 10 years.

Many truck drivers earn more than \$15,000 per year, thanks largely to the ability of the Teamsters' Union to put the squeeze on employers. Wages in the hourly trades have escalated sharply in the last decade and are still going up.

A study within Protestant denominations revealed that ministers averaged 25 percent less than laymen in their own congregations with similar training.

None of this is to deny the economic value of parsonages and utilities as part of the preachers' pay. But offsetting the value of the housing is unreimbursed expense for the automobile used in ministerial service, travel, books, and other professional expenses.

Working against the even low base are two present factors. One is the sharp increase in the cost of living that is pretty much universal. The other, in the United States, is the Social Security tax, now up to 6.9 percent and levied against both cash salary and the value of the parsonage. The result of the Social Security tax, where the local church has not assumed responsibility for this or some part thereof, is that many ministers are now having to pay up to 10 percent of their cash income in this one tax.

That many congregations are running as hard as they can to stay where they are in their finances is indeed true. But others can do better by their pastors than they do.

THE ECONOMIC PLIGHT of the average evangelist is even worse than that of the pastor. While most churches have done something within this decade to make their pastor's income more realistic, many churches have fallen into the habit of paying just the same amount in the evangelist's love offering as they were 10 years ago.

The evangelist not only faces all the inflationary and tax problems of the pastor; he has some of his own. Included in these is the cost of

travel; the need to maintain a home and family in addition to the extra cost of living away from home; no "fringe benefits" in the way of parsonage and utilities, pay while sick, or paid vacation; and the drastically reduced work year by reason of the fact that most churches schedule revival meetings only during the "season," February through May, and late September through November.

It is not a matter of assessing blame for these conditions, nor is the cure readily to be found. But it will help if we take a hard look at them with a view to doing something about it.

So far as the evangelist is concerned, one step in the right direction would be to put the finances for revival meetings in the annual budget instead of depending on the meeting to pay all or even the major portion of its way.

Each church board should regularly review both pastoral and staff salaries and evangelists' offerings. Within the limits of ability, adjustments should be made to reflect living costs and to make a start in the direction of equity with prevailing pay outside the ministry.

Even when hard necessity says nothing can be done at the present moment, it helps to know that some are thinking and praying about the problem. Only so can we discharge the responsibility laid upon us in both the Old Testament and the New, where we are enjoined, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deuteronomy 12: 19), and, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:14). □

---

## *Things Worth Living For*

To behold a mountain peak,  
Or to hear a baby speak,  
Or watch him walk across the floor—  
These are things worth living for.

So hungry man can reap the vine  
When comes around the harvesttime  
To gather what God has in store—  
These are things worth living for.

To be free and born again,  
And be at peace with fellowman,  
To have hope of peace from war—  
These are things worth living for.

To be a servant of the Lord,  
Have fervent hope of great reward,  
And share His glory evermore—  
These are things worth living for.

Earl D. Hyatt  
Chattanooga, Tenn.

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# Campus Commentary

## BRESEE ON EDUCATION, 1915

Dr. P. F. Bresee, a founder of the Church of the Nazarene, was also deeply involved in its educational work. In the last General Assembly he attended, even in a weakened condition, he insisted that he read the general superintendents' address. More attention was given to education than to any other department. In part, his message was this:

"While the evangelization of men and their building up in holiness is our great commission and our first work, it also inheres in our commission to train and educate those, who, through our labors, are brought into this great salvation. In this country the state usually makes provision for the rudimentary instruction of children. Yet often our people find the religious ideals, or the absence of these ideals, are such that it is a great grief to them, and in some instances church or parochial schools have been attempted. A few such have attained to great excellence and some success. But the cost is so great, and our people usually being poor, no great advance in this direction has been made. In the meantime the public schools should be zealously guarded from abuse, and the religious home and church training be strict and full.

"But higher education is of such a nature that the church which turns such work over to the state, or to others, will soon find itself robbed of its best inheritance. Especially is it necessary for us to educate our own youth. . . . Academies and colleges are to us a necessity. Our young people will go forth to our pulpits, our counting houses, and our farms, and our homes full of the hallowed fire of the indwelling Spirit, only as they have been dwelling under the shadow of the Almighty in the classroom, chapel and social life of their college years.

