

herald OF HOLINESS

Church of the Nazarene

September 15, 1965



Mackinac Bridge: Michigan District Link

THE NECESSITY OF HOLY TESTIMONY



THE SCRIPTURES make very clear the privilege and power and the necessity of verbal testimony on the part of God's children.

Of course, a holy life is indispensable. To fail at this point is to neutralize the testimony. We must be holy in all manner of conversation and living; but a holy life, according to the Scriptures, is not enough. The redeemed of the Lord must say so. Verbal testimony to both the saving and sanctifying grace of God must accompany and complement a holy life.

Scriptural illustrations are abundant even in the Old Testament. David, the sweet singer of Israel, said: "The spirit of the Lord spake by me, and his word was in my tongue" (II Samuel 23:1-2).

And again, "Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad" (Psalms 126:2-3).

The Psalmist's invitation was, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue" (Psalms 66:16-17).

This same truth is taught everywhere in the New Testament. It is stated in Matthew 10:32-33 and again in Mark 8:38. And on one occasion Christ in a direct exhortation said: "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And

he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel" (Mark 5:19-20).

On the Day of Pentecost the promise was, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

In Romans 10:10 the apostle very pointedly states the necessity of verbal testimony. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

In the building of strong Christian character the faith of the heart and the confession of the mouth are like Siamese twins; they must both live or both die

*General
Superintendent
Powers*



together. The outward conduct can never be a substitute for the verbal testimony, for it cannot report the spiritual work wrought in the heart. This verbal testimony scripturally given does make high profession, but it attributes nothing to self, and gives all the glory to Christ. Happy, victorious, verbal testimony backed up by a holy life is God's method of reaching a godless generation.

THANK YOU LORD

By JAMES BARTZ, Pastor, Lander, Wyoming

On a good horse—Montana ranch days.

RODEO—dust—excitement—action—
—and through all of it—ego! I loved it! Wild sport for rugged men, and self! My name over

the speaker system, all eyes on bull—and clown. Everyone cheers the clown!! My name—watching me! The old Jim Bartz!

The statement has been made many times, "A long way from an arena to the pulpit." One of my former contesting friends asked, "When did you see the light?" My answer, "One night in my sleep, an angel" . . . but I'm getting ahead of myself.

There was the Voice. It seems now as if there always had been. It came to me once when I was just a boy on a farm driving a team of horses. Again when I was a teen-ager employed in a riding academy in Illinois; a ranch in Montana; armed services basic training in Kentucky; service in England, France, Germany, and Austria.

The Voice was recurrent in good times and bad, in peacetime or on the battlefield. Thank You, Lord—for the Voice. He was with me in an airplane and when I was in the deepest mines in Butte, Montana. (When one is running he will go anywhere!) I'm so glad for the truth of Psalms 139!

I came in contact with the Church of the Nazarene after my return from World War II. My fiancée attended our Billings, Montana, church with her mother. I went along with her once before we were married and they seemed like a friendly, sensible people. (I had been warned in advance to expect the unordinary from them.)

After marriage, we moved to Sidney, where I was employed by the Montana Livestock Commission as an inspector of cattle brands. Here I first got

saved because a group of Nazarenes held out in prayer and faithful visitation in our behalf. It was glorious and I felt called—to what I did not know.

I inquired of God in prayer, and that very night He sent an angel, who sat on the foot of my bed. His light was so dazzling I could not look directly upon Him. He told me I was to preach the gospel. My only regret now is that, unlike Paul, I was not true to that heavenly vision. Due to circumstances and my own folly, I backslid, and was in that state for some time, fighting the call to preach. The Voice came again.

The Cover . . .

The Mackinac Bridge, built at a cost of \$100 million, is a five-mile span which connects Michigan's upper peninsula with the mainland. The bridge is the third longest suspension bridge in the world. In addition to tying the state together, the bridge also links the work of the Church of the Nazarene on the Michigan District, which is composed of the western part of the mainland and the eastern half of the upper peninsula. The Michigan District has 105 active churches and more than 7,000 members. The Sunday school enrollment is more than 16,000. The district during the past year raised approximately \$1.4 million. Dr. Fred J. Hawk is the district superintendent.

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After numerous jobs, each a different kind of work in which I grew increasingly dissatisfied, and after having returned to rodeo, I was reclaimed under the anointed ministry of my good friend and then pastor, Mendal Collins. After some time the urgency of the call to the ministry returned and I promised God, if He would give me a sign that He could still use me, I'd try to prepare myself for fitting service. He gave me such a sign in the form of souls at the altar when I preached in our Butte church soon after.

I hadn't finished high school (it didn't seem too important during the war years), but Rev. A. L. McQuay, my wonderful district superintendent, told me I could go to Northwest Nazarene College and encouraged me to write for admittance. It is all a wonderful dream from there.

College with little money and a wife and four children, despite the fact of no high school diploma. Dedicated, understanding professors. The help of the Holy Spirit. The encouragement of Christian friends. And the Voice! Our needs were many but always God saw to it that necessities were supplied and finances stretched so as to be adequate. I finished the academic requirements for ordination, and the district superintendent gave me a church. God saw me through a two-year pastorate there and into the fifth year of my present tenure. Through four years as district N.Y.P.S. president, and the wonderful abiding of the voice of the Holy Spirit of God leading, opening doors, providing thrills, encouraging, saying, "This is the way, walk ye in it."

I am sure that the dust of a rodeo arena, the swelter of a copper mine, the din of a life-and-death struggle in war, all gave me some experience—but I am glad that God persisted and prevailed. I will never be able to repay what He has done for me and my family, though I am determined to burn out for Him. "Thank You, Lord, for the wooing, directing Voice that changed my life, my appetites, my very self—and finally my destiny."



The James Bartz family. Back, Pam, Connie, and Diane. Front, Mrs. Thelma Bartz, Tim, and Rev. Jim.

LOYALTY IN THE DAYS OF MR. M.

By Evangelist PAUL MARTIN

MR. M. INTRIGUES ME. And I like him. Ziba, that intrepid self-made farmer, got away with the burros, so Mephibosheth had no way to join David in retreat before Absalom. He couldn't march; he was lame in both feet. And to add to his problem, Ziba, whose idea of truthfulness was based on expediency, gave David a funny answer about Mr. M.

But in all of this confusion and disappointment, Mr. M. found a way to show the invader, Absalom, and the weak-hearted who remained, on whose side he was! "And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes from the day the king departed until the day he came again in peace" (II Samuel 19:24). In the language of his time, he found a way to show his loyalty. At first glance, David saw Mr. M.'s protest. This was no quick work of a make-up artist. He had been a man in mourning from the day David left.

I can look loyal. If common knowledge tells me that a certain aspect of my appearance tells others that I am of Christ, I will want to do that. First impressions are not always valid, but they are important. So when first we meet, I want them to say, "He's a Christian."

I can talk "loyalty." Uncertainty, a little question mark, hesitancy—these hardly speak of real support. Many think intelligence is expressed in vagueness, compromise, and postponement. But when you really know, and really care, and really love, you sound very certain.

I can trust my Lord and my church. This is not blind support. It is love support. Without Him I would be hopeless, lost, and perhaps in hell. The church patiently told me of Jesus, showed me the spirit of Jesus, and pointed to a place of prayer. Now I have the privilege of making my church effective, of keeping its message clear, its spirit warm and kind. Since I can help plan, help pray, help work—I can trust the church, and encourage others to trust it. Love demands it!

CHRISTIANS

ONE DAY A VIOLINIST who played each week on a nationwide broadcast received a letter from an old mountaineer who lived back in the hills. It contained a request: "I've got an old fiddle. It's out of tune and I don't have anything to tune it to. Next time you play, would you mind sounding me a good, strong *A*?"

The letter appealed to the musician, and on his next broadcast, before he played, he made this announcement: "Old-timer, I got your letter. Get your old fiddle out. Before I start my program I am going to sound for you a good, strong *A*."

Paul, the peerless professor of the Early Church, applauds his prize pupils at Thessalonica for sounding a good, strong *A*. They were living such radiant lives that their witness rang clear to all with whom they came in contact.

In fact, the appreciative apostle commends their performance by citing them as pattern believers, the kind he would urge others to copy. So true was their testimony that Paul writes: "You have become a sort of sounding board from which the Word of the Lord has rung out, not only in Macedonia and Achaia but everywhere that the story of your faith in God has become known" (1 Thessalonians 1:8, *Phillips**). Their inner Christlikeness was the sounding board reflecting the true tones of their faith outward.

A sounding board is an indispensable part of a piano. It is a solid piece of wood located back of the strings inside the instrument, producing a true tone by reflecting the sound of the notes as the keys are struck and the strings within vibrate. If the sounding board develops the slightest crack, the quality of the notes is affected. A piano must be kept in tune, and its sounding board must be intact, if it is to produce pleasing music. The sounding board is internal, but it dictates the tone heard without. It is hidden from view. It does not advertise its merits, but it is essential to the perfect performance of the instrument.

Too many professing Christians have a cracked sounding board! They just don't ring true. The tone of their lives doesn't harmonize with the testimony of their lips. They sound flat. Their performance is short of their profession. The need of our turbulent world today is for Christians who ring so true that others may be led to Christ by their godly example.

