

November 8, 1967

# *herald*

OF HOLINESS

*Church of the Nazarene*



Why Be Holy?

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So What's Wrong with Going Fishing?

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General Superintendent Lewis

# The Answer!

“Christianity is the answer to the demands of reason, which nothing can cancel or silence.” The above was a statement in essence made by an outstanding man. How true it is!

Those who view this historical hour from the vantage point of Christian faith are made constantly more aware of this. Never has the vantage point been so revealing as now, as with the coverage of the news today the panorama of the world is displayed before our eyes.

The wars and struggles of nations are the verification of scripture to the Christian. They are by their tragic turmoil also reminding us that the way Christ offered is again proven the only way.

As we listen to the endless verbiage and sometimes untruthful rhetoric of political debate we can recall a statement or more from Christ which could in a moment analyze the present situation and if heeded bring the solution.

In the strife caused by the greedy and fostered by the needy, the application of the ethics of Jesus would make it needless and give all men a just due. In the profession of Christianity without compassion or obedience to God's command we recall the scripture,

“And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46)

In the uncaring and unreaching churches lost in their empty rites we can recall useless temples of the past that pleased not God nor blessed man.

In the careless, playing, heedless throng who break the Sabbath, for pleasure and sin, we see the masses before coming destruction and judgment. The Bible is the most completely relevant Book for today as to this tragic condition. The Bible truths are the solution for the problems that harass humanity.

All this sobers us, gives us a sense of coming world woe, impels us to deeper piety and readiness for God's tomorrow.

This drives us to the utmost in effort to reach souls, our unsaved loved ones, our friends, our neighbors, our parish before the nightfall ceases the harvest.

*Oh, that the world might know*

*The all-atoning Lamb!*

*Spirit of faith, descend, and show*

*The virtue of His name;*

*The grace which all may find,*

*The saving power impart;*

*And testify to all mankind,*

*And speak in every heart.*

(Wesley)





Testament revelation (Leviticus 11:44-45; 19:2), "Ye shall be holy; for I am holy" (v. 44). It resounds in the New Testament revelation, "Be ye holy; for I am holy" (I Peter 1:16).

More specifically Peter comments, "As he which hath called you is holy, so be ye holy in all manner of conversation [or living]; because it is written, Be ye holy; for I am holy."

God's command springs from His very nature. His love has planned that we should live in fellowship with Him, in time and for eternity. He calls us to himself by the tender ministries of His Holy Spirit, and the restlessness of our hearts accentuates the call. But we are not fit for the company of a holy God. The blazing purity of His person floodlights our shame.

*Vile and full of sin I am;  
Thou art full of truth and  
grace.*

So, embarrassed, we tend to hide from the light, or evade the pressure of demand by rationalizations and excuses.

The impulse of a newly enlightened Christian is to cry out

propensity that is "enmity against God . . . not subject to the law of God, neither indeed can be" (Romans 8:7).

An unholy person in God's presence, a hostile spirit in heaven, defiled with unclean aversion to God, is unthinkable. No sooner could Lucifer stand at rest before God than an unholy man feel at home where God is. Both must be repelled as surely as the opposing poles of two great magnetic forces. Both must be expelled from the presence of a holy God.

Harmony and compatibility are essentials in interpersonal relationships. This is true between men in business. It is true in the home between husband and wife and children. It is true in society. It is true in the church. Why should it not be infinitely more crucial in our relation to God?

If you would walk with God in peace, if you would experience the joy of His fellowship, you must be holy.

But how? How can defiled and sinful men be holy? How can people who not only are stained by the racial taint, but find ingrained in their deepest feelings and attitudes and thoughts the impulses and motives of sin, ever escape from this bondage? They cannot. There is no escape—except by the grace and the power of a loving, omnipotent, redeeming God.

The atonement itself is about this problem. Messiah's name was Jesus, for He was destined to save His people from their sin. For this the Cross was lifted high. For this the Saviour shed His blood. For this He rose from the dead and ascended on high. For this He received the Gift of the Father and sent Him, the Holy Spirit, cleansing hearts of waiting disciples by the fiery purging might of His power.

Ye shall be holy! What other result could come to those who are "filled with the Spirit"? He is the *Holy Spirit*. His essence is of the nature of God. To be filled with the Spirit is to be holy. It could be none other.

Let us be not merely holiness people, wearing a party name as our distinction. Let us be in deed and truth a holy people, God's own possession.

• **By Roy Swim**

Associate Editor, Children's Periodicals  
Department of Church Schools

# Why Be Holy?

**A** man of the world would never ask such a question.

The idea of holiness is foreign to him, if not repelling. But to those who have been sensitized by the Holy Spirit, who have come alive to God, the issue is real, even crucial. They have caught a glimpse of Jesus, His compassion, His purity. They have seen a bit of the glory of God in His awesome holiness, and a dread uneasiness with an undertone of longing has stirred in their hearts.

Why be holy? God has commanded it. It sounds in the Old

for deliverance with Paul: "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24) The true heart cry of the regenerate is, "Oh, make me clean!" But given time and the delaying tactics of the carnal heart, the quickened mind becomes dull and the heart insensitive to the excruciating pain of wayward and lawless impulses and inclinations.

But still the call comes loud and clear—Be ye holy! God, being God, cannot rest content with lawlessness in His children, that

# An Unquenchable Thirst

Last summer my daughter and I went to Smoke Signal Indian Mission in northern Arizona to hold a Bible school. As we entered into the activities of mission life we were privileged to hear and see a sight that has never left our minds. A new and deeper desire to serve Christ as never before has never dimmed since that hot August day in the middle of the Navajo reservation.

I stooped to go inside the hogan but the missionary was just inside the door. Rev. Dallas Cooper was kneeling on the ground beside a very old Indian woman. Her flesh was hanging on her bones; her teeth were either gone or decaying. She was suffering from tuberculosis and was blind.

Her husband told us she could not get off her pallet of filthy rags and a sheepskin. Once in a while her husband would take her outside in the sunshine.

The husband was speaking to us through our interpreter, Mrs. Cooper. As he was speaking, the old lady raised herself on one elbow. With the other hand she reached for an old, white granite cup about half full of water. She took a sip and set the cup back down on the dirt floor. All around

her were dust-covered food, clothes, and human waste. The odor was choking.

Within another minute the bony hand would reach again for the cup with its contents of dirty water and the murmured words would be heard again, "I'm thirsty!"

Mr. and Mrs. Cooper had been taking my daughter, Cheryl, and myself on his usual Sunday rounds. He and his wife would drive over the rough reservation roads turning this way and that through ditches and over the rolling hills.

As we approached a group of hogans, Mr. Cooper would begin to sound the horn. Boys and girls and men and women would gather in one of the hogans. There Mrs. Cooper would give the junior Sunday school lesson using the *Nu-Vu* figures. Everyone would sing songs from the Navajo songbooks. This is the only time I tried to speak Navajo.