"We should not yield to the temptation of attempting to establish too many schools of higher education, as we may not be able to give them a proper degree of efficiency. The establishment of a college is a great work, demanding men and women of culture and much money for its support; and should not be entered upon unadvisedly or without provision. We rejoice that we already have a number of schools which are doing good work, and which bid fair to obtain permanent and large usefulness. They are most, if not all, in great need of money, and should receive the careful thought and help of our people, especially of those to whom the Lord has committed some of His money. . . . We are especially pleased with the intense spiritual life usually found in our schools, which, with the exaltation of the Word of God, together with the molding hand of the cultured personality of sanctified teachers, promises well for prepared labor to enter the field."

Dr. Bresee loved young people and spent much time with them. Even though he was once chairman of the Board of Trustees of the University of

Southern California, he gave time to the educational work in spite of his lack of specific preparation for it. This he did because of its pivotal relation to everything the church was trying to accomplish. □

## CAMPUS MINISTRY WORKSHOP

"We must rely on the local church and its pastor" was the emphasis of a workshop-conference on Campus Ministry on May 2 and 3 at Columbus, Ohio. Pastors and university professors shared in a discussion of "Needs," "Resources," and "Problems." The purpose of the conference was to encourage and assist pastors and professors in this special ministry of the church in the university town. The keynote address was given by Rev. Gordon Wetmore and the closing challenge by Dr. Timothy Smith. The effectiveness of such workshops as well as other means of ministry to the university are being studied by the Campus Ministry Study Committee. Similar workshops are being planned for other regions. □

## CAMPUS NEWS

### LONG-RANGE PLAN

Bethany trustees launched a long-range planning study of objectives, curriculum, and program. A joint committee of trustees, faculty, and students will conduct the study. Dr. W. Raymond McClung was elected chairman of the Board of Trustees. □

**DR. W. SHELburnE BROWN**, president of Pasadena College, lifts the first shovelful of dirt in the March 11, 1969, ground-breaking ceremonies for the \$999,036 library at the college.

Looking on are, from left: Mrs. Esther Schandorff, college librarian; Mrs. Marjorie Donaldson, city of Pasadena librarian; Dr. L. Guy Nees, chairman of the Board of Trustees; and Mr. Ralph Hornbeck, superintendent of the city of Pasadena schools.



Mother Went . . .

(Continued from page 9)

was past 50—but he allowed his sons to wear ties from their childhood. And never once did he bring up the subject in his preaching (for he was an ordained elder) nor as teacher of his adult Sunday school class—nor anywhere else that I recall.

But even though this family devoted more time to the interior life than most Christian families today, there was an abundance of happiness, fun, laughter, good times, and affection—along with the somewhat strict disciplines. There was time for an occasional vacation to the Gulf; times for frequent trips each week to the old swimming hole; times for squirrel hunting—and visits to the county fair. For them, good religion and good times and common sense blended beautifully.

Although it was four miles to the nearest village with stores, and 30 miles (rough roads and model T's included) to the church of their choice, yet Mother, like Father, thought regular attendance at Sunday school and church an imperative. A careful check of a 12-month period showed the family late for Sunday school only once (because of a flat tire), even though the cows had to be milked and the milk had to be marketed beforehand. Perhaps that was why Mother would sometimes faintly smile—with a faraway look in her

eyes—when someone living two blocks from the church simply could not make it on time.

Mother found time to publish many articles and poems, to produce a few cherished oil paintings, to belong to local community organizations, to pursue the education which was denied her in childhood when her own mother died—and to otherwise make the world about her a better place because she passed that way.

Yes, Mother went home today! She was sleeping when the angels beckoned, so about all she did was smile a good-bye. As she came to the gates of the land of fadeless beauty, there was no struggle to stay—no unfinished business at the last moment.

Nor did the angels catch her by surprise. She had been expecting them a long while—and had been preparing for them for most of her 95 years.

Those who came to pay their last respects considered the event more of a triumph than a tragedy, for her life was full and rich and blessed—and the memories of her life will perfume many lives with the aromatics of the eternal gardens of God. □

If at first you don't succeed, try, try again. If you still don't succeed, stop trying. Sit down and think it over. Persistence is a noble virtue, but it's no substitute for evaluation. —Grit



27 NEW CONVERTS BAPTIZED

Tear-stained faces marked the congregation watching Pastor Melvin McCullough (in photo, right) baptize 27 candidates converted in the Shawnee, Kans., church within the past year. This was the culminating witness of warped lives made straight, families united, vicious habits broken, and God's grace multiplying.

Fifteen adults and 12 young people will remember Palm Sunday, 1969, as a high point in their lives and their Christian witness to friends and loved ones. New Testament outreach evangelism is thrilling and productive—now as always.

—WILSON R. LANPHER  
District Superintendent

The Book Corner

THE SEEKERS

By Jess Stearn. Doubleday, 1969, 384 pp., cloth, \$5.95.