The *dominant chords* that produced a clear ring in the lives of the Thessalonian Christians were threefold: (1) "work of faith," (2) "labour of love," (3) and "patience of hope" (1:3). G. Campbell Morgan observes that each of these cardinal Christian graces is more fully defined in verses 9 and 10: (1) *Faith*—"ye turned to God from idols," (2) *Love*—"to serve the living and true God," and (3) *Hope*—"and to wait for his Son from heaven."

Paul mentions a *major theme* of his gospel preaching. The Christians at Thessalonica had experienced more than a synthetic salvation. It was thorough and went deep enough to change their lives completely: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance"

*From the NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

WHO



RING



TRUE



By **RICHARD H. LEFFEL**
Pastor, Ancon Church, Baltimore, Canal Zone



(I Thessalonians 1:5). Paul always insisted on this.

Could it be that the Modern Church has opened the door to too many "word only" Christians? Paul was careful to demand a testimony "in power, and in the Holy Ghost, and in much assurance." Cracks such as worldliness, faithlessness, and fruitlessness will ultimately produce defective tones from the sounding board of the "word only" Christian.

Paul's final point of praise for the Thessalonians was a tribute to the *projecting power* of their witness. It extended beyond the borders of their own communities, reaching "everywhere that the story of your faith in God has become known" (v. 8, *Phillips*). Do our lives reverberate fact or fiction?

If we ring true, there will be a reverberating echo that will resound triumphantly under any circumstances. It will touch people we do not even know. The Thessalonians did, for their conduct was convincing those beyond their conscious influence. Not that they went everywhere preaching, but that their lives rang out a genuine sound.

Jenny Lind, the celebrated operatic soprano, was known as the "Swedish Nightingale." It was said to be her custom, before singing in any concert, to go to a kind of upper room offstage. After dismissing her secretary and maid, and locking the door against all visitors, she would stand resolutely alone in the middle of the floor and lift her voice to strike a certain note. She would listen intently as the tone filled the room. Then, closing her eyes, she would pray, "Master, Master, let me ring true tonight." And, invariably, as she opened the door to appear before her audience, she felt the mystical presence of Christ preceding her across the platform. To a close friend she once confided, "Sometimes I hesitated and could not sing on the instant, because I was waiting for Him to smile and say, 'It's all right. Go ahead, Jenny.'" And individuals who heard her sing declared that when those wonderful tones came ringing out, strong and true, it was as though her audience were witnessing the transformation of a human voice into that of an angelic messenger come from God.

"O God, help me to ring true! May I often enter the closed room of prayer to check the tone of my testimony. Give me Thy smile of approval, so the effect of my influence upon others will be a rhapsody of righteousness. Grant that I may ring true before others here, that I may reign triumphantly with Thee hereafter. In Jesus' name. Amen."

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us . . . For through him we both have access by one Spirit unto the Father" (Ephesians 2:13-18).



By **WALTER W. SMITH**

Pastor, Beloit, Wisconsin

RECENTLY the weather services of our area sent out warnings of the possibility of an approaching tornado. The men who have made a study of weather knew that conditions were present in the heavy thunder clouds to make a tornado. As the dark storm clouds gathered and moved nearer to us, it looked as if at any moment the dreaded tornado could swoop down and bring its powerful wrath to our community.

The civil defense men were alerted; all police and firemen were called to duty. The radio stations kept us up-to-date on the activity of the approaching storm. The police began calling out warnings through the loudspeakers in their cars, for people to prepare for the storm. Then came the cry to "take cover"—a funnel cloud had been sighted!

Many folks wisely sought cover in their basements or in areas where the most protection could be found. Still there were people who paid no attention to the warnings, and went about their business as usual, seeming to pay no heed. A local radio announcer was amazed at the number of people in the downtown area who failed to make any effort to seek protection—too busy going about their business or unconcerned even for their own safety.

The apathy of these folks graphically portrays the picture of many today who have been warned, preached to, and pleaded with, to prepare their hearts for the soon-coming wrath of God. Yet they continue on in their sinful paths as though they will somehow escape the great and terrible day of the Lord. The Bible says: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Romans 14:11-12).

We appreciated the good work of our civil defense group and all others who worked together to alert us of the possible danger ahead from a tornado. True, no tornado came that day, and some may laugh at those who made every effort to protect themselves and their loved ones. Those who laugh are much like the ones who say, "Aw, preachers have been preaching the soon coming of Christ and the great day of His wrath too long for me to believe it."

No matter what men may say or do, they cannot change the facts of God's Word. This world is rapidly moving toward its final day. Christ's hand of love, protection, and mercy will soon be lifted and the wrath of God be revealed. The day is soon coming that men shall cry for the rocks and mountains to fall upon them to hide them from the face

of Him "that sitteth on the throne" (Revelation 6:16).

Let each one seek the only cover and protection that can be found for that day. Seek the forgiveness of Christ for sin, and believe in the blood of the Lord Jesus Christ to cleanse away sin. Then begin a new life today, one that is dedicated to serving Jesus Christ.

The Sin of Materialism

By Evangelist J. J. STEELE

Major Alexi Trifoloff of the Bulgarian army marched his soldiers to the summit of a hill, where he took advantage of the view of Sofia to deliver a Communist lecture.

"Comrade soldiers," he said, "do you see Sofia?"

"We see it."

"Do you see the Cathedral of Alexander Nevski?"

"We do."

"Do you see the mausoleum of the leader and teacher of the Bulgarian people?"

"We do."

"And do you see God, comrade soldiers?"

"We do not see Him, Comrade Major."

"Well, then, this means, comrades, that there is no God. What cannot be seen does not exist. Sofia, the church of Alexander Nevski, the mausoleum—they are all there. You have not seen God; therefore He is not there. He does not exist. Understand?"

"We understand, Comrade Major."

Private Stoil Bojinoff from the village of Dragalevci requested permission from the major to say something. Comrade Major granted him permission. Stoil Bojinoff stood at attention in front of the soldiers.

"Comrade soldiers, do you see our major, Comrade Alexi Trifoloff?"

"We do see him."

"Do you see his head?"

"Yes, we do."

"Do you see his boots, his sword strap?"

"We do."

"Do you see his mind?"

"No, we do not see it."

"So it is, comrade soldiers, as Comrade Major has told us: 'What one can see exists; what one cannot see does not exist.' Understand?"

"We understand, Comrade."*

All things created by God or made by man are the extension of what existed previously in an invisible state.

An invisible idea existed in the mind of the architect before the great building became visible. The same is true of the thousands of manufactured items in a great market. Everything made by man existed first as an invisible idea; and yet no dissector's scalpel ever has located an idea in the human brain.

Nothing visible in the universe "just happens." Every massive planet and every tiny atom existed first as an invisible idea in the mind of the Creator. So that which is seen or seeable is but the extension of the mind of God.

This is completely contradictory to the materialism of Communism. Matter is all that matters to the atheist. He denies the reality of pure thought and will not believe anything existed first as an idea. He says all existing things came into being by pure chance, a claim which is completely absurd.

Thought or idea is the first reality and exists in a completely invisible state. This makes the mind of the inventor far superior to what is invented. Thought is impossible without personality; and personality is always superior to substance. The person is or should be master of what is made. And if ever he bows down to what he has made, he becomes an idolater, a slave, a worshipper of the works of his own hands.

Nothing is more insulting to the author or creator than to make more of what is produced or created than of its producer or creator. The painter is greater than his paintings; the inventor, than his machine; the author, than his works. To think otherwise is to exalt matter above personality, to make less of God than of His works.

To intertwine our affections around visible things, whether created by God or made by man, is to worship the creature rather than the Creator. It is to deny the existence of the Originator and Father, to idolize the created while we despise or deny the Creator.

This is the sin of materialism spoken of by Paul in Romans: "For the invisible things of him from

*As reported in "Guideposts" magazine.

the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (1:20-25).

We are all affected more by materialism than we realize. This form of idolatry has permeated our generation, and we're sucked into the massive movement and forced along with the tide, hardly realizing what is happening to us. Many are bowing down to the gods of materialism while pretending to worship the true God.

The drive for material affluence has destroyed treasures of the spirit far greater in value than all visible wealth. Family life suffers when both par-

ents must work to meet payments of household gadgets, cars, and expensive homes. The family altar, private devotions, public worship, and peace and quietness of soul are far too often sacrificed in the mad rush for more and more things that only perish with the using.

It's the same old sin of idolatry, or evaluating the visible above the invisible. It is the worship of the substance, the created, rather than the Creator.

Never have the words of John been more needed than now: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15-16).

To overcome the pull of this materialistic age demands utmost care and concern for spiritual values. The invisible God and His kingdom of never-perishing treasures are only for those who cultivate the rich realities of the unseen. The Holy Spirit can make the hidden things of the Kingdom real and precious only to those who seek "first the kingdom of God, and his righteousness," believing that "all these things shall be added" (Matthew 6:33).

ONLY RESULTS COUNT

By A. A. E. BERG, Superintendent of Australia District

A FAMOUS GERMAN FIELD MARSHAL of the last century said, "Everything in military history is judged by its results."

If this statement be true in the realm of conflict between nations, it certainly is also true in the realm of the spiritual, in that warfare between good and evil, between God and Satan.