We were finishing our singing at the last stop when a very old and dirty man came to sit on the floor and listen. Through the story he would say, "Ho, ho," which means, "Amen," or, "I agree." After prayer he asked the missionary if we could visit his dying wife. We walked down the hill to his hogan, and now we were confronted with a dying soul who could no longer

understand that Jesus died for her. She only knew that she was thirsty.

Standing there in the doorway of the hogan the very real presence of the One who gave His life for us all was felt. We could feel His power within us as we tried to explain to her how to pray. As she reached again for the almost empty cup with the inevitable words, "I'm thirsty!" I was reminded of what Jesus said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13-14).

This to me was a picture of the world as it lies on a bed of sin and filth. In the heart of everyone who needs Christ is that unquenchable thirst for something better, for peace in this troubled world. But in their blindness, people continue to reach for another drink from the deceptive cup of sin, hoping that this time they will find satisfaction, only to find as before that they are still thirsty.

Oh, let those of us who know the Giver of living water tell them of the fountain of living water! Let us tell them to plunge in and be made new and free from thirst forevermore.

*So long of thirst my weary  
soul did languish,  
And naught of earth my soul  
could satisfy;  
But when to Christ I turned  
in bitter anguish,  
I found in Him the answer  
to my cry.*

*Oh, I have found it—the  
Crystal Fountain,  
Where all my life's deep  
needs have been supplied,  
So freely flowing from  
Calvary's mountain;  
And now my soul is fully  
satisfied.\**

\*Floyd W. Hawkins, © 1952, Lillenas Publishing Company.

**TWO assistants of medicine men filling in the details of sand paintings which are supposed to benefit an ailing person.**





# So What's Wrong with Going Fishing?

• By Clifford Chew, Jr.  
Williamsport, Pennsylvania

Oh, I know what they say about Peter. I've heard him accused of backsliding by "going back to fishing." But wait a minute! Don't weigh a fisherman on a land-lubber's scales.

One of the methods of catching codfish is with "longline gear," a long line divided into "tubs" and each "tub" about a mile long with hooks every eight or ten feet.

When we haul in, one man "pulls gear" or "fishes" while the other steers the boat. Now it's fun to steer. All visitors like to do it.

But it's cold out at sea in "codfish weather" and the man at the wheel soon feels the sharp bite of it while just standing there. But the man "fishing" is warmed by the effort and excitement of "feeling the line nod." For this reason each man usually pulls every other "tub" to keep warm and "keep the feel."

Now you can't expect a man like Peter to be satisfied with "standing around," can you?

Some might think it's fun to steer the church or departments of religious organizations, but you can get cold if you don't get out and "fish" once in a while. "Feel the nod" of a hooked soul, see him twist and fight conviction—then "boat him" for God. It warms a fellow's heart better than hot coffee or "hot" conversation. You can steer better after you have "pulled a tub."

I know there is always the literalist who will point out that I am taking that scripture out of its setting. But, again, hold on a minute. Don't trip your net before you get it on board.

What was Peter's problem? Wasn't it the fact that he had lost Jesus? Now watch a master at logic as he meditates. Where had he first seen Jesus? Where had he first heard Him preach? Where had Jesus first spoken to him? No wonder he headed for the seashore! He went back to where he had found Him first.

There are some who would condemn a fellow for going back to the altar time after time, but I'd rather see a fellow ride the altar to heaven than the church pew to hell. It's smart to go back and look for Christ when you have lost Him. That's how Peter found Him again.

If you think Peter was primarily looking for fish, then read again how he jumped overboard and swam away from a net full of fish to be with his Christ.

It takes a big man to "go back" and look. Jesus is looking for big men—the kind that won't mind what others think but really want to find the true and living Christ.

Can't you almost see Jesus walking along that road once again and looking up into that sycamore tree for a lonely Zacchaeus? Or by the fig tree where a brokenhearted, guileless Nathanael is pouring out his heart to God? Can't you see their joy at seeing again the One who died for them?

Do you suppose "Legion" went again to the graveyard gate? The Samaritan woman to the well? Bartimaeus to the Jericho road? Remember they had no Comforter, Guide, or Teacher such as you and I have.

God was gone out of their lives. The warmth of His presence had cooled. They had lost their "first love."

Somehow I think there were 120 souls earnestly and eagerly searching for Jesus. I know they found Him, and so have people for centuries since. And for their faithfulness to their search they were invited to Pentecost, and so are we.

So Peter said, "I think I'll go fishing." I believe he was both smart and courageous. If I can do as well I'll be satisfied. I'll not sneer at a fellow who succeeds. He found Jesus. After all, that's what he wanted. DON'T YOU?

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# Coming to Terms with Faith

**D**oubt is a popular thing nowadays. It is “in” and you are “out” if you are not voicing some doubt. And too often it does not really matter what a man doubts. Just so he doubts!

Now serious doubt is not to be feared. It is the “doubt for doubt’s sake” philosophy that puts doubt in the suspicious category. For when this kind of doubt sweeps across the spectrum, it carries away the faith and leaves a vacuum in its wake.

We often forget the real purpose of doubt. Doubt for doubt’s sake is useless. Anyone can merely doubt. But real, serious doubt seeks to ask questions in order to arrive at answers. The ones who doubt for doubt’s sake do not really want any answers.

Honest doubt, however, doubts one thing only in order to believe another. It challenges, so as to be sure. Serious doubt is not eventually negative and reactionary, as we are so often led to believe. It begins with the negative only in order to carve out a positive.

Honest doubting leaves a man better in the long run, for it looks at both sides. And out of the overview emerges the best.

Doubts are a dime a dozen. Some people doubt because it is easy—easier than believing. The world uses this approach so as to bypass God. If man can convince himself that God does not exist or that His Word has no authority, then the commandments do not bother him. Man, he then thinks, has life

all to himself. Thus he uses doubt to soften the hard and to silence the voice of conscience. Not that his doubting has changed God. It has changed only the individual, and the change is not for good.

Often I have wondered why we know more about our doubts than we do about our faith and our beliefs. We need a good word about belief and a clarification about doubt.

David Roberts, in his book, *The Grandeur and Misery of Man*, tells of hearing a person say: “I spent twenty years trying to come to terms with my doubts. Then one day it dawned on me that I had better come to terms with my faith. Now I have passed from the agony of the questions I cannot answer into the agony of answers I cannot escape. And it’s a great relief!”

This hints at our problem. Maybe we are too taken up with our doubts and their problems to appreciate our beliefs. This preoccupation with doubt spills over into our daily lives and sets the tempo of our thinking. And be-

cause of this, we fail to come to terms with our faith.

But we must understand that life was meant to be lived by faith—not doubt. Life steps best to the positive—not the negative. Life teams up best with belief—not unbelief. Life gets along best with trust—not mistrust.

When a person is laid hold of by a truth which is gripping and appealing, he must act. Thus, faith is his surest route. For doubt keeps a man from acting. It keeps him on the sidelines figuring the angles. Because of this, doubt and unbelief are out of place amidst the atmosphere of faith.