"Turn on, tune in, drop out," "take a trip," "fly," "pothead," "acidhead," "horse," are familiar terms in the world of drugs and dope.

*The Seekers* is the product of five years of research. Author Jess Stearn interviewed and observed drug addicts and users in their own environs. He also interviewed medical doctors, social workers, psychologists, and psychiatrists. He traveled west to San Francisco's Haight-Ashbury and Synanon in Santa Monica, east to Timothy Leary's Shangri-La in New York, and to big cities and small towns between.

Stearn has also done extensive research through recent documents and reports to find facts concerning marijuana, LSD, amphetamines, and narcotics.

Some of the things Stearn feels are indicated by the growing use of drugs by American youth are:

- 1. A desire for thrills
- 2. A lack of faith in God, the Establishment, and themselves
- 3. A total disinterest in respond-

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ing to ordinary challenges of living

4. A search for an easy way to find answers to the philosophical problems of life

5. A desire for a religious experience—without being religious

6. Rebellion against the hypocrisy of the Establishment

7. Rejection of institutions our culture holds dear: marriage, patriotism, religion, work, education

Pastors, teachers, parents, and anyone interested in contemporary America and its youth will profit by reading this book. Ministers will find illustrative material and quotes suitable for pulpit use.

—LEE MARVIN □

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

SEMINARY TO GRADUATE 63

Dr. Harvey S. Galloway, of Columbus, Ohio, and chairman of the Board of Trustees of Nazarene Theological Seminary, will present the commencement address Tuesday evening, May 13, at eight o'clock at Kansas City First Church, as 56 persons graduate

B.D. and seven receive the first M.R.E. degrees to be conferred by NTS.

This will bring to 982 the total number of graduates, which means that as the twenty-fifth anniversary is celebrated next year the one thousandth degree will be conferred.

Dr. Oswald Hoffmann, renowned preacher of the "Lutheran Hour" radio broadcast, will speak at the all-Seminary banquet on Monday evening, May 12, at 7.

President William Greathouse will preach the baccalaureate sermon on Sunday, May 11, at 3 p.m., in Kansas City First Church.

Fifty-one of the B.D. graduates are members of the Church of the Nazarene; two are Wesleyan church members; and one each is from the Free Methodists, the Friends, and the Salvation Army. Forty-four intend to enter pastoral work; seven, missionary service; two, evangelism; two, teaching; and one, the military chaplaincy. Included in the intended service of the M.R.E. graduates are ministries of religious education, youth, and music; college teaching; and the pastorate.

—J. KENNETH GRIDER



Dr. Galloway



A 200-VOICE CHOIR and a Sunday evening crowd exceeding 1,000 are shown in a Spokane, Wash., high school auditorium on the last night of the Greater Spokane Indoor Camp, sponsored by some 14 Nazarene churches on the Spokane Zone. All meetings except this final one were held in First Church with Dr. Hugh C. Benner as speaker and Rev. Lee Mansveld of Medford, Ore., directing the music. Average attendance per night was 600 with over 140 seekers at the altar and others finding spiritual help outside the services during the week of indoor camp meetings, according to Rev. James Tapley, reporter. Chairman of the campaign was Rev. Carl Lindbloom, of Spokane Shadle Park Church.

**GOLDEN PEDESTAL**  
Book Selection

GOD'S HEALING TOUCH

By Vernon L. Wilcox

The Church of the Nazarene accepts and practices divine healing. In recent years there has been some confusion regarding this truth. There are those who advertise divine healing as part of their ministry. They are called "faith healers." There are also those who teach that physical healing is in the atonement—that Christ's death provides healing for the body as well as the soul.