In the successful deployment of the forces under his command, a tactically shrewd general is ever alert to guard against flank, as well as against frontal, attack, while maintaining aggressive warfare where possible. His bane is, of course, to be forced by the enemy into warfare on two fronts, thus to divide and weaken the effectiveness of his combat armies.

Yet beyond this plight, there may exist a most insidious enemy, the traitor within the ranks, the spy, the soldier who has transferred his loyalties to the enemy, the "fifth column" in the country, the "quislings" of the underground movement, who undermine the nation and work incessantly

for its downfall. By their very nature these forces call for solid unity and purpose of heart for their ultimate defeat.

During World War II theorists expressed their views on how to effectively defeat this kind of enemy. But wisdom and loyalty ever have suggested that merely to rebuke, suppress, or counteract such a foe is to fall hopelessly short in removing the cause. While the underground movement remained, subversion was ever at work. Devoted men in leadership had but one plan for the problem—the complete destruction of such a foe. No quarter was to be given until that end was realized.

While there are undoubtedly enemies within the ranks of the Visible Church, the Lord Jesus Christ reminds us, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). The final triumph of the true Church, which is His body, is never in doubt, and that "great day" will declare it to be so.

But on the level of personal experience the

battle also wages. All of God's children are, or have been, painfully aware of a traitorous element within the heart called in Scripture "the carnal mind," which weakens and harasses their noblest efforts to keep true to Christ and maintain the blessedness of the justified state. Our fully ransomed powers are needed to engage the devil on all fronts, for he attacks the Christian incessantly with cunning and ferocity peculiar to his own diabolical nature. How cruel an experience it is to attempt to wage such holy war and maintain clear victory, when there lurks within the heart an enemy who takes sides with the devil in temptation's hour!

Far too many of God's children have struggled hard to rebuke, suppress, and counteract this "carnal mind," which is "not subject to the law of God, neither indeed can be," this "old man," "the body of sin," only to continue in painful defeat at points where they long to triumph. They plead for deliverance and strive to maintain good grace, only to fail again and again until the cry, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24) is wrung from their anguished hearts.

With our hallelujahs we want to stress that there is complete deliverance at hand. This subtle enemy can and must be removed, destroyed, by the almighty Christ of God in response to the pressing plea of faith.

Back to our opening remarks. "Everything in military history is judged by its results." And we must add, "Everything in professed Christian experience is judged by its results." Did not the Lord say, "The tree is known by his fruit" (Matthew 12:33); and also, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13)?

From the time of the apostles down through the centuries of church history to this very day, multitudes have professed and enjoyed the grace and blessing of a pure and undivided heart. Those who have sought and found Christ in His sin-purging baptism are legion. The nature and experience of this grace may be judged by its results, in those whose lives bear the clear stamp of Christ-likeness of character. Thrilling reality is the only worthwhile test.

Note these gracious provisions: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24). "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

The onus rests squarely upon each honest soul to seek for this inward freedom, this purity of heart, this state of undivided love and allegiance

to Christ until he is in full possession of the blessing. Nothing but the experience of a clean heart will rid the soul of its bitterness and fill it with sweetness of divine love.

Charles Wesley wrote, and multitudes have exultantly sung:

*Let others hug their chains,
For sin and Satan plead,
And say from sin's remains
They never can be freed.
Rejoice, rejoice with me,
We shall from all our sin be free.*

NARROW (WAY)- MINDED

By CLAYTON BONAR
Pastor, First Church, Pocatello, Idaho

STEREOTYPING is the error of the age. It is much easier to categorize in broad terms and by means of generalizations than to take a really critical look at an idea, person, or philosophy. It is said that 5 percent of the people think, 15 percent think they think, and 80 percent would rather die than think.

For instance, this is the day of relativity. It is said that nothing can be known as an irrevocable certainty. At the cost of respect, reputation, and fine reasoning, the Christian stands as an opponent against such false doctrine. Children sing, "I stand alone on the Word of God, the B-I-B-L-E." Such should be the theme song of every child of God.

When the Christian begins speaking in terms of certainty in his relationship with God, he is often branded as being narrow-minded. Affronted by such brands, the temptation may arise to bend just a little in favor of concession and relativity.

The Christian will never become confused to the point of backsliding so long as he resists every attempt of the tempter to put question marks before him. Question marks are the fishhooks of the devil to snare the believer.

Some feel that Christianity, like Santa Claus, is nothing more than living in the spirit of the thing, rather than possessing the Holy Spirit—Third Person of the Holy Trinity. Such heresy is to be shunned like the plague by each born-again Christian.

Others have confused being *narrow-way-minded*

with being narrow-minded. There is a difference! Without being brittle, the child of God must nevertheless be fully concerned about staying in *the way*—God's way. Christ stated clearly, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). This means just what it says. There is only one avenue to eternal glory.

The Holy Scriptures are filled with precautions against taking the life "in Christ" too lightly. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). St. Paul tells the church at Philippi, as he tells every Christian, to ". . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13).

But why must the Christian live in such sobrie-

ty? Again one hears the Master say, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

Yes, one can know Christ. He must live in the area of daring certainty while the rest of the world around says that nothing can be known absolutely.

The way of the world is wide and wicked. The way of the born-again is narrow, with certainties of a faith come alive in the person of Jesus Christ the only begotten of God.

Again, St. Paul would rather stand by a few certainties than all the doubts in the world when he says to Timothy, his son in the faith, ". . . for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

EDITORIALS

By W. T. PURKISER

Trials and Trails

The words "trial" and "trail" are made up of the same letters. The only difference is the transposition of *a* and *i*. And the great lesson of life is that trials can be made into trails through the grace of God.

The Lord showed this to His prophet in the Old Testament: "And I will make all my mountains a way, and my highways shall be exalted" (Isaiah 49:11).

This is the very last thing we would ordinarily expect. Mountains are normally barriers to man's travel. They are obstacles, sometimes all but impassable. Yet God says two surprising things about the mountains. They are His, for He calls them "my mountains." And He turns them into highways for pilgrim feet.

This does not happen by accident. Trials do not become trails by any magic of their own. The best translation of Romans 8:28 is not, "All things work together for good," but "God works in all things for good." God makes the difference.

The trials will come. This is one thing we can surely count on. God has never promised His people immunity from life. What He has promised is that He will give us grace for adequacy in life.

Trials, to be sure, are not the special property of the people of God. They come to all alike. How we differ is in the way we meet them.

While we can't always see it at the time, trials

are good for us. Peter said that the trial of faith was like the purging flame that frees the gold of its dross. Only a tested and tried faith will "be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7).

TRIALS BECOME TRAILS because successful endurance strengthens the spiritual muscles. Without exercise we should grow flabby and soft, unfit for the tasks of the day.

While perfection of motive is the gift of God in a moment of time, there is a perfection of character that comes only through times of testing. "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:3-4).

Nor does there seem to be any shortcut possible in this process. A mushroom may spring up overnight. An oak wins rootage and sturdy growth only with the struggle of the years.

There are no trails without trials. The path that leads to life is a narrow way reached through a small gate. Those who seek only flowery beds of ease do not travel a difficult way.

When trials come, let us not despair and think ourselves forsaken. Let us rather look for the hand of God reversing the *a* and the *i* and turning our trials into trails. "I will make all my mountains a way," He says, "and my highways shall be exalted."

Priming Pumps on Dry Wells

Wells and pumps have always had a certain fascination for a small-town boy. I am very rarely able to pass an old-fashioned pump without giving the handle a try, "just to see." Sometimes the effort is rewarded with water from the spout. More often it is not.

Some pumps, I have learned, are self-priming. That is, they are so built that the plunger is always sealed and creates the conditions that lift the water from the well to the surface.

Other pumps have to be primed. To get results, one must pour some water into them in order to provide the seal and create the vacuum that does the work.

So "pump priming" has become a rather common expression for any kind of action that is designed to produce greater results in kind. We are particularly familiar with it these days in the use of public money to "stimulate the growth" of the economy.

But there is also such a thing as "spiritual pump-priming." Some people are self-priming religiously. To change the figure, they have spiritual self-starters. Their Christian lives have enough dynamic to work without pressures from the outside.

For many more, however, the pump has to be primed. Since they lack self-starters, it takes a "crank" or a push to get them going. To use Henry Hitt Crane's comparison, they respond to outside conditions like a thermometer responds to the temperature of the air, not like a thermostat that controls the temperature of the air.

BUT THERE ARE A MULTITUDE of good people who cannot seem to work even when they are primed. For it really doesn't do much good to prime the pumps on dry wells.

Wells are usually dry because they are too shallow. They do not get down deep enough to tap the underground flow.

That ours is a shallow age is beyond the need for proof. Education is shallow. Homelife is shallow. Morals are shallow. Even religion is shallow. Far too many people tend to live on the surface of life without depth and stability.

But shallow people miss so very much. The dependable sources of happiness lie deep. God rarely sprinkles His resources and His treasures on the surface of the ground. He buries them deep in the earth, where they are found only by those who are willing to dig.

So it is with the gifts of grace. They are given to those who not only ask, but who also seek, and knock. The kingdom of Heaven is such that only the desperately earnest find its highest values.

Before the pump will work, there must be water in the well. So very much preaching and religious exhortation is trying to prime the pump on dry

"Every man needs to be born again. Only the power of Christ can work such a miracle. Christ is the secret of the new man. Therefore, 'if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'"

wells. So very many promotional plans, drives, and devices fail because it is futile to prime the pump on a dry well.