Carl Jung one time said: “I have had the experience of being gripped by something that is stronger than myself . . . and that is God.” This is the knowledge of everyone who has been met by God through faith. That meeting is convincing and compelling. It beats back the forces of doubt and lets the strong voice of faith ring out. And not until this time has a man come to terms with faith.

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*“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”*  
(Jude 20-21).

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• By Eva J. Cummings

Lincoln, Nebraska

# Bread of Love

To begin with, it was a typing error, but as I made the erasure and the correction, I could not help but think how appropriate the title was originally typed. Perhaps more in our world are hungering for the "bread of love" than for any other sort of satisfaction.

Hunger is not confined to China, Korea, and India. Many of our well-fed American children are starving for the bread of love. We take pride in our national standard of living, and certainly no other nation can compete with ours in the abundance of material possessions. Yet multitudes of our children are being deprived of the old-fashioned ingredient of affection so necessary to the development of a stable personality.

Working mothers and business-laden dads provide well for the table and the wardrobe, the toys and the luxuries desired, but have no time to cuddle their tots on their laps, or to chat leisurely with their teenagers about their day's activities or the problems perplexing them. The delinquency which results from insecurity, frustrations, and violent emotional disturbances may well be the reaction of young people who have been denied the bread of love in sufficient quantity to satisfy their God-given desire for such.

There are others who share this starvation plight—the family next door which may have suffered financial embarrassment, or an overdose of illness and reverses. A neighborly greeting, a smile of understanding, a word of encouragement, a helping hand would do much to bolster their sagging spirits. But too often we are so engulfed by life's demands that we are too busy to give even these small crumbs of love to our hungry neighbors.

Some may come and go through the church doors with a gnawing hunger as we thoughtlessly or selfishly gather in our friendly cliques at the close of the service, leaving the stranger, the visitor, and the "not so popular" individual standing ungreeted in the aisle. Or perhaps we grant him the favor of a quick handshake, when he longs for real friendship and acceptance within the group.

Do the young or weak Christians fall by the wayside because we have failed to nourish them with that bread of love which offers to them encouragement and an expression of our confidence in them? God forbid that we who profess "perfect love" should thus fail to share it.

Yes, millions are starving physically in our world today. Millions more are waiting for the Bread of Life. But perhaps the real answer to the world's starvation problems lies in this strange substance, *bread of love*. In sharing it we will be compelled to give of the others, and without it the others are incomplete.

# The Best Way to Start the Day

**If things have gone wrong for you today, it could be because you got off on the wrong foot. Why not begin with God?**

**W**hat sets the tone of your day? Someone quipped, "There are days when it hardly pays to get up in the morning!" It was his way of complaining that everything was going wrong.

Mothers sometimes mutter to children, "You got up on the wrong side of the bed."

It's sometimes surprising how the day's first crisis often sets a pattern for the whole period.

Many resign themselves to accepting the inevitable. Usually that is the attitude victims of circumstances reflect. But God calls Christians to be masters of circumstances. He empowers us to overcome—in spite of contrary circumstances.

How can one get off to a good start? How can one commence the day on the right foot?

Several friends sat discussing the question. One volunteered, "The breakfast I eat determines the tone of my day. If I eat a good breakfast, things seem to progress nicely. If I just gulp down a small snack, usually everything goes wrong."

"But I don't eat any breakfast," commented a companion, "so your prescription for a good day won't help me."

"Everything depends on the amount of sleep I get the previous night," another explained. "I can't help being cranky if I don't have enough rest."

"Sleep is important," chimed in the third member of the group. "But even if I don't get enough, I can have a good day by starting with a hot bath, followed by a brisk, cold shower!"

"If I walk to work, allowing time for my blood to circulate and my thoughts to jell, my day is off to a fine start," added another.

"I used to think," one smiled who had hitherto kept silent, "that it was the first telephone call I got in the morning which set the tone for my day."

"You used to think?" a friend parroted quizzically.

"The other day the first person to call me commenced the conversation by saying, 'Good morning. I represent a cemetery association . . .'"

Actually, that's not so gruesome as it seems! Amos' ancient dictum, "Prepare to meet thy God," means more than, "Get ready to die!" It means, "Get ready to live." No one really is ready to live until he is ready to die! It's quite

doubtful whether anyone ever enjoys a truly good day without cultivating a relationship with God. Did not Jesus remind the rich young ruler that God and good are inseparable? And some time ago an eloquent equation on a church bulletin board stopped traffic: "GOOD MINUS GOD EQUALS O. O PLUS GOD EQUALS GOOD."

What's the best way to start the day?

Begin with God!

Jesus counseled, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Many parents teach their children the undoubtedly beneficial habit of bedtime prayers. But why wait till the end of the day to get in touch with God? Certainly it is wonderful to meditate on the Lord as one's last thoughts at night. But why not take up the next morning where you left off when slumber stole over you?

Jacob, Job, and Jesus are but three of a host of heroes in Scripture who furnish examples for us to follow in this direction. Of each we read how he sought the fellowship of the Heavenly Father at the beginning of the day. We find it relatively easy to understand Jacob's and Job's need for this exercise, but how can we explain Jesus' practice? "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). If Jesus reflected consciousness of personal need to contact His Heavenly Father the first thing in the morning, how can we justify indifference to this exercise? Do we, the adopted sons of God, need less devotion than He, the only begotten Son?

The key word in Christ's command of Matthew 6:33 is "first"; "Seek ye *first* the kingdom of God." This adverb enjoins both priority of value and priority of timing. The things of God deserve attention ahead of the things of time! Christians are to act on this priority. With David we can carol, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up" (Psalms 5:3).

You will observe that the words *my prayer* in that verse appear in italics. This signifies that they were added by the translators, that they are absent from the original Hebrew. Just as easily the translators might have substituted the words *my thoughts*, or even *my praises* or



*my thanksgiving.* The concepts of meditation, praise, and petition all are implied in the Psalmist's exclamation. As he looked up, he contemplated God. One who knows God cannot focus his thoughts on God without experiencing praise welling up within. Why wait till the end of the day? David cultivated this tonic; he said, "in the morning." He meditated upon God. He talked to God, and God listened. God is no respecter of persons. He will listen to you. That early morning conversation can change the whole tenor of the day!

A man can talk to God before he talks to his wife! A child can talk to his Heavenly Father before he talks to his earthly parents. If he does, it's sure to make a difference in his day. It does not guarantee, of course, that everything will progress according to the person's desires. But it does convey confidence that, whatever ensues, God is present to direct its consequences to promote our good and His glory (Romans 8:28).

Have things gone wrong today for you? Perhaps you neglected commencing the day with God. Perhaps he exaggerated a bit who said, "If Christians spent as much time praying as they do grumbling, they would have nothing to grumble about." But the overstatement becomes insignificant when compared to the benefits accruing to the one who puts it to practice! Moreover, as John Owen pointed out, "He who prays as he ought, will endeavor to live as he prays."