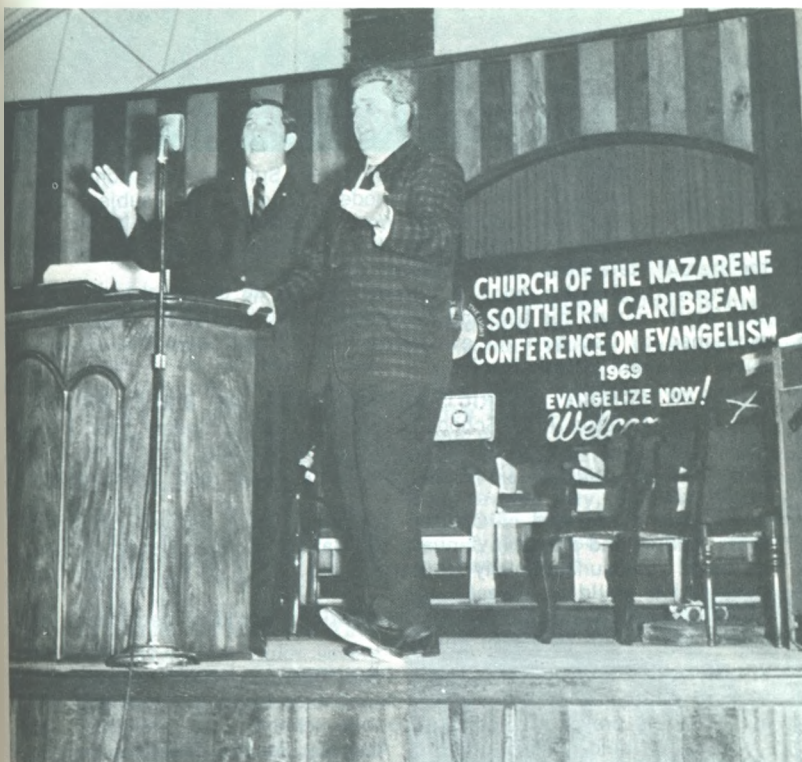
Here's a book of seven chapters covering the subject thoroughly but without unnecessary elaboration. It discusses divine healing as taught and practiced in the New Testament Church, which should be the basis of what we teach today.

- The seven chapters are:
- We Do Believe in Divine Healing
  - Healing in the Old Testament
  - Healing in the New Testament
  - Historical Development Through the Reformation
  - Recent Trends
  - What We Believe About Divine Healing
  - I Was Healed

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SPARKING the musical program at the Pan American Evangelism Conference are Chuck Millhuff (left) and Jim Bohi.

## FIRST PAN AMERICAN CONFERENCE OF EVANGELISM IN BARBADOS

The island of Barbados, gem of the Caribbean, was the magnetic pole drawing together many national and missionary saints for the first Pan American Nazarene Conference of Evangelism.

Silver birds out of the central blue brought down the Chuck Millhuffs and Jim Bohis from the U.S.A. mainland, and Lyle Prescott from the Virgin Islands, as workers for the conference.

Samuel Taylor, Charles Fountain, and a host of Barbadian Christians made up the reception committee at the airport. Shouts of welcome also greeted spirited soldiers of the Cross from Trinidad, Land of the Hummingbird; and Tobago, home of Robinson Crusoe. From the land of El Dorado (Guyana, South America), psalm-singing warriors for Christ joined their colleagues in the big tabernacle at Bridgetown, Barbados. Alvin Young, district superintendent from British Honduras, Central America, was to represent England as well as his own fair land.

During the week of March 3-7, this central core of 120 sanctified national workers, choice laymen, and their missionary colleagues were en-

tertained by more than 1,000 hospitable and joyful Barbadian believers.

A tour through the island was arranged for the first full day of activity. Many happy people quickly lined the streets and country roads in response to the hymns and gospel music that poured from the caravan of buses as they rolled through the countryside and along the beaches of the island. Everyone was caught up in the joy of the Lord.

Evangelist Charles Millhuff carried the burden of preaching, and his strong, spiritual ministry alone was worth the entire conference.

A variety of subjects regarding evangelism and the ministry were skillfully handled in a series of papers presented by a number of the workers. Anyone expecting the papers to be dry had to bring his own dust. Among these speakers were Jerry Demetre, Guyana; John Lall, Trinidad; Richard Tombran, Guyana; Edison Sargent, Barbados; and Ruth Saxon, Trinidad Training College.

Discussions were held relating to matters of practical importance to all fields on such considerations as Christian literature, Christian education, the Church in the Caribbean, a clinic in the cure of souls, and other useful subjects.

Out of the conference came a greater appreciation for the potential for evangelism in the Caribbean, including methods, personnel, involvement,

and outreach. It is not only appropriate but necessary to provide special opportunities for both missionaries and nationals to experience spiritual victories and spiritual enrichment jointly.

There is no way to fully describe the glory of God's blessing when the people cooperate with a team of workers like Bohi, Millhuff, and Prescott. Dr. Albert Harper has said, "The spirit of a man is the absolute dictator of all his attitudes." A rise in the spirit and morale of national workers and missionaries puts in the foundations for a similar rise in the spirit and morale of all the people in the broader contact of our corporate Christian responsibility.

One conference delegate spoke up to say that never again could the enemy tempt him to imagine that by blowing out his neighbor's candle he could make his own light shine brighter.