What is needed is to drill deeper. Let the drill bit of God's truth, activated by His mighty Spirit, go down through the accumulated trash, the gravel, the hardpan, and even the rock, until it reaches the streams of living water.

The result will be some artesian wells, that need no pump. It will be many more of the self-priming sort. And even the pumps that need to be primed will deliver some return on the water poured into them.

Ten Sunday Nights of Salvation

There is a sense in which the fall months are the beginning of the church year. While there is no necessary "summer slump," it is true that the regular round of church activities is interrupted by assemblies, camps, conventions, institutes, vacations, and the generally more relaxed pace of summer.

But with the coming of September and the beginning of the school year there is a quickening of the whole tempo of life. For the church, this is a natural time of harvest, a time to "thrust in the sickle" and reap.

Dr. Edward Lawlor and the Department of Evangelism are calling the Church of the Nazarene to "Ten Sunday Nights of Salvation" as a special emphasis of "The Ten Sundays of Unique Evangelism." All of the departments are being asked to share in the overall thrust of the weeks between September 26 and November 28.

October 17, for example, is to be "Youth Day." The special October evangelism issue of *Conquest*, Nazarene youth magazine, will have been distributed and will be used as part of a drive to have 100,000 persons of N.Y.P.S. age in attendance Sunday night.

Overall, it is hoped to reach an average attendance of 250,000 in church during the ten nights, and to enlist 10,000 new members in the Church of the Nazarene during the period. There is certainly nothing unrealistic about goals like these.

It probably isn't necessary to say it, but we should remind ourselves that these weeks will be just what we sincerely and wholeheartedly set out to make them. The best plans possible will come to nothing unless we work them. Whoever said that success is 10 percent inspiration and 90 percent perspiration didn't miss it far.

Less than two years a Christian . . .

Lay Leader Energizes Others to Evangelize

By **ELDEN RAWLINGS**
Managing Editor

"We have in our possession the greatest doctrine in the Christian faith," the handsome, dark-haired man said at the close of the N.Y.P.S. service, "but for the most part we're keeping it to ourselves, when we should be sharing it with the world."

The hour-long discussion was the kickoff for a series of young adult services dealing with lay evangelism in First Church of the Nazarene in Kansas City, Missouri.

John Petrehn, a thirty-two-year-old former salesman who has been a Christian less than two years, was speaking to more than twenty Nazarenes who had attended a city-wide lay institute of evangelism in which more than seven hundred persons attended from fifty-five churches in Kansas City. Their purpose was to gain a working knowledge of the four spiritual laws which a layman may use in leading a person to Christ.

These laymen, spurred by Charles Kraft, a Nazarene builder, and Vernon Lunn, a Sears executive, purposed to translate their newly found understanding of the Scriptures into an appealing testimony to unsaved persons. John Petrehn, one of the workers in the city-wide class, helped them to do that.

On later Sunday nights these lay men and women recounted how they had presented Christ. There were more than a dozen who told how the persons they talked with prayed and became Christians in their homes. The church has conserved the results of several such conversions.

Other Nazarene churches in Kansas City subsequently asked Petrehn to visit their churches to train and encourage lay men and women to become involved in personal evangelism.

"I was raised in the traditions of the Roman Catholic church," Petrehn said. "My primary education was in the parochial school system. I can vividly recall taking part in the worship services, marching in the processions, and receiving Communion."

After persuading his parents to allow him to attend a public high school, he met and later married Jacelyn, a Lutheran girl. After graduation they eloped and were married by a justice of the peace. John began college and took a part-time selling job.

"I started out making \$42.50 a week plus commissions, and said to myself, Boy, if I could only make \$100.00 per week, I would really have it made. I

made \$100.00 per week and then said, If I could only make \$150.00 per week, I would really have it made. I got up to \$150.00 per week and was still dissatisfied. I have made as much as \$1,000.00 per day and still was unhappy.

"I know what it is to have my own business. I also know what it is to be bankrupt.

"I developed an ulcer, and found myself smoking two packs of cigarettes a day. Cutty Sark Scotch whiskey and I became close friends. Our marriage had deteriorated to the point of despair. I was impatient, irritable, and constantly finding fault. In spite of the fact that we had accomplished some degree of success financially, we had failed where it counts."

On New Year's Eve, December 31, 1963, John and Jackie were to present a sales film to a church. The pastor assured them they would be able to show the film in time to get to the party they had planned to attend.

However, after the presentation, the pastor said, "We have seen your program; now we would like to have you

see ours." Out of courtesy and curiosity, the young couple stayed.

"As this man of God spoke," John said, "I soon realized that I had not been intellectually honest regarding the claims of Jesus Christ. He told us that Jesus Christ was more than willing to take upon himself all our problems.

"I felt ill at ease. Shortly we slipped out of our pew and left."

"That evening, rather than going out on the town, we went home. I had to make a decision concerning Jesus Christ. After four hours of deliberation, I slipped to my knees and poured out my heart to Him.

"What a change He has wrought, not only in my life, but in the lives of my wife and family as well! Within twenty-four hours, all the moral problems and physical ailments that had plagued me just seemed to disappear. I have not had a smoke or a drink since that time, nor do I have the desire. My wife accepted Jesus Christ twenty-four days later. Of our eight children (six boys and two girls), those who are able to understand the claims of Christ have accepted Him on their own.

"After my conversion I made attempts to share Christ with others I met. How-

THE CHURCH AT WORK

ever, I had little success. I met a man on the University of Kansas campus who explained to me four spiritual laws which a person follows to find Christ."

The laws, scripturally based, are:

1) God loves you and has a wonderful plan for your life (John 3:16 and John 10:10).

2) Man is sinful and separated from God; thus he cannot know and experience God's love and plan for his life (Romans 3:23 and Romans 6:23).

3) Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life (Romans 5:8; John 14:6).

4) We must receive Jesus Christ as Saviour and Lord by personal invitation (John 1:12; Revelation 3:20).

"With these spiritual laws at our command, we led three persons to Christ that day on that college campus," Petrehn said. Later, the couple visited the headquarters for Campus Crusade for Christ International, an organization beamed to help college students find Christ. There he was trained to become a teacher to train other laymen how to work with the unsaved. A lay training division of the Campus Crusades was developed, and Petrehn worked with the organization for seventeen months,



EXPLAINS PERSONAL EVANGELISM LAWS—John Petrehn talks about the four steps to salvation which he has discussed with more than 50,000 laymen in the last 18 months.



READY FOR A PICNIC—John and Jackie Petrehn and their eight children pose just before getting into their station wagon for an afternoon together. Left to right are: Jackie, with three-month-old Philip; Stephen, thirteen; Becky, twelve; Cindy, ten; Kenny, eight; Kevin, six; Tony, four; and John, holding Maurice, who is two.

until after he visited Kansas City a year ago.

While conducting the city-wide lay institute, John became acquainted with Rev. Clarence Kinzler, pastor of the Shawnee (Kansas) Church of the Nazarene in the suburbs of Kansas City. The two had mutual interest in personal evangelism, and soon became close personal friends.

"Clari has been instrumental in enlightening me in the doctrine of holiness," John said. "I received the infilling of the Holy Spirit in a definite second work of grace." This happened in the Kansas City District camp meeting. Though the sermon Dr. Jarrette Avcock preached was not on the subject of entire sanctification, John said, "I went to the altar to find God's perfect will for my life. He revealed to me that He wanted my total will turned

over to Him. He didn't want my ability; He wanted my availability."

When not in crusade services, John and Jackie, with their eight children, attend the Shawnee Church of the Nazarene.

Since May, Petrehn has been involved in lay evangelism training. He is in the process of forming what will be known as the Laymen's Crusade for Christ. Its purpose will be to train lay men and women how to be more effective in sharing Christ, with special emphasis on the ministry of the Holy Spirit in the life of the Christian.

"My purpose," John said, "is to do anything I can to help fulfill the Great Commission." He is currently planning city-wide lay institutes of evangelism, and is conducting individual church seminars.

First—H. S. Mills, Youngstown Wickliffe—Robert J. Smith, Canton Fairmount.

CENTRAL OHIO

Robert L. Clay, Brunswick—Clare St. John, Bucyrus—Ellis Teasdale, Cardington—Richard Strickland, Columbus District—Miles Simmons, Columbus First—E. K. Richey, Columbus Shepherd—C. W. Brown, Columbus Whitehall—D. E. Clay, Columbus Wilson Avenue—J. N. Lakin, Darbydale—Carl Erwin, Fredericktown—Albert E. Miller, Fulton—B. R. Kean, Galena—Dale E. Galloway, Grove City—Harley Duncan, Ironton Coal Grove—Frank A. Noel, Sr., Lancaster—Thomas M. Stayner, Lexington—Vernon Stimpert, Lithopolis—Roy E. Klingler, Logan—L. L. Zimmerman, Marion First—Chester Sidle, Newark East Side—Franklin M. Dunkle, New Lexington—Daniel E. Woodward, Orrville—R. Wayne Sharpes, Plymouth Heights—Robert J. Ritter, Portsmouth Northside—Audry W. Miller, Portsmouth West—Isaac J. Ratcliff, Proctorville—Morris M. Wolfe, Racine—Hillard Bradley, South Amherst—Vernon C. Shafer, Wellston—James L. Honaker, South Zanesville.