Yet seeking God first in the morning involves listening as well as thinking and speaking on man's part! Thomas Benton Brooks observed, "If you would have God hear you when you pray, you must hear Him when He speaks."

Bible study is the "listening side" of devotions. God speaks through His Word. We must not monopolize the conversation and cut God off without heeding His revelation.

Which did you read first this morning, the newspaper or the Bible?

In the reading of which do you spend more time daily?

You will have a better day if you listen to God first and foremost—if you spend more time hearing Him than hearing what editors and reporters have to say! "Faith cometh by hearing" (Romans 10:17), and faith pleases God, who reveals himself as the "rewarder of them that diligently seek him" (Hebrews 11:6). The adverb "diligently" in that context includes the idea of priority—"Seek ye first . . ."

What sets the tone of your day? Are you a victim of circumstances, taking things as they come, resigning yourself to blind fate? Or are you a master of circumstances because God comes first in your life every day, making you more than a conqueror no matter what ensues?

Reprinted from the *War Cry*; used by permission.

## The Church Is Not Automated

**T**he kingdom of God does not displace people with machines nor persons with programs. God still uses people. If people don't perform as they are intended to perform, there is no mechanical substitute.

There will never be a machine which will replace a Christian. Machines cannot witness to their neighbors; they cannot love the unloved or comfort the lonely. Machines cannot visit the sick, comfort the sorrowing, or bolster the bereaved. Only people with love in their hearts, with grace in their lives, and faith as their resource can do these things.

The outreach of the church is up to YOU. No machine will take it over. The financing of the church is up to you. No machine will take it over. The representation of Christ in the church is your personal project. Machines cannot be installed to do the praying nor bear the spiritual responsibility. This must be the responsibility of individual Christians.

There is no way to escape our personal responsibility for the things of God. There is no way to escape our duty to the people about us. We cannot hire stand-ins or substitutes. We cannot build machines or organizations which will perform our personal tasks. Christian responsibilities are personally borne.

God believes you and I will be dependable.

• *By* Milo L. Arnold

# Editorially Speaking

• By W. T. PURKISER

## A Turn in the Tide?

One of the most encouraging features of the enrollment figures from Nazarene schools this fall is the increased number of young people in direct preparation for the ministry. The Nazarene Theological Seminary has enrolled 251 students, an all-time high; and the new Nazarene Bible College in Colorado Springs has registered 119 for its first year's work.

For several years, church leaders in all major denominations have been concerned about declining numbers of qualified young men declaring themselves for the ministry. Seminary enrollments have tended either to level off or decline. Figures show that in many denominations large numbers of local churches have been without pastors.

The situation in the Church of the Nazarene has been far better than in some other communions. But there has been cause for concern in declining numbers of licensed ministers and in fewer ordinations.

It would be presuming too much to conclude that the situation has now permanently reversed itself. There is still cause to "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Yet the turn is gratifying. In spite of the materialism and selfishness of our sensate culture, there are still those who can hear and will heed the call of God to lives of sacrifice and service in the Kingdom.

**THERE ARE NO SHORTCUTS** in preparing for the most important work in the world. It demands rugged self-discipline and unremitting effort.

It is told that, when James Garfield was president of Hiram College, a father brought in his son to talk about an educational program. Together they looked over the long four-year course. The father said, "Mr. Garfield, I don't believe my son will have time to take all that. Could you provide him with a shorter course?"

"Why, yes, I think I can," replied the genial and wise Garfield. "You see, it all depends on what you want to make of him. When God wants to make an oak, He takes hundreds of years.

But when He wants to grow squash, He takes only three months."

This is not to overestimate the value of formal schooling. Formal education is what helps some people get along without much good sense. But even with this admission, it is still true that the only thing more expensive than education is ignorance.

Nor does a minister's education stop with the completion of a course of study, in a school or out of it. A fifteen-year-old-girl was seated next to a famous astronomer at dinner. She asked, "What do you do for a living?"

"I study astronomy," the scientist replied.

"Really?" gasped the wide-eyed youngster. "I finished astronomy last year!"

Lifelong learning is a challenge the Lord of truth holds before every Christian, but particularly before those He has called to bring His word to men. At the very end of life, Michelangelo, painter, sculptor, architect, engineer, inventor, and scientist, said, "I am still learning."

Let us thank God for and do all we can to encourage those who have acknowledged God's call to the ministry of the gospel. There is much of blood, and sweat, and tears in their task and in the preparation for their task.

And the glory of their ministry is not in human recognition, status, or economic reward. It is in the fact that the same God who called Moses from the desert of Sinai, Amos from the sheepfolds of Tekoa, Peter and John from their nets, Luther from his lawyer's books, Wesley from his tutor's desk, Carey from his shoe-repair shop, and Adoniram Judson from his New England farm—has laid His hand upon them.

## Mark Before Marx

Cameron Townsend, so much of whose life has been given to Scripture translation, has pointed out the crying need to get to the masses of the developing nations with "Mark before Marx." Unless they get the gospel before they are brain-washed by Communism, the future of mankind is dark indeed.

Nor is the gospel the need of developing nations alone. Multitudes in nations that are



culturally Christian are as ignorant of the miracle-working power of the Son of God as the most remote Hottentot. They, too, need Mark before Marx.

All of which underlines anew the imperative of our day. We do not have unlimited time. Vast and sinister forces are mobilizing to stifle a vital Christian witness here and abroad.

There are widespread attitudes that must be challenged. People today seek "salvation by survey," a process which involves studying current trends in order to fall in with them and drift with the prevailing tide.

There is a worldwide retreat from high ideals of personal and social conduct, accepting as self-evident that "the end justifies the means." There is a nameless anxiety and a gnawing sense of having lost identity that depresses the spirits of thoughtful people.

These facts are not the basis for defeatism and pessimism, but a challenge for the Church to move into the vacuum created by the death of the old gods. What we do or fail to do in the next decade could well make the difference between the survival and total collapse of human history.

There are many incentives for Christian missions at home and abroad. The call of historical destiny is not the only one. But it is one we should seriously consider.

**HERE IS THE URGENCY** behind this year's Thanksgiving Offering for world evangelism. Whatever else we can or cannot afford, the motto on the Thanksgiving poster is true: We can't afford to *spend* what God would have us *give!*

It has been said that the corporation marketing Coca-Cola has as its goal that everyone in the world shall taste Coca-Cola at least once by 1971. If one corporation could project a goal like that, why could not the Church project the goal that every person in the world should hear of Jesus Christ at least once by 1971?

We must never forget that the gospel is a universal gospel. As William Temple put it, "If the gospel is true for any man anywhere, it is true for all men everywhere."

On the grave of one of the great missionary pioneers of the last generation was inscribed the motto: "When he came, there was no light. When he died, there was no darkness."

The gospel of Christ is still light to enlighten every man coming into the world. The light still shines in the darkness, and as it does, the darkness cannot overcome it.