—DAVID F. BROWNING  
District Superintendent

## MOVING MINISTERS

David Wofford from Hot Springs (Ark.) Richard Street to Sylacauga (Ala.) Westside.

Clyde Gunn from Olive Branch, Ind., to Shipshewana, Ind.

John Hollis from Galesburg, Ill., to Princeton, Ill.

Willis Scott from Naperville, Ill., to Pontiac (Mich.) Hillcrest.



**FORMER PASTOR HONORED.** Rev. Charles A. Hall, left, age 72, was recently honored in a public service by designating him pastor emeritus of the St. Mary's Chapel near Lexington, Ala. The present pastor, Rev. Robert J. Wilson, is shown handing the veteran elder a gift Bible from the church as a reminder of their love and esteem. Still active as a member of St. Mary's Chapel, he serves as study chairman of the NWMS, Sunday school teacher, and prayer group leader, in addition to occasionally supplying pulpits in the area. Brother Hall has pastored a total of eight churches on the Alabama District and two churches in Nashville, Tenn.



## NEWS OF REVIVAL

PAWHUSKA, OKLA., recently completed a revival with Evangelist J. J. Steele with outstanding results. Many found the Lord for the first time and the entire congregation was uplifted. Eleven persons were received into church membership, eight by profession of faith, according to the pastor, Rev. Larry Brinkley. □

MR. JOHN REAVES, a student at Nazarene Bible College, was the evangelist for an outstanding week-end revival at the Conroe, Tex., church. This youth-sponsored revival resulted in over 30 seekers at the altar of prayer. Rev. Bob R. Ferguson is pastor. □

FRIENDSHIP, La., recently completed a fruitful week of revival under the preaching of Rev. Royal Schultz. Twenty-three persons responded to altar invitations and two members were received into the church by profession of faith. Rev. Winston P. Lowe is pastor. □



### "Showers of Blessing"

#### Program Schedule

Dr. William Fisher

May 11—"Tell Her Now!"

May 18—"Are We at the Crossroads?"

## DISTRICT ASSEMBLY INFORMATION

ALABAMA, May 14-15. First Church, 923 Graymont Ave., Birmingham, Ala. 35204. Host Pastor: D. W. Thaxton. General Superintendent: Dr. Eugene L. Stowe.

LOS ANGELES, May 14-15. Bresee Avenue Church, 1480 E. Washington, Pasadena, Calif. 91104. Host Pastor: J. George Taylorson. General Superintendent: Dr. V. H. Lewis.

NORTHWEST, May 14-15. First Church, 717 E. Alder St., Walla Walla, Wash. 99362. Host Pastor: D. R. Peterman. General Superintendent: Dr. George Coulter.

FLORIDA, May 19-20. South Florida Heights Church, 3003 S. Florida Ave., Lakeland, Fla. 33803. Host Pastor: Comer R. Johnson, Sr. General Superintendent: Dr. Eugene L. Stowe.

## NAZARENE CAMPS

May 19-21, Valparaiso, Ind., 157 Lafayette St. 46383; May 22-24, Frankfort (Ind.) First Church, E. Wabash & Maish Rd. 46041. NORTHWEST INDIANA indoor camps. Hugh C. Benner, evangelist; Jim Bohi, singer. George Scutt, district superintendent.

## DIRECTORY

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

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## NEWS OF RELIGION

### You Should Know About . . .

**TRACT ON CHINA'S FOUNDER ISSUED.** Dr. Sun Yat Sen, considered by millions to be the "father" of modern China, is the subject of a gospel tract recently produced by World Outreach in Hong Kong.

Titled "The Faith of Dr. Sun," the leaflet shows in Chinese how the heroic statesman was a devoted Christian.

When Dr. Sun lay dying, it is reported that he gathered his friends and family around his bed and testified, "I am a Christian. I was commissioned by God to fight evil. After I die I still want the world to know that I am a Christian." □

#### ANOTHER SCHOOL DISTRICT DEFIES COURT ON BIBLE, PRAYER.

The Albert Gallatin Area School District in Fayette County near Pittsburgh became the second school district in western Pennsylvania to defy the U.S. Supreme Court by reinstating prayer and Bible reading in its schools.

Following the lead of Clairton Township, which revived classroom Bible reading and prayer in January, the Gallatin School District through its board voted unanimously to override the advice of its attorney that such action would be illegal.

A parent-teacher group from Smithfield Borough petitioned the board to reinstate prayer in February. □

#### VOLUNTARY PRAYER AT SCHOOL PROVIDED IN INDIANA LAW.

Gov. Richard Whitcomb of Indiana has signed into law a bill that will permit voluntary prayer in the state's public schools.