CHICAGO CENTRAL

Hubert King, Aurora Ill. Ave.—Robert

V. Layman, Chicago Central—Shad Howard, Crestwood—Pearle Hasselbring, Hoopston West—Ralph Rice, Richton Park—Robert V. Layman, Chicago Midwest—Paul Smith, Crystal Lake—George Galloway, Kankakee Central—James Robbins, Lansing—Lindy Russell, Waukegan—V. E. Blacketer, Lombard—Fred MacMillan, Mundelein—J. C. Collins, Danville Southside—Lawrence Jantz, Joliet—Cecil Ewell, Chicago First.

COLORADO

W. R. Donalson, Colorado Springs Palmer Heights—Jerry Hull, Denver Aurora—N. Wiseman, Denver Westminster—C. Jennings, Lamar—Dale King, Las Animas—J. Lundy, Montrose—Thomas Floyd, Pueblo Fairmount—Dell Kelley, Colorado Springs Park Hill.

DALLAS

Clyde E. Ammons, Dallas Central—J. L. Ingle, Grand Prairie—T. C. Potts, Jacksonville—B. A. Patton, Mesquite.

EASTERN KENTUCKY

N. A. Ritchie, Ashland Grace—F. F. Ickes, Barnes Mountain—C. Wells, Jr., Catlettsburg S.S.—C. E. Copley, Sr., Durbin—A. O. Little, Ludlow—C. DeBord, Maysville—Wm. E. Mays, Sr., Russell—G. Harvey, Waco.

EASTERN MICHIGAN

W. O. Welton, Adrian First—Willis Scott, Port Huron Evang.—Bernard Gill, Flint South—M. H. Stocks, Rochester—John W. Mellish, Wayne—Ronald Moss, Highland—Howard Rickey, Detroit Bethel—Adrian Keeton, Marine City—R. J. Stanley, Auburn Road—James Krauss, Imlay City—John E. Mellish, Lake Louise—James Mellish, Warren Woods—F. I. Rouse, Lapeer—E. H. Davis, Sandusky—O. E. Burton, Millington—W. E. Varian, Flint Central—A. B. McFarland, Lincoln Park—Alvin D. Richards, Temperance—Harold Harris, Richfield—Richard Lashley, Fairgrove—James A. Weeks, Ann Arbor University—Paul Coleman, Williams Lake.

ILLINOIS

James Redding, Albion—William H. Long, Assumption—Wilson Baker, Decatur Faries Parkway—Leon C. Miller, Dupo—Francis Walters, E. St. Louis Maplewood—Arnold Roland, Jr., Griggsville—A. L. Taylor, Home Gardens—Keith Kelly, Jerseyville—James Campbell, Mansfield—Ray Huff, Mt. Sterling—Harold Newby, Paris First—Donald Underwood, Sesser—Harold Canaday, Springfield South Side—Jack Jones, Urbana Faith.

IOWA

Sam Gowan, Albia—James A. Adams, Ames—John Friend, Burlington F.H.—F. E. Whitlatch, Cedar Rapids First—Charles Byers, Cedar Rapids Oakland—Gene C. Phillips, Des Moines East—Lyte Boyer, Fort Dodge—James Diehl, Indianola—Kathryn Lantzenheiser, Iowa Falls—Rex Lee Douglas, Le Mars—Paul Clif-fenger, Marengo—W. E. Burd, Mason City—R. V. Schultz, Newton—S. M. Abel, Ottumwa First—Theodore Conway, Sioux City Highland Park.

KANSAS

Wm. Harrison, Abilene—M. Huxman, Hutchinson Bethany—B. Cantrell, Hutchinson Westside—J. Farrow, Kinsley—M. Estabo, Peabody—C. Pittenger, Pratt—L. Hindman, Salina Belmont—W. Miller, Salina First—P. Varce, Sterling—D. Hall, Wellington—G. Gough, Wichita First—H. Merritt, Wichita West Side.

MICHIGAN

Eldon Schram, Battle Creek First—John R. Hieftje, Bay City First—J. A. Wright, Coldwater—Dwight Kellar, Durand—C. H. Symons, East Tawas—Jay Buck, Gladwin Riley—Keith St. John, Gr. Rapids Clyde Park—Fletcher Galloway, Gr. Rapids First—Kenneth Culver, Gr. Rapids West—Ronald Smith, Hart—Dale Harvey, Hastings—H. L. Johnston, Jackson First—Gerald Laing, Jackson Grace—Kenneth Anderson, Lake Lansing—Elwyn Dietrick, Lake Odessa—Harold Potter, Ludington—Aldwyn R. Carpenter, Marshall—Ray Huffman, Owosso—Carol Noffsinger, Portland—Franklin Ward, Saginaw Central—H. T. Stanley, Sturgis—Wayne Welton, Three Rivers—James Baynum, Traverse City.

NORTHWEST OKLAHOMA

M. Harold Daniels, Bethany First—Marvin T. Cockman, Enid Cleveland Road—Frankie Choptin, Geary—J. Reyndal

EVANGELISM

Edward Lawlor, secretary

EVANGELISTIC HONOR ROLL

Evangelistic Honor Roll Certificates were presented during recent 1965 district assemblies to the following pastors, whose churches received the required number of new Nazarenes.

AKRON

John W. Eppler, Akron Arlington—Ralph L. Moulton, Akron Trinity—Paul Merki, Akron West—Dean Rankin, Byesville—Lena Tice, Chestnut Grove—Paul S. Bowen, Cleveland West Side—Melvin R. James, Dover—B. Edwin McDonald, East Liverpool—LaCroft—Norman J. Stover, Goshen—M. LeRoy Hastie, Massillon—Philip P. Edwards, Newton Falls—Kenneth Schaal, Orwell—J. T. Holstein, Salem First—M. E. Barrows, Stow—Donald W. MacNeil, Tallmadge—William G. Hill, Warren Champion—Robert Rae, Warren Morgandale—Estelle Crutcher, Youngstown

Announcing



SIXTEENTH OF "50 HOLY WATCHNIGHTS"
Friday, October 1, 1965



TEN SUNDAYS OF UNIQUE EVANGELISM
September 26—November 28, 1965



MID-QUADRENNIAL CONFERENCE ON EVANGELISM
January 11-13, 1966
Music Hall, Kansas City, Missouri

Russell, Guymon—Bill Draper, O. C. Lakeview Park—Mervyn L. Goins, Ponca City St. Luke's—Carl Powers, Stillwater First—Hiram E. Sanders, Stillwater University—Harold Blankenship, Woodward—Mrs. Louie D. Boomer, Olivet.

PITTSBURGH

Glenn Propst, Atlasburg—R. F. Howard, Beaver Falls College Hill—Santford Black, Brownsville—Glenn Eagle, Bunola—Ellis Horton, Coraopolis—Joseph Kanzelemar, Corry—H. W. Diehl, Ellwood City—Russell Lewis, Oil City—Lawrence Martin, Paris—Luther Pierce, Lincoln Place—Earl Huston, Saxenburg—Harry Hall, Sharpsville—Harold Marsh, St. Petersburg—Lemuel Rodgers, Union City—Ward Satterlee, Waterford.

SOUTHWEST INDIANA

Arthur Hill, Borden—Garland Johnson, Columbus First—John E. Smith, Cynthiana—James P. Mahan, Evansville Northside—Samuel P. Smith, Fort Branch—Charles M. Scott, Francisco—Joseph A. Vest, Georgetown—Eugene Frame, Huntington—Robert O. Godby, Jeffersonville Grace—Ralph Bailey, Sr., Linton—E. R. McClure, Odon—Carlton Hansen, Roachdale—B. G. Wiggs, Seymour First—Waunnita Adams, Terre Haute East Side—C. N. Personett, Valley Mission—Elizabeth Estep, Bainbridge.

TENNESSEE

Wm. E. Naill, Dale's Chapel—Calvin Milan, Gray's Chapel—Wade Powers, Hendersonville—Ron Pelton, Joelton—George Pitzer, Madison—T. J. Daggett, Memphis Northside—Ted DeBolt, Nashville Bordeaux—T. E. Martin, Nashville First.

VIRGINIA

Robert Gresham, Catlett—J. V. Roberts, Chesapeake First—J. H. Garrison, Crewe—A. T. Underwood, Estaline Valley—A. Wm. Erickson, Hampton—J. J. Wheelbarger, Manassas—H. Harold Calhoun, Portsmouth—V. J. Shetler, Roanoke East Gate—Wm. Bailey, Saltville—Ben J. Birby, Spring Creek—W. F. Masters, Tidewater Central—Sidney F. Mays, Timberville—Paul E. Lockhart, Waynesboro—Willis D. Naill, Williamsburg.

WISCONSIN

R. Kinnersley, Columbus—Stanley Lewis, Eagle River—E. Coolidge, Forest Center—Hugh Hill, Ingalls, Mich.—Ironwood, Mich.—M. Surges, La Crosse—D. Blodgett, Marshfield—J. Thornton, Mattoon—B. Hill, Milwaukee S. 60th—C. Murray, Milwaukee S. 95th—E. Schultz, Sheboygan—W. Schwob, Richland Center.