This Thanksgiving time let us do our part to bring light to those who die in darkness. The challenge of our day is to offer men Mark before they get Marx.

## **Extraordinary Lives in Extraordinary Times**

We cannot afford to live ordinary lives in extraordinary times. The demands of the day are for men and women who will dare to be different.

In a sense, no real Christian is "ordinary." To be redeemed by the grace of God, to be filled with His Spirit and led by His love sets one apart from the "common run" of people.

Yet the temptation of the Christian is to settle for less than the best, to be satisfied with mediocrity, to leave the big challenges and the hard tasks for someone else to tackle.

It should be obvious that the goal of the Christian life is not just difference for difference' sake. The Pharisees were different, glaringly and obviously so. But their difference was a ghastly caricature of holiness. The yagrant "hippies" of our generation are "different" as they follow a pattern of life that is possible only because most people are willing to forego that kind of "freedom."

It is possible to give so much attention to being "not conformed to this world" that we fail to be transformed into the likeness of our Lord. The world-renouncing hermits of other ages proved beyond question that one may be separate from sinners but not from sin.

The differences that lift life above the ordinary are those that come from the image of Christ formed in our hearts by the Holy Spirit given unto us.

Let one set out to be thoroughly Christlike in every area of life and he will be gloriously different from the selfish and sin-cursed society in which we live.

The differences that make life extraordinary are the same for men as they are for women. There is no double standard in God's Book. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

Life extraordinary is free from bondage to sin's fads and fashions, its longings and lusts, its fears and follies. Life extraordinary is filled with love, joy, and peace; with long-suffering, gentleness, and goodness; and with meekness, temperance, and self-control. Life in any measure like that of Christ is extraordinary.

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**"He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Revelation 21:7).**

By Paul Culbertson

## Your Work, a Calling of God

For the born-again, Spirit-filled Christian the whole of life is sacred. All life is lived for the glory of God (I Corinthians 10:31).

For such a Christian, there is simply no such thing as a religious *department* of life. His Christian faith has a bearing on all that he says and does. Any aspect of life around him which cannot be sacramentally related to God's will constitutes an evil to be destroyed or a problem to be solved.

Secularism is the separation of any aspect of life from God. To the extent that this occurs, life is unfulfilled and tends to deteriorate. God's answer to this kind of practical atheism is *holiness as hallowedness*. When life is lived for the glory of God, it becomes sacred, hallowed with divine significance, and radiant with beauty and a sense of fulfillment.

Every Christian's life work is ideally a *vocation*—a *calling* of God. He glorifies God in and through it (I Corinthians 7).

1. He or she seeks God's will in the choice of a vocation. This means that some kinds of "work," destructive of personal and social values, will be closed to a sincere Christian. Among the many possibilities of honorable work, he will seek a vocation suited to his aptitudes and interests, through which he can make an optimum contribution to the kingdom of God. He will seek earnestly for the leadership of the Holy Spirit, and

a right judgment in all things in choosing his lifework.

2. He will never forget that his main motive in his vocation is not to make money, please men, or even support his family. It is to please and glorify God and build His kingdom.

3. He will seek to become an effective and winsome witness for Christ by his personal bearing and example, and by the quality of his service. His honesty, industry, dependability, and the faithfulness of his service will speak well of the Master whose servant he is.

4. He will give particular attention to and show concern for the welfare of the *people* with whom he works. He will be alert for opportunities to serve their highest interests; and especially, to introduce them to the Lord Jesus Christ. He will pray for his fellow workers, and be a genuine friend. And he will do all this for Jesus Christ's sake!

5. He will administer the income from his work with a sense of responsibility for Christian stewardship which will insure his generous and regular investment in the Kingdom enterprise.

Floors can be swept, dishes can be washed, pupils can be taught, book-keeping machines can be punched, plumbing can be installed, fields can be plowed, goods can be sold, professional services can be rendered—all these, and a thousand other kinds of honorable work, can be performed for the glory of God. And the service can be as sacred as reading the Bible, or going to church on the Lord's day.

Is your work a sacrament? It can and should be! "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."



Culbertson

*"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:16-17).*

## Vital Statistics

### DEATHS

REV. FLOYD BRADLEY, sixty-three, died September 17 at Franklin, Pennsylvania. Funeral services were conducted by Dr. Clyde Meadows and Rev. Elwin Gee. He is survived by his wife, Linda; one daughter, Mrs. Marjorie Yoder; a brother, Rev. C. Wesley; and three grandchildren.

EARL R. HARRIS, seventy-one, died July 7 in an automobile accident near his home at Bethany, Oklahoma. He had served as former educator, mayor, and fire chief of Bethany. Funeral services were conducted by Dr. M. Harold Daniels, Rev. Marselle Knight, and Rev. A. LeRoy Taylor. He is survived by his wife, Floy; two daughters, Mrs. Earlen Shaffer and Mrs. Jo Ann Wood; and a sister, Miss Eunice Harris.

DOUGLAS BROOKS HOLLY, thirty-six, died unexpectedly September 4 of a heart attack in Nampa, Idaho. Funeral services were conducted by his pastor, Rev. Omar Barnhouse. He is survived by his wife, Wilma; and three children, Debra Sue, Ruth Ann, and Douglas, Jr.

LOUIS M. SCHEURER, ninety-six, died September 17 at Pueblo, Colorado. Funeral services were conducted by Rev. Harold Maish. He is survived by one son, James; three daughters, Mrs. Lucille Thornton, Mrs. Elizabeth Engelbrecht, and Mrs. Pauline Simms; and several grandchildren and great-grandchildren.

DUANE E. GEHRKE, forty-six, died September 20 at Minneapolis, Minnesota. Funeral services were conducted by his pastor, Rev. David Figg. He is survived by his wife, Caroline; one son, David; his mother, Mrs. Pearl Gehrke; and one brother, Lyle.

## Announcements

### RECOMMENDATIONS

Rev. Donal Donohoe will be entering the field of evangelism in January. He and his wife are excellent singers. They can carry the full program of evangelism for any church. We recommend them, without reservation, to any church in need of evangelistic workers. His address: (until December 1) 2121 12th Street, Bedford, Indiana 47421; (after December 1) c/o Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.—C. P. Thrasher, Superintendent of Southwest Indiana District.

Rev. Thomas P. Paine is a registered evangelist on the Northwest District. He is a good preacher, possessed with a passion for souls, and would be a blessing to any church. His address: 18149 S.E. Ash, Portland, Oregon 97233.—Raymond C. Kratzer, Superintendent of the Northwest District.

### EVANGELISTS' OPEN DATES

Carl H. Krus, 4503 North Redmond, Bethany, Oklahoma 73008: Open date, December 6-17.

### BORN

- to Carl and Christine (Rust) Moore of Alva, Oklahoma, a daughter, Cheryl Esther, September 9
- to Dan and Peggy Roberts of Lafayette, Indiana, a daughter, Elisa Diane, October 3.
- to Rev. David E. and Betty (Niccum) Whiteberry of Middletown, Indiana, a son, Bruce Lane, September 5.
- to Rev. Kenneth and Jennie Wood of Carl Junction, Missouri, a daughter, Joy Louise, September 23.