The law, held constitutional by Attorney General Theodore Sendak, states that voluntary religious services may be conducted at Christmas and Easter if provisions are made for those who do not wish to participate.

It also specifies that a teacher may "conduct a brief period of silent prayer and meditation" at opening of school as "a moment of silent reflection." □

#### NEW TESTAMENT TURNS PARIS SINGER FROM POP TO GOSPEL.

A former nightclub singer and pop recording star in Paris now devotes his talents to evangelistic meetings and recording religious music.

Gil Bernard is the son of a Moroccan Jewish family who came to Paris at the age of 26 with bright hopes for the future. The youth began with performances on the nightclub circuit, and then moved up into the big time of radio and television and recording contracts.

But success was not without its problems. "The more money I earned, the more I lost at gambling," Bernard recalled one day "when I lost at poker one entire year of my copyright income." Added to his other problems was a marriage that seemed about to break up.

During this time a missionary bringing a copy of the New Testament visited the couple. Through personal contact and through reading the Bible both Bernard and his wife were led to profess faith in Christ.

Last spring the French Baptist Federation asked him to sing Gospel music during their nationwide crusade. "This offer to sing publicly for Christ was the turning point of my life," Bernard testified. Six months later he left the entertainment world. □

"... in the last days perilous times shall come. . . ." (II Timothy 3:1-5).

**JOHN LENNON IN ROLE OF JESUS?**—The entertainer who once described the Beatles as being more popular than Jesus Christ allegedly has been asked to play the part of Jesus in a TV series in London.

Editors of the *News of the World* said John Lennon of Beatle fame had been asked to take the part in a \$780,000 television color series to run for 13 weeks. Lennon, 28, is regarded as the most "way-out" of the four Beatles. He married Yoko Ono, 34, a Japanese film-maker, in Gibraltar in March.

Producer Peter Graham Scott said, "I know we would be upsetting some people by our choice of Lennon, but I think he would be ideal for Jesus. John has an immense following." □

# Late News

## EIGHT OF NAZARENE FAMILY PERISH IN AUTO CRASH

Struck broadside by an oncoming car only a mile from their home near Corbin, Ky., Easter Sunday night, eight members of the William C. Ball family were instantly killed and a ninth remained in critical condition. The family was on its way home from the closing service of a revival when the accident occurred on U.S. 25-W between Corbin and Williamsburg.

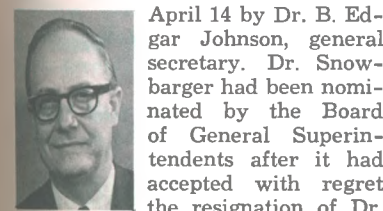
Mr. Ball, 41, was a lay preacher and active in all departments of the Corbin church. His wife, Vergene, 36, was church pianist. The six children who died were: Daniel, 16; Mark, 14; Timothy, 12; Beverly, nine; Luke, seven; and Holly, five. A 17-year-old son, Steven, was taken to the hospital in critical condition.

Another son, Paul, 19, is married and lives in Dayton, Ohio. Of his father, he said, "He raised us up to be Christians. He didn't force the church on us, but the church was the center of our family's life."

It was estimated that over 8,000 people had filed past the eight identical caskets prior to the funeral services. The Balls' pastor, Rev. Melvin Abney, of the Corbin church, stated, "This was one of the finest Christian families I have ever known. They were all devout Christians, attended church together, and were active in the local church. This has been a great loss." □

## SNOWBARGER HEADS STEWARDSHIP

Dr. Willis E. Snowbarger has been elected general secretary of Stewardship in a mail vote by the General Board. The results were announced



**Snowbarger** April 14 by Dr. B. Edgar Johnson, general secretary. Dr. Snowbarger had been nominated by the Board of General Superintendents after it had accepted with regret the resignation of Dr. Raymond Hurn, secretary of Home Missions, who said he felt he could not adequately promote stewardship while getting started on his new assignment in Home Missions. Dr. Snowbarger will continue as secretary of the Department of Education. He has been in Kansas City since 1965.—N.I.S. □

## PUBLISHING HOUSE LATCHSTRING OUT FOR VISITORS



**YOUR PUBLISHING HOUSE** is the delighted host for visitors from around the world. Visiting hours are from 8 a.m. to 4 p.m., Monday through Friday—and the latchstring is always on the outside. In the above photo, a tour guide, Wilma Vincent, explains some of the intricacies of mailing procedures to "Conquest" winners from Granite City, Ill.: the Whittington family—Kenneth, Lorene, Kendall, and Lynetta—and Melinda Withers and Paula Elliott.