DISTRICT ACTIVITIES

Wisconsin per Capita Giving Increases \$6.00

Church membership and per capita giving both increased among Wisconsin Nazarenes last year, according to Rev. R. J. Clack, district superintendent, in his report to the thirtieth annual district assembly.

Dr. George Coulter was the presiding general superintendent of the assembly

which was held at Camp Byron, Brownsville, Wisconsin, August 5 and 6.

District membership is 1,974, an increase of 104; and the per capita giving is up from \$170 to \$176. Total raised for all purposes of \$350,845 is an increase of more than \$32,000. The district reached a record high in giving for others, reaching again the 10 percent bracket.

John E. Remmenga was ordained an elder; Dr. Mendell Taylor, Nazarene Theological Seminary dean, served as helper in the camp meeting which is held concurrently with the district assembly and conventions, according to Rev. David Craig, reporter.

Eight New Churches Dedicated in Iowa

Iowa District Superintendent Gene E. Phillips reported to the fifty-third annual assembly that eight new churches were dedicated on the district last year, and that Iowa Nazarenes gave 10.8 percent of their income to world evangelism.

New churches dedicated were: Algona, Atlantic, Britt, Burlington Flint Hills, Clarinda, Clinton, Council Bluffs, and Deep River.

General Superintendent V. H. Lewis, in addition to presiding over the assembly, also ordained Ted Conway and

Charles Hodges into the Christian ministry.

Mrs. Gene Phillips was reelected N.W.M.S. president, Rev. A. D. Foster, N.Y.P.S. president, and Rev. Aleck G. Ulmet church schools chairman. Rev. Paul McGrady, Bethany Nazarene College religion professor, served as camp meeting evangelist, according to Reporter Eldon Shields.

Pittsburgh Superintendent Elected to Four-Year Term

After serving for one year, Dr. Robert I. Goslaw was elected to the district superintendency for a four-year term during the fifty-eighth assembly of the Pittsburgh District.

Dr. Hardy C. Powers, general superintendent, presided over the two-day assembly, July 22-23.

Pittsburgh District churches gave 10.4 percent for world evangelism.

Rev. and Mrs. Paul Hetrick, missionaries to Africa, spoke to the N.W.M.S. convention. West Virginia District Superintendent H. Harvey Hendershot preached in a home missions service.

In pre-assembly conventions, Rev. R. R. Merriman was elected Church Schools chairman; Rev. Dale Bissell, N.Y.P.S. president; and Rev. Elsie Neiderhiser, N.W.M.S. president.

Dr. Powers ordained E. H. Stenger, whose church won the "small church achievement" award, Charles Harris, and Brian McCutcheon into the Christian ministry, according to Reporter George Emmitt.

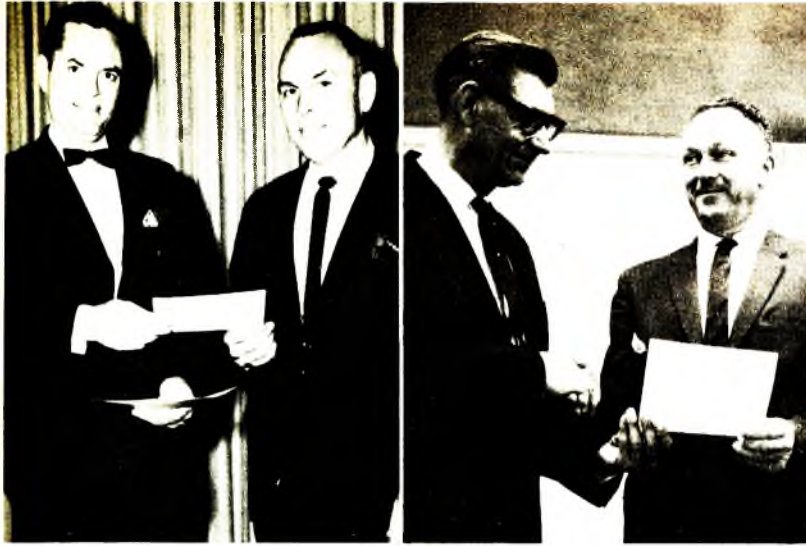
Illinois Sunday Schools Up 7.5% in Enrollment

Illinois District Sunday schools increased in enrollment almost 7.5 percent over last year to 18,865; church membership gained 70; and the 7,274 Nazarenes and their friends gave more than 10 percent to world evangelism, according to Dr. L. S. Oliver's report to the twenty-second district assembly.

Dr. G. B. Williamson, general superintendent, presided over the assembly, which met at Nazarene Acres near



NEW CHURCH SEATS 200—The recently completed Ephrata (Washington) church, which was dedicated by Dr. Hardy C. Powers, general superintendent, and Rev. Raymond C. Kratzer, Northwest District superintendent, was built at a cost of \$30,000, with an indebtedness now of less than \$10,000. The building, according to Rev. John R. Kell, pastor, is valued by an insurance company at \$60,000.



TWO RECEIVE C.S.T. AWARDS—Two of the first Nazarenes to receive Christian Service Training citations for being certified church schools administrators are above congratulated. (Left picture) James W. Carleson (right) receives from his pastor, Rev. Don Jenkins, the award. In the picture on the right, Rev. M. G. Martini, Northwestern Ohio church schools chairman, presents Leroy Hunt with his administrative certificate.

Californian, Ohioan Given C.S.T. Award

A Northwestern Ohio Sunday school superintendent and a retired navy commander are among the first to receive the Christian Service Training Commission's citation for certification in church school administration, according to Bennett Dudney, C.S.T. director.

The "certified" rating is the highest in a three-step program recently started to educate church leaders in Sunday school administration.

James Carleson, who is associate superintendent in charge of personnel and training in the San Jose (Calif.) Cambrian Park Church, received his award April 30. Carleson, in addition to having earned more than 150 C.S.T. units, is the teacher of senior high boys, chairman of the board of trustees, and serves as the church purchasing agent. He is employed at the Stanford Research Institute as a project administrator in the Communication Laboratory.

Leroy Hunt, Sunday school superintendent of the Wauseon (Ohio) church, received his award July 8. Rev. Olive Harrison is pastor of the Wauseon church.

Springfield, Illinois, July 28-30.

Completing his first year as superintendent, Dr. Oliver was given a unanimous recall, and later an extended invitation for three additional years.

The district became the first in the denomination to report a C.S.T. class was held in every church during the year, and also won the top honor in its division during the 1964 *Herald of Holiness* subscription campaign.

Ray Huff, Walter Johnson, David Moore, Arthur Carl Odle, John Ruzich, and Jerry M. Wheeler were elected to elder's orders, according to Reporter C. Neil Strait.

270 Children at Camp

Two hundred seventy Missouri boys and girls attended the annual district camp held at Pinecrest Camp near Fred-

ericktown, Missouri.

Rev. Amos Self was the camp director and chaplain. The camp was sponsored by Missouri District Church Schools.

THIS SUNDAY'S LESSON

Brian L. Farmer

Topic for September 19: Growing in Understanding and Patience

SCRIPTURE: Galatians 6:1-10; Philip-
pians 4; Colossians 3:12-15 (Printed:
Philippians 4:1-7; Colossians 3:12-15).

GOLDEN TEXT: *Let us not be weary
in well-doing: for in due season we shall
reap, if we faint not* (Galatians 6:9).

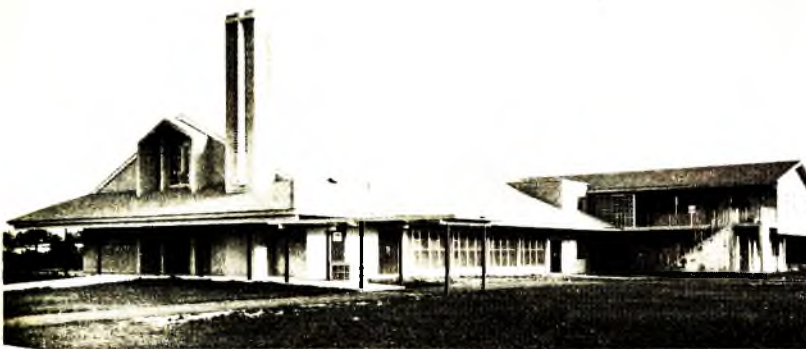
"Charity . . . is the bond of perfectness."

Mercy, kindness, humility, meekness, long-suffering, forbearance, and forgiveness are all held together by love. The man who is perfect in love has little difficulty in being patient and understanding.

Our archenemy here is pride—pride as a people and pride as persons: an inappropriate estimation of our own importance. Admittedly, some people are stupid, and it is just possible that we may be among the wise of the world. If, however, we are convinced that this latter possibility is true of ourselves, it is proof that it is not. God hates conceit. He chooses the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty. Socrates claimed that he knew more than other men in that he knew that he knew nothing. Others did not even have this knowledge; therefore he knew more than they. Certainly, at best, we are all unprofitable servants.

All comers are welcome in the Christian Church. Those with a low I.Q. are as welcome as those with a high; God does not judge according to intelligence. Some who would have difficulty being accepted elsewhere must be made to feel at home with the people of God. The reputation of the Church of Jesus Christ rests more heavily on loving-kindness than it does on worldly wisdom and efficiency.