### SPECIAL PRAYER IS REQUESTED

- by a lady in Texas that the Lord will heal her and for a problem in the neighborhood.
- by a lady in Utah that God will undertake in a personal problem of a friend.

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

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## Moving Ministers

- Rev. William E. Clark from McCrory, Arkansas, to Odon, Indiana.
- Rev. Wesley L. Henry from Boulder (Colorado) Martin Park to Vanderbilt University for graduate study.
- Rev. Kenneth L. Owens from Rantoul (Illinois) First to Alton (Illinois) Hillcrest.
- Rev. Charles F. Pugh from Ionia, Michigan, to Ferguson, Missouri, as associate director of the nursery school.



**Pro: War in Vietnam**

I would appreciate being allowed to give my thoughts on the claim that our U.S. Government is morally wrong in involvement in Vietnam. This matter was brought up by the reader from British Columbia ("Pro and Con," September 20).

I would like to ask Mr. Martin if he thought it morally wrong to call the police if his particular assembly were being attacked by a wicked mob of men. . . .

Isn't it a little strange that we think we are worthy of enjoying all the wonderful freedoms we have, but think that when it comes to bearing some of the costs of extending these benefits to other nations then we should begin to find a "moral" reason or excuse for letting us go free of cost? . . .

We only have to look at China, North Korea, and Cuba, to name a few, to realize what would happen to the church in South Vietnam if the allied forces were removed from that area. The slaughter would certainly be great.

I believe that, if men's actions are not controlled by reason and justice, then God uses His overruling power to accomplish His eternal purpose and uses nations of earth to carry it out. It would seem to me that He is using the allied forces for this very purpose in South Vietnam. . . .

KENNETH B. CONNOLLY  
Ohio

**Con: Gun Control Laws**

. . . I caught a reference recently in which you lumped together liquor and kindred evils with resistance to gun control laws. [Editorial, "Violence and Strife in the City," September 20, 1967]

This may seem like a strange comment from a minister and district superintendent, but I find myself wondering if the editor of the *Herald of Holiness* has succumbed to the organized propaganda of the Anti-Gun Forces in America.

It would appear that one more of our freedoms is about to go before the board. I will not weary you at this point, but would call your attention to the fact that this is one of the first things that happened when totalitarianism took over on the continent. The first thing the dictators did was to ask for registration of all firearms, soon to be followed by confiscation of all guns. Then once again was proven the axiom that a disarmed citizenry is helpless against tyranny.

New York City, with its notorious Sullivan Law, one of the most rigid in the nation, has one of the highest homicide rates involving firearms of any city in the country. Phoenix, Arizona, with actually no gun control laws (and used as a horrible example by the Kennedys) has a better record than New York City.

Please, for the sake of decent citizens who believe in the Constitution, which gives us the right to own firearms, do not lump us with the liquor and vice forces of America. Most people are terribly misinformed at this point.

E. W. MARTIN  
Michigan

**Pro: Article on "Church Hoppers"**

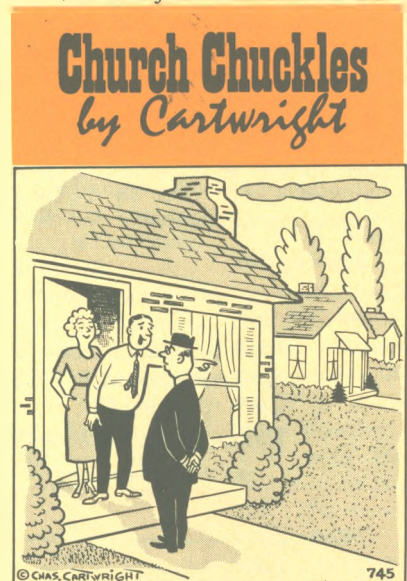
Church should not be for entertainment but for worship and work. Nothing can be accomplished with such "hoppers." If one felt obligated to attend the closest church, all the talent might not concentrate in one place. Churches would not tend as much to try to attract people. Members might be more inclined to solve their personality problems rather than moving away from them.

JOLAN SULLIVAN  
Colorado

**Con: Members of Same Family in Church Offices**

It has been my policy for twenty-one years as a pastor, and I feel I can say with success and really no real problems, to insist through the nominating committee that we do not present names of two in the immediate family. . . .

If one of my fine members is Sun-



"Yes, indeed, many of our neighbors are Christians. Matter of fact, fellow down at the end of the block even practices it!"

day school superintendent, then we do not list the companion or members of the immediate family on the nominating ballot. We follow this religiously.

Actually, we have the nominating committee recommend it to the church. Then the church votes on the measure before we start electing at the annual meeting. It has always carried and I personally feel that it has paid dividends in many ways.

When the church is too small, it presents a problem. But I have held the policy and have had the cooperation from my people throughout the years and have been grateful for the results.

KEN BRYANT  
Washington

**Pro: "Special"**

I want to thank you and congratulate you upon the exceptionally good special issue of the *Herald of Holiness*. We are all proud of it and you, and all who participated in making it the most attractive piece of literature we have had for a long time.

E. E. ZACHARY  
California

**Pro: Sunday School Articles**

Thank you for two very fine articles in the September 27, 1967, issue of the *Herald of Holiness*. I speak particularly of "The Sunday School Crisis" and "Are Adults Second-class Scholars?"

These topics have concerned me for some time, and I felt that we were not getting as much guidance as we needed.

Remedies will come only after we seriously face the problems and recognize that new approaches are needed. These two articles may help us find answers by helping to alert us to the facts of a changing environment.

ROY E. CARNAHAN  
Maryland

**Pro: Use of Herald**

I want to take a moment and express to you my sincere enjoyment received from the *Herald of Holiness*. I wait for the magazine each week and thoroughly enjoy the articles. My wife has saved many old issues and I review them often for material to use in the adult Sunday school class which I teach. Even today (Oct. 1) I will be using an article written in the April 19, 1967, issue by Herman L. G. Smith entitled "Wind of Pentecost." If possible, I would be a committee of one to encourage every family to subscribe to this worthwhile magazine. The enjoyment received is priceless.

W. G. ALLARD  
Mississippi



## OF PEOPLE AND PLACES

REV. AND MRS. LOUIS KETTELHUT, San Jose, California, celebrated their golden wedding anniversary with friends, among whom was Dr. D. I. Vanderpool, general superintendent emeritus, who led the young couple to the Lord before they were married.

REV. H. E. HEGSTROM, pastor of the church in Stockholm, Sweden, has recently finished printing five holiness booklets in Swedish, and has a dozen more translated for printing. The pastor, who does the translation and printing as a hobby, also frequently publishes a *Herald of Holiness*—all on his own printing equipment.