**FORTY-NINE FUTURE SEMINARIANS** from Olivet and Nampa ministerial fellowships spent two days in Kansas City recently observing seminary activities, visiting World Headquarters, and, as part of above groups, touring the Publishing House. Faculty advisors were Moody S. Johnson (Olivet) and Chester Mulder (Nampa). And about that latchstring again—it's always on the outside!



**WICHITA FIRST CHURCH** junior highers, under the tutelage of Dave Benson, bussed to Kansas City and are pictured outside their Publishing House before taking a conducted tour. These welcome guests are a good harbinger of things to come—summer vacationing and moving Nazarenes from all over the globe visiting their Publishing House and the International Center in Kansas City. We'll be looking for you!



## EASTER NEWS FROM OVERSEAS HOME MISSIONS

### Samoa

Our new missionaries to Samoa, Rev. and Mrs. Jerry Appleby, had challenged their people to raise \$200 for the Easter offering. It seemed an impossible goal in the light of the fact that the people make an average of only \$25.00 per week.

In the midst of the Easter offering preparations they were privileged to have Dr. and Mrs. Howard Hamlin for a missionary service on their way back to South Africa and, of course, wanted to give them a good missionary offering. The check for the Hamlins came to \$131.07.

On Palm Sunday the Easter offering total received was \$181.68. The people were so excited they started pledging more, so that now Pastor Appleby reports more than the goal of \$200 has been received on the Easter offering in addition to the check for \$131.07 for the Hamlins.

### Hawaii

Rev. Bill Gann, Hawaii district superintendent, wires record Easter at-

tendance in the Hawaii District of 1,142 in Sunday school, with 1,294 attending worship services.

A new record for Honolulu First Church was set with 422 attending. Ewa Beach and Kaneohe also set new highs. □

**MADISON, S.D.,** church, with a membership of only 56, received 21 new members by profession of faith on Easter Sunday, according to Dakota District Superintendent J. Wilmer Lambert. Rev. Harold Carrison is pastor.





## Next Sunday's Lesson

By W. E. McCumber

### THE BIBLE NEEDED BY ALL PEOPLE

(May 11)

Scripture: Nehemiah 8:1-3, 8; Habakkuk 2:2; Acts 2:1-12 (Printed: Acts 2:1-12)

Golden Text: Acts 2:11

The Bible is from God to man. Its mission fails if only the Author understands it! Further, the Bible is for all men. This involves many languages and demands translation and interpretation. Stress is on clarity.

1. *Clarity in composition* (Habakkuk 2:2)

"Write the vision, and make it plain"; thus God instructed the prophet. The Bible is not intended as an esoteric book filled with secret knowledge for the initiated few. It was meant as a plain word for common men.

2. *Clarity in exposition* (Nehemiah 8:1-3, 8)

The ancient languages and thought-forms of Scripture are strange to modern ears. Therefore the Bible must be translated into vernacular speech and expounded in relevant terms.

Every preacher and teacher inherits the task of Ezra, to read the Word of God distinctly, to give its meaning clearly, and thus to cause the people to understand the message of God.

3. *Clarity in transmission and reception* (Acts 2:1-12)

Scripture is God's Word. He is not only its ultimate Author but its chief Actor. The content of the Bible is "the wonderful works of God" (v. 11).

The Word must be transmitted by the Church and received by the world. The record of Acts 2 shows how the Holy Spirit worked in both the speaking Church and the hearing world to effect a miracle of effective communication. "Every man heard them speak in his own language" (v. 6).

Today the Spirit continues His ministry of communication. The means are less immediate and dramatic, but no less effective. He uses Bible societies, churches, and individual believers in the plodding work of translating, publishing, distributing, and expounding the Bible around the world.

Ours is the privilege of being caught up into this task, of serving God and men by sharing the work of getting the message of the Bible home to the hearts of people. To that end let us pray, give, learn, and witness! □

## The Answer Corner

Conducted by W. T. Purkiser, Editor

**Do you think it wise for a Nazarene preacher to give the message at the anniversary of the Moose Lodge? We always were of the opinion that the church was against lodges. I don't believe our forefathers would approve of that.**

We do not belong to oath-bound secret orders, into which category the Royal Order of Moose would fall.

I rather think some of our forefathers would have jumped at the chance to preach to any fraternal order, assuming, of course, the invitation was extended in good faith and without strings

attached.