I gather from between the lines of the Philippian passage that Paul feared a gathering storm of misunderstanding and impatience among the Christians at Philippi and that his words were designed to quell it. Euodias and Syntyche were beseeched to be of the same mind in the Lord. What good advice this is to the temperamental opposites and the belligerent board members of our church, and to those who get "hot under the collar" about the *principle of*



YOUNG DEDICATES FLORIDA CHURCH—General Superintendent Samuel Young dedicated in March a \$176,000 church plant in Homestead, Florida, which has a sanctuary seating capacity of three hundred persons and an overflow capacity of two hundred more. Fully air-conditioned, the church accommodated about seven hundred people for the dedication. Rev. W. L. Chambers has been pastor since 1952, following graduation from the Nazarene Theological Seminary. The population of Homestead is 7,000.

.....

"SHOWERS of BLESSING" Program Schedule

September 19—"Who Controls the World?" by *Russell V. DeLong*

September 26—"Do You Know Him, or Only About Him?" by *Russell V. DeLong*

October 3—"What Does Conversion Mean?" by *Russell V. DeLong*

.....

the thing, when in reality it is the pride rather than the principle that is in jeopardy!

The most patient and understanding of Christians are usually those who have been in "The Way" for a long time. But if any man will become sanctified wholly—dealing a deathblow to his pride—he will take a big step forward. One cannot get away from the significance of the text at the top of the column, "Charity . . . is the bond of perfectness."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.



SCOTTISH NAZARENE VISITS—*Miss Vera Hiddleston, director of Scottish Probation Officers Training College, is in the United States on government leave to study American penal and preventative services in California. She visited the world headquarters and Nazarene Publishing House recently. Miss Hiddleston is a member of the Edinburgh (Scotland) Albany Street Church, a member of the trustees board of British Isles Nazarene College, and a layman on the North British Isles District.*

Deaths

R. C. GUNSTREAM

(The following account was written by Dr. R. C. Gunstream regarding his life. He was killed accidentally August 2 on the district campgrounds near Capitan, New Mexico. A house which he was helping to stabilize after recent rains slipped from its temporary foundation and crushed him.)

"R. C. Gunstream, born the first time September 29, 1899. Converted and born the second time August, 1910—really settled in my experience and sanctified 1920. Called to preach January, 1921. Entered Pasadena College, February, second semester, 1921.

"Took first pastorate at Roswell, New Mexico, March, 1924—organized the church in my front room.

"Second church, Portales (N. Mex.)—September, 1926—June, 1930.

"El Paso (Texas) First—June, 1930—June, 1935.

"Pueblo First (Colorado)—June, 1935—1938.

"District Superintendent, New Mexico District, March, 1938—appointed by Dr. John W. Goodwin.

"Still in the battle—love God and the church and its doctrines.

"R. C. Gunstream."

(On the occasion of the thirty-fifth birthday of his son, Jarrell, Dr. Gunstream presented him a Bible with the following note.)

" . . . Please always remember that the Lord giveth and taketh away.

"All success you have had comes because of much hard work and faith in the Lord. Keep your all on the altar. No matter what happens, success or failure. Success, many snares—keep your eyes on Him.

"This is 'The Book.' Read it to be wise, that you may eat of the bread of heaven and be strong, that you may know the way of Jesus. He will guide you Home. That you may be the kind of husband and father you should be, that your life may be a blessing and benediction to all who know you—Read it, Read it, Read it. Know your Bible. We want to always think of you as a deeply spiritual man of God, a great layman in our church.

"This is the most precious gift we humbly present to you.

"Affectionately,
"Your Father and Mother."

Funeral services for Dr. Gunstream were held during camp meeting week at the district campgrounds and burial followed in Albuquerque. Survivors include his wife, Gracie, of the home; two sons, Jarrell and Nelman; one adopted son, Phillip Crosby; and two daughters, Alberta Rhodes and Leta Mae Rhodes.

MRS. ELLA MARIE SCOFIELD, age eighty-five, died June 17 at her home in Goshen, Indiana. She had been a faithful member of the Goshen Church of the Nazarene for many years. Funeral services were conducted by Rev. Roger H. Ward and Rev. Claude Lykins, with interment at the Mt. Zion Cemetery, Rising Sun, Ohio. She is survived by two sons and a daughter, all ministers in the Church of the Nazarene.

M. J. (Mike) BURROWS, age fifty-eight, died June 14 in Santa Cruz, California, of cancer. Funeral services were conducted in Santa Cruz First Church, where he was a member, by Rev. Joseph F. Morgan. Mr. Burrows and his wife had been Presbyterians until 1960, when they became Nazarenes. He is survived by his wife; a daughter, Mrs. Marilyn Braga; a son, Don; seven grandchildren; five brothers; and one sister. He had been active as Sunday school superintendent until his fatal illness.

MISS GERTRUDE E. BAKER, age sixty-nine, died June 2 while returning from a vacation trip. Funeral services were held June 5 in the Ridgeway (Michigan) church, of which she was a charter member, and were conducted by Rev. Wade Roberts, pastor. She is survived by a brother, Henry Baker; and two sisters, Mrs. Jennie Avery and Mrs. Foster Hardesty.

KENNETH EUGENE HOUCHIN, age thirty-three, died June 10 in Rockford, Illinois, after being ill with nephritis. He is survived by his wife, Hannah; a son, Gregory; and a daughter, Tamre.

MRS. A. B. STONECIPHER, age ninety-two, of Desert Hot Springs, California, was buried following funeral services on July 11, in Twentynine Palms Cemetery.

Announcements

MARRIAGES

Miss Connie J. DuBois and Mr. Phillip A. Wilsey, on July 24, at the church in Portland, Michigan.

Miss Patricia West and Donald E. Graham, on June 26, at First Church, Roanoke, Virginia.

Elaine Alice Tozzolina and Dwayne Lee Bounds, on June 30, at Oxnard, California.



NEW FLORIDA CHURCH—The Ocala (Florida) Silver Springs Church, with new educational facilities to accommodate 500 persons, and a sanctuary which seats 450, was recently completed at a cost of \$82,000. The church and two Sunday school educational buildings are contemporarily designed. Pastor Roy M. Vaughn served as building supervisor.

Miss Susan Jimenez and John Lunsford, on June 5, at Bourbonnais, Illinois.

Miss Mary Jane Christenson and Larry C. Cary, on June 19, at Bourbonnais, Illinois.

Miss Joyce Beaver and Ronald Sutton, on July 31, at Bourbonnais, Illinois.

BORN

—to Arthur and Violet (Southwell) Smith of Kansas City, Missouri, a son, Timothy David, on August 15.

—to Dr. Leland and Sharon (Miller) Ernest of Iowa City, Iowa, a son, Jeffrey Lee, on July 20.

—to Mr. and Mrs. Charles Kidd of Bradley, Illinois, a daughter, Tamra Shon, on June 9.

—to James and Melver (Hodge) Boone of Bourbonnais, Illinois, twins, James Wesley and Kathy Launette, on July 21.

—to Mr. and Mrs. Martin J. Bass of Bourbonnais, Illinois, a son, Timothy Jay, on July 17.

ADOPTED

—by Mr. and Mrs. James L. Ewers of Howell, Michigan, a boy, Brent Alan; he was born May 29, 1965.

SPECIAL PRAYER IS REQUESTED

by a friend in Kentucky, "for my health, and for the conversion of my son";
by a reader in Kansas for the salvation of her son, also for other "lost loved ones," for a special unspoken request, and for two friends who are in need.

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A Story-Note from.....



Hi,

Has your  started yet? Sometimes in 
s and s forget to listen with
their , to watch and read with
their , and to write with their .

They daydream, they look out the , and they doodle .

This year **STUDY** when it is time
to study. **PLAY** only when it is time
to play. Try to be the best
student you have ever been!

Love, *Gloria*

"Study to shew thyself approved unto God."
II Timothy 2:15



LATE NEWS

Gary Moore Follows Ray as Radio Music Director



Gary Moore is music minister at Kansas City (Missouri) First Church, was appointed September 1 as music director of "Showers of Blessing," weekly radio program of the Church of the Nazarene, according to Rev. H. Dale Mitchell, Radio League director.

Moore follows his brother Ray, who had been music director of "Showers of Blessing" for twenty years. Ray Moore is now music instructor at Olivet Nazarene College.

Gary Moore will also assume direction of music for the Spanish radio program, "La Hora Nazarena."

He will continue his assignment at First Church, which he also assumed from his brother Ray, in 1963.

Church Under Construction Destroyed by High Winds

A sanctuary and education unit being constructed by the Gary (Indiana) First Church was heavily damaged by high winds which struck Lake County, Indiana, August 27.

The structure, not yet under roof, was covered by insurance, and cleanup and reconstruction will begin immediately, according to Loren W. Gould, pastor.

Cross-country Missions Tour Begins in Miami

Five missionaries and four staff members of the World Missions Department will participate in ten missionary conventions from Miami to Fresno, California, between September 30 and November 3, according to Dr. E. S. Phillips, world missions secretary.

Harmon Schmelzenbach, missionary to Africa; Donald Owens, Korea; David Browning, British Guiana; James Kratz, Brazil, and Ernest Eades, Cape Verde Islands, will appear on the tour. Only three will participate at each convention.

Dr. H. T. Reza, Spanish Department head, will join the group for seven of the conventions.