CELEBRATING her 101st birthday June 30 was Mrs. Sarah Jane Diffie, who lives in North Little Rock, Arkansas. Relatives from six states gathered for a dinner in her honor. Mrs. Diffie gave herself a birthday present: a new automobile, so that she can go to Sunday school and church at Little Rock Westwood Church, where she is a member.

MR. AND MRS. O. V. McMAHON, who have long been active in church work on the West Texas (formerly Abilene) District, celebrated their fiftieth wedding anniversary recently in their Post, Texas, home. Mr. McMahon was district treasurer for twenty-seven years prior to his retiring two years ago. Their pastor is Rev. Charles E. Peters.

*"You can't afford to spend what God would have you GIVE!"*

**THANKSGIVING OFFERING/1967**  
FOR WORLD EVANGELISM  
**CHURCH OF THE NAZARENE**

# When it's "one of your own" ....



● WHEN IT'S "ONE OF YOUR OWN"—you want to know exactly where he is. So does the Nazarene Servicemen's Commission; hence our efforts to secure accurate, up-to-date information from pastors, family, or friends, for use in our regular contact program. We are in touch with nearly eight thousand servicemen.

● WHEN IT'S "ONE OF YOUR OWN"—you want him to get all of the help the church can provide. So does the Commission. It has provided a complete packet, available *on request* of hometown pastors, which gives him everything from a worldwide directory of churches to a card of introduction to chaplains and pastors.

● WHEN IT'S "ONE OF YOUR OWN"—you want others in his vicinity, whose friendship might be helpful, to know he's there. So does the Commission, so every month we send to our active-duty chaplains and to 500 pastors, whose churches are near military bases, the names and addresses of those we know are stationed in their areas.

● WHEN IT'S "ONE OF YOUR OWN"—you want him to know what's going on at home. So does the Commission. Our best way (with the help of the Publishing House) is to send him the *Herald of Holiness*, *Conquest*, *Come Ye Apart*, *Standard*, and *Other Sheep*, without cost.

● WHEN IT'S "ONE OF YOUR OWN"—you want to go see him as often as possible. So does the Commission. Hence the occasional base visits and the overseas retreat program.

● WHEN IT'S "ONE OF YOUR OWN"—you want him to know how much he is in your thoughts and prayers. So does the Commission. In fact, all that we do, or encourage others to do, is for this purpose.

● WHEN IT'S "ONE OF YOUR OWN"—you want him to hurry home. So does the Commission.

**IF YOU KNOW SOMEONE** in the armed services to which the Nazarene Servicemen's Commission could be of encouragement and assistance, **write:**

Paul Skiles, *Director*  
NAZARENE SERVICEMEN'S COMMISSION  
6401 The Paseo  
Kansas City, Mo. 64131

Use the clip-out coupon below to forward the name:

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My name is: \_\_\_\_\_

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# Campus Commentary



## STRICKLAND GETS PH.D.

Professor William Strickland, a member of the faculty at Trevecca Nazarene College since 1962, has been awarded the Ph.D. degree in church history by Vanderbilt University.

## SMITH GETS DEGREE

Dr. Curtis Smith, president of Mid-America Nazarene College, was awarded the degree of Master of Science in Public Relations by Boston University on August 25.

## DeLONG TO BETHANY

An endowed Aycock Chair of Evangelism has been started this year in the Religion Department at Bethany Nazarene College. For the fall semester, Dr. Russell V. DeLong is the first lecturer in this new area of emphasis. Dr. DeLong has been president of Pasadena and Northwest Nazarene colleges, dean of Nazarene Theological Seminary, and is widely known as an evangelist and radio minister of the "Showers of Blessing" program for many years.

## TREVECCA UP

The largest faculty ever employed by the college were clad in their academic regalia during the first convocation of the school year. Among the students present were 320 freshmen, the largest beginning class in the history of the college. Dr. Charles Childers, dean of instruction, explained that the administration hopes to instill a permanent academic consciousness into each student, particularly each freshman. Dr. Paul Merritt Bassett, assistant professor of religious studies at West Virginia University, challenged the student and faculty member to fulfill his responsibilities "To Be Rather than to Seem . . . a Christian, a Scholar, and a Citizen."

Professor Ed LeJeune, chairman of the Department of History, is in charge of a new program called a "Supplementary Academic Program." He explains that most students who are on academic probation are capable but need additional guidance, instruction, and motivation on an individual basis. The supplementary program is designed to enable students in difficulty to find a remedy and to succeed in their college plans.

## SEMINARY LARGER THAN EVER

Nazarene Theological Seminary with a fall enrollment of 251 students is the largest in its history. This includes 95 juniors (or beginning students) and 8 who are starting the new program for the master's degree in religious education. It is anticipated that

there will be 58 in the graduating class next spring. This excellent enrollment is 17.4 percent ahead of last year, the largest percentage increase this fall of any of the institutions of higher education in the Church of the Nazarene. In view of the general decline in seminary enrollments across the country, the N.T.S. increase is specially heartening.

"I the Lord have called thee . . .," the theme chosen for the school year, was presented recently at a student-faculty reception. Jesse Middendorf of Memphis, Tennessee, is president of the Student Council for 1967-68. Dr. Robert Sawyer, who will be teaching at Mid-America Nazarene College next year, is substituting for Dr. Ralph Earle, who is on sabbatical leave this year. Professor James McGraw, who was granted leave of absence during the second semester and summer of last year to do graduate work toward the Ph.D. in guidance and counseling in the University of Kansas, has returned to the seminary and is resuming his regular duties. He has completed classwork and languages and is now working on his dissertation as time will allow.

One frequently hears reports from the seminary such as the following:

"The Holy Spirit's presence is more real than ever before."

"The seminary is enjoying unusually fine morale."

To all concerned, the reports of progress from the seminary are encouraging when we look at enrollment, and they are reassuring when we think of the quality of dedication which those figures represent.

President Eugene Stowe and his faculty are to be congratulated upon the progress being made.

## N.Y.P.S. RALLY AT BRITISH ISLES NAZARENE COLLEGE

On August 28 the societies of the Lancashire Zone N.Y.P.S. came together for an inspiring rally at the British Isles Nazarene College. The meetings were organized and led by Rev. Frank Morley, the zone N.Y.P.S. chairman. In the morning session Rev. Alex Deasley, dean of the college, spoke on "Loving God with Heart and Mind." Dr. S. F. Darlow, lecturer at the University of Manchester, spoke in the afternoon on "Thinking Youth Approaches Christianity." The final address was given by Rev. L. H. McNeil, a Nazarene pastor at Ashton, in which he challenged the young people to faith and service. Dr. Jack Ford, president of the college, and Rev. L. Evans joined the speakers on a panel which dealt with questions sent in by the young people.

# Lillenas

MUSICREATION



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## ▶ HYMNS FOR TWO \$1.25

Another book in the graded series by Ethel T. Rogers to be played as duets on organ or piano. Primo and secondo parts equally simple so "early graders" can play both parts. Excellent supplementary teaching tool.

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Seven exquisite arrangements for Hammond or pipe organ by Herman Voss; ideal for average church musician. Fresh expression to "Whispering Hope," "He Became Poor," "The Church's One Foundation."

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### ACCORDION HYMNSCRIPTIONS \$1.25

The progressing accordionist will enjoy playing these arrangements by Gala-Rini. Among the 32 hymns and songs are "Master, the Tempest Is Raging," "It Is Well with My Soul," "The Beautiful Garden of Prayer."

### CRUSADE HYMNS FOR ACCORDION \$1.25

Ideal book for the piano accordion student! Moderately simple arrangements of 15 familiar numbers by Pietro Deiro, Jr., master teacher and artist. "Saved, Saved," "Balm in Gilead," "He Brought Me Out."

Prices slightly higher outside the continental United States

Order from your  
**Nazarene Publishing House**

## From District Assemblies . . .

### McCORD TO NEW TERM

Rev. T. T. McCord, superintendent of the Louisiana District, reported new levels of achievement for the entire district, and following his report was elected by his best vote during his seven years as superintendent to a new three-year term.

The fifty-seventh assembly was held August 16-17 at Pineville, Louisiana. Dr. Hardy C. Powers, general superintendent, presided.

District membership is now 2,684, and giving for all purposes was \$521,000, an increase of more than \$21,000.

The district, which is nearing 10 percent for world evangelism, contributed \$56,000 during 1966-67. It met 90 percent of its ministerial benevolence budget.

Delegates elected to the General Assembly include Rev. T. T. McCord, Rev. J. W. McClung, and Rev. A. H. Hoffpauir (ministerial); J. T. Henderson, D. A. Peterson, and Curtis Dockens (lay).

### NEW CHURCH REPORTED

One new church was organized on the New York district, and giving for all purposes edged over the half-million dollar mark, as Superintendent J. H. White reported the largest

numerical gains in the history of the district.

The sixtieth annual assembly was held September 8-9 at Dover, New Jersey. Dr. V. H. Lewis was the presiding general superintendent.

The district contributed 11 percent of their giving to world evangelism, and paid 90 percent of its N.M.B.F. budget. Pastors reported a total net gain of 101 in membership. Members admitted by profession of faith totaled 175.

Newly elected to the district advisory board is Rev. Jay Bergers. The new N.Y.P.S. president is Rev. David Wayman.

Ordained were Rev. Nicholas J. Borsella and Rev. C. LeRoy Skeete.

Elected delegates to the general assembly are Mr. White and Rev. Arthur Hughes (ministerial); Edward Danielson and Raymond Reed (lay).

### MEMBERSHIP GAIN NOTED

Rev. Jerald R. Locke, superintendent of the Northwest Oklahoma District, noted in his district assembly report that church membership gained 118 to a total of 6,172, and that the district contributed 11.2 percent for world missions, the tenth consecutive year to give over the 10 percent level.

The assembly was held July 24-27

DOMESTIC SERVICE Check the class of service desired, otherwise this message will be sent as a flat telegram.		<b>WESTERN UNION</b> <b>TELEGRAM</b> W. P. MARSHALL, PRESIDENT	INTERNATIONAL SERVICE Check the class of international service the message will be sent as the follows:	
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		16B	Pd.	
CHANGE TO THE ACCOUNT OF			TIME FILED	
General Stewardship Committee			5:00	
Church of the Nazarene				

Send the following message, subject to the terms on back hereof, which are hereby agreed to

KANSAS CITY, MO. NOVEMBER 8, 1967

NAZARENES EVERYWHERE  
AROUND THE WORLD:

LET'S ALL DO OUR BEST FOR CHRIST AND FOR LOST MEN, REMEMBERING THAT THE MEASURE OF OUR GENEROSITY IS DETERMINED BY THE AMOUNT OF SACRIFICE RATHER THAN THE AMOUNT OF DOLLARS GIVEN.

HARDY C. POWERS

NEED IS EVERYWHERE. ON THE MISSION FIELD. BUT ALSO HERE AT HOME. WE NEED TO DISCOVER THE JOY OF SACRIFICIAL GIVING THIS THANKSGIVING.

GEORGE COULTER

TWO MILLION DOLLARS IS GOAL FOR 1967 THANKSGIVING OFFERING. WHAT A STIRRING AND WORTHY CHALLENGE IN THE LIGHT OF WORLD CONDITIONS. LET THIS BE A CROWNING VICTORY FOR THE QUADRENNIUM.

HUGH C. BENNER

JESUS SAID, "THE GATES OF HELL SHALL NOT PREVAIL AGAINST MY CHURCH." WE CAN SHARE IN THE VICTORY THROUGH TOTAL PARTICIPATION IN THE THANK OFFERING OF 1967.

G. B. WILLIAMSON

PASTORS AND LAYMEN ALIKE MUST SAY "THANKS TO GOD" AND CONVEY TO LOST SOULS OUR CONCERN AND OUR GOSPEL.

V. H. LEWIS

TWO MILLION DOLLARS IS MORE THAN A TARGET FOR THE THANKSGIVING OFFERING--IT IS AN ACTUAL NEED THAT WE MUST FACE WITH THE OBEDIENCE OF FAITH. WE ARE COUNTING ON YOU.

SAMUEL YOUNG

BOARD OF GENERAL SUPERINTENDENTS  
CHURCH OF THE NAZARENE



at Bethany First Church. Dr. V. H. Lewis, general superintendent, presided.

Total giving on the district reached \$1.1 million.

Ordained were Rev. Peter James Elkes, Rev. Robert V. Harrison, and Rev. Paul E. Pearson.

Elected delegates to the General Assembly were Rev. Jerold R. Locke, Dr. M. Harold Daniels, Dr. Fred Floyd, Rev. J. Reynald Russell, and Rev. J. V. Morsch (ministerial); Dr. Harry Craddock, Dr. D. R. Danskin, W. J. Bryan, Don Schuneman, and Dean Galloway (lay).

### BALDWIN ELECTED

Delegates to the tenth annual Joplin District assembly elected Dr. Dean Baldwin, district superintendent, to a four-year term as superintendent. The vote was nearly unanimous.

Dr. Hardy C. Powers, general superintendent, presided over the assembly held September 13-14 at Carthage, Missouri.

Dr. Baldwin reviewed the ten years of history of the district, which reflected good gains in each department, and outstanding gains in some.

Delegates to the General Assembly include Dr. Baldwin, Rev. Wendell Paris, and Rev. J. R. Smith (ministerial); A. R. Motley, Don Van Dyne, and Marvin Cherry (lay).



Mr. P. J. Smith, blind consultant for the Publishing House Braille program, finalizes copy with Betty Fuhrman for the release of our latest book in Braille:

## A CHRISTIAN:

*What It Means to Be One*

by J. B. Chapman

A copy of this booklet has been sent to those whose names are on our mailing list.

## HOLINESS EVANGEL