If I am wrong, some of my readers will correct me—but it doesn't seem to me that preaching to a group implies approval of their ideas or lives. I would have some difficulty with I Peter 3:18-19 if it really did.

**How may I answer the claim that one must be baptized before he is saved?**

By reference, among numerous other verses, to Matthew 11:28-30; John 1:11-12; 3:16-19; Romans 5:1; 10:8-10; Galatians 2:16; Ephesians 2:8-9; and I John 1:9.

All of these are clear-cut promises of salvation on the basis of God's grace received in faith by the sinner.

That other verses (e.g., Mark 16:15-16 and Acts 2:38) associate baptism with salvation does not give the lie to the many that do not. They mean simply that baptism is to be regarded as the outward sign of an inward work of divine grace in the heart.

This does not mean that baptism is unimportant as a matter of obedience. But it is not a saving ordinance.

A good example of the normal order of salvation and baptism is given in Acts 10:44-48 (understanding "salvation" to mean the total inward redemption).

**What is your opinion of someone who is not a member of the church taking care of the treasurer's books?**

It would be rather unusual, but if the person was a good bookkeeper and the church is large enough to have such help, I don't know why it wouldn't be all right.

**What is the proper way for a minister to speak of himself, "pastor" or "minister"?**

There is no particularly proper way. "Minister" is a broader term than "pastor," for there are ministers who are

not pastors. Dr. Bresee used to say, "When you go to build a house, you get a Christian carpenter if you can find one. But you get a carpenter."

I personally like the term "pastor" when it is appropriate.

**Why don't we hear sermons on restitution anymore?**

Restitution, when prior conduct makes it necessary, is part of any genuine repentance and saving faith.

I would just mention that the fact may be implied when the name is not used. In neither of the two outstanding cases of restitution mentioned in the New Testament—Zacchaeus (Luke 19:1-10) and the Philippian jailer (Acts 16:30-34, "washed their stripes")—was

there mention of restitution by name. But the idea evidently came through loud and clear.

I don't think I've ever heard an entire sermon on restitution. Certainly there are none recorded in the Book of Acts. But the point can still be made in preaching Christ and Him crucified—and ought to be.

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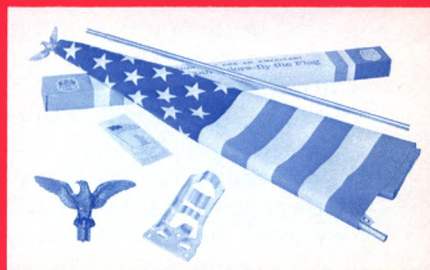
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# *“By All Means....”*

HE'S NOT A PREACHER, BUT . . .

**B**Y all means save some,” to Robert L. Wilson, Nashville layman, means a hammer, a saw, a keg of nails, barrels of talent, and a heart full of compassion for souls on the mission field.

Traveling at his own expense and furnishing time and labor as unto the Lord, “Bob” Wilson flew to Haiti in February to help repair and remodel missionaries’ homes on our field in the West Indies.

The home built by Paul Orjala had lost its roof to the angry lashings of Hurricane Inez. It was repaired by local workers, but still needed cabinets and other work done. The home of Missionaries Dave and Lois Ford needed a new roof and other remodeling and repairing. Work originally planned on the open-sided tabernacle could not be completed before Bob returned home in March because of a shortage of welding equipment, but Bob used the extra time to help build a new steering system for the boat used to travel to LaGonave Island. With all this he added his support to an evangelistic campaign held on the island.

Converted to Christ only nine years ago, Bob warmed up for this missionary venture

by serving the Nashville Bethel Church of the Nazarene as Sunday school superintendent and developing a successful contracting business in the city.

Before the trip, the Bethel church gave \$150 to Wilson to purchase a new bench saw to use on the trip and then donate to the Haitian field workers for use in future construction. But that is only part of the story. The church is also raising \$5,000 this year over and above their regular missionary giving to build a new church in South Africa, which will be sponsored entirely by the Nashville congregation.

Said Wilson’s pastor, Rev. Doyle C. Smith, “Bethel is thankful to God for Bob Wilson’s devotion to the Saviour and the souls of men as evidenced in this missionary project in Haiti. . . . May the Lord protect, bless, and use him greatly, and may Bob bring back some of the characteristic Haitian Christians’ zeal to us.”

There was little doubt Bob Wilson would bring that missionary zeal home with him—he had it when he went! □

—GEORGE L. SMITH  
Office Editor

# SAVE SOME

1 Cor 9:22