The purpose of the tour is to inform and inspire U.S. Nazarenes about missions. There will be opportunity to ask questions about missionary work. Also, time has been arranged for interviews with prospective missionary candidates.

Workshops will be conducted by R. Franklin Cook, administrative assistant

in the World Missions Department, and Neil Rimington, financial assistant.

The ten cities included and the dates of the conventions are as follows: Miami, Florida, September 30—October 1; Birmingham, Alabama, October 5-6; Nashville, Tennessee, October 7-8; Bethany, Oklahoma, October 12-13; Wichita, Kansas, October 14-15; Fort Worth, Texas, October 19-20; Amarillo, Texas, October 12-22; Phoenix, Arizona, October 26-27; Pasadena, California, October 28-29; Fresno, California, November 2-3.

Insurance Coverage Up For 2,500 Ministers

At least thirty districts will probably pay 90 percent of their N.M.B.F. budget, a standard set by the Department of Ministerial Benevolence, which means that life insurance protection for more than 2,500 Nazarene ministers will be doubled, Rev. Dean Wessels, department secretary, said recently.

This is the first year of a program which provides an increased amount of life insurance—from \$1,000 to \$2,000—for ministers on the 90 percent districts.

The insurance is free to ministers, since the Board of Pensions through the Ministerial Benevolence pays all of the premium costs.

"It is the hope of the Department that in a year or two every district will qualify under the program, so that all ministers can have this valuable protection," Wessels said.

Missionary Address Change

Rev. and Mrs. Don DePasquale, formerly missionaries in Syria, are now living at Beirut, Lebanon. All communications should be directed to their new address, P.O. Box 2328, since there is no one in Syria to receive their mail.

Church Schools Leader To New Detroit Job

Rev. Gene Hudgens, director of Sunday school administration with the Church Schools Department for more than a year, will become, November 1, the administrative pastor of Detroit (Michigan) First Church, according to Dr. Kenneth Armstrong, pastor.

The newly created position will be to organize the educational and evangelistic outreach potential of the church, Dr. Armstrong said. A new assistant minister, in addition to Darrell Trotter, currently assistant pastor, is Tharon Daniels, a student at Nazarene Theological Seminary.

Mr. Hudgens will continue to contribute a new feature which will appear January 1 in the *Bible School Journal*, "The Adult Lesson Plan," and an outline for Sunday school teachers of adults.



Hudgens

Previous to coming to the general Church Schools Department, he was pastor for one year at Oxnard, California; was associate pastor at Pasadena (California) First Church for eight years; and was pastor for one year in Burlington, Colorado. Mr. Hudgens is a graduate of Pasadena College, attended the Nazarene Theological Seminary, and has a Master's degree in religious education from Fuller Theological Seminary.

He and Mrs. Hudgens (the former Barbara Fairbairn) have three children: Alan, twelve; Heather, eight; and Denise, four.



Moody Radio Forty Years Old

CHICAGO (EP)—A Chicago radio station which has never sold time to commercial sponsors began its fortieth year of broadcasting July 28. The station, WMBI, is owned and operated by Moody Bible Institute of Chicago and is supported through gifts from its listeners.

Begun in 1926, in the early years of radio, the station was one of the world's first religious stations. Other stations in the Moody network include the 100,000-watt WMBI-FM in Chicago; WDLN in Moline, Illinois; and WCRF-FM in Cleveland, Ohio.

Urge End to Death Penalty

ESTES PARK, COLO. (EP)—The General Conference Mennonite church rejected capital punishment as a deterrent to crime and called upon state and national governments in the U.S. and Canada to abolish the death penalty.

The vote, 1,463 to 102, was taken here at the thirty-seventh triennial session of the church. More than 2,000 persons registered for the convention.

Delegates also voted to urge use of negotiation in the resolution of the Viet Nam conflict. They also registered disapproval of "escalation" of the war there.

Issue Statement on Rights

RALEIGH, N.C. (EP)—The National Free Will Baptist Association, at its twenty-ninth annual convention here, adopted a civil rights resolution which said the church should work "to bring every person into a right relationship with God, regardless of race or national origin."

Its statement recognized "the right and privilege of the local church to conduct its own affairs in the area of human relations" but added, "We recognize throughout the denomination there are human relations problems—we must learn to be tolerant."

Tested by Fire

FOR other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is (I Corinthians 3:11-13).

Some years ago while I was in the air force and stationed in Assam, India, an Indian came to my tent with some things for sale. He offered me a good-sized sapphire for only ten rupees.

"How do I know that it's a genuine sapphire?" I asked. "Oh, put it on the stove and make the fire hot," he said; "the fire will not hurt a precious stone, Sahib, but it will melt glass." This certainly was adequate proof of his statement.

A while later I visited the small Indian village of Jorhat. While there I watched a goldsmith making a ring. I watched as the skilled artisan blew gently through a small brass tube directing the air into a tiny, coal-oil flame. The blowtorch effect heated a small ladle of gold. Every so often the goldsmith would take a tiny rod and flick away the dross that had risen to the top. In noting my interest, he said, "I must apply just enough heat to purify the gold."

This was a lesson for me. The cleansing fire of the Holy Spirit will purify the gold and silver in our lives. The precious stones will not be damaged. But the fire will destroy the wood, hay, and stubble of our self-righteous works. Wood seems to us to be better than stubble, but God in His wisdom knows just what is worth saving.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Peter 4:12-13).—*Sidney E. Jackson, Pastor, Marysville, California.*

"There is no substitute for Christian example. It must precede and support instruction in both doctrine and morals. Everybody from aged women to young children are influenced by a genuinely effective life. Our precepts cannot well extend beyond our practices, and our instructions must be launched from the posture of our personal Christlikeness. Not all people can become able preachers, but all can be good examples. Not all can be pastors, but all can be patterns. Not all will know theology, but all can know Christ and show themselves a pattern of godliness."—*Milo L. Arnold.*

the Answer corner

Conducted by **W. T. PURKISER, Editor**

We have a book which says that Jesus was born in 6 B.C. I have heard it was in 3 B.C. What do you think? I like to think that Jesus was born at the beginning of A.D., not in B.C.

Actually, we cannot be absolutely sure just which year Jesus was born. Our present B.C.—A.D. calendar originated with Dionysius Exiguus, a Roman abbot who died around A.D. 550. He fixed on the Year of Rome 754 as the year of the Incarnation, and worked his computation from that date. It now seems certain that he was five or six years late in his calculation.

This conviction hinges on the date of the death of Herod the Great, which

occurred some time after Jesus was born. That date is rather certainly known to have been in early April in the year 4 B.C. by our calendar, or in the Year of Rome 750.

Some New Testament scholars believe the child Jesus was about a year old at the time of the flight into Egypt and the slaughter of the babes of Bethlehem. This would place His birth then in either 6 or 5 B.C.

In Acts 10:44-48, the gospel was given to the Gentiles, and immediately, while Peter yet spoke, the Holy Ghost fell on those that heard. Was Cornelius a Christian before that time?

There are two important points to make with regard to Cornelius and those who were recipients of what has been called "the Gentile Pentecost" in Acts 10.

First, Cornelius was certainly not a typical unconverted individual. He was a devout man who feared God and prayed to God alway (Acts 10:2). His prayers and alms were a memorial before God (verse 4). He was said to be cleansed and not common (verse 15). His prayer was heard (verse 31). He worked righteousness and was accepted with God (verse 31). He knew the word of the gospel (verse 37). His whole attitude was one of eager receptivity for the full truth which God might reveal to him through Peter. Not many sinners would measure up to that description.

Second, it should be noted that the account Luke gives in Acts is highly condensed. What probably happened was that, while Peter was talking, Cor-

nelius and those with him opened their hearts and received the full implication of the gospel by faith. Whatever they may have lacked in the way of forgiveness of sins and a new birth was met by the grace of God then and there. As Peter continued to talk, in response to their continued openness to the Spirit, they almost immediately thereafter received the Spirit in His fullness.

Since the effect of the Spirit's fullness is described in Acts 15:8-9 as "purifying their hearts by faith," what the Epistles have to say about God's will in the sanctification of His people is relevant. First Thessalonians is particularly clear on this whole matter. Any who are troubled about a second work of grace could well study it carefully, noting what Paul says about the faith of the Thessalonian Christians, and the exhortations, commands, and prayers which he expresses for their continuance in grace.

In Matthew 19:12, who are the eunuchs mentioned? What does "He that is able to receive it" mean?

The verse reads a little more meaningfully in the NEB. "For while some are incapable of marriage because they were born so, or were made so by men, there are others who have themselves renounced marriage for the sake of the kingdom of Heaven. Let those accept it who can."*

"Able to receive it" is explained in verse 11, "All men cannot receive this saying, save they to whom it is given." In other words, celibacy for the sake of the kingdom of God is not a universal requirement, but an individual leading.

As Dr. Earle remarks in the *Beacon Bible Commentary*, "In view of what

Christ had just said about the divine institution of marriage, it should be obvious that celibacy is not God's usual plan. A married minister and father can enter more fully and helpfully into the domestic problems of his parishioners than can an unmarried man" (Vol. VI, p. 178).

Paul recognized that for some it was best not to marry (I Corinthians 7:32-35). But he warned against the false teachers who would come "forbidding to marry" (I Timothy 4:3).

*The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

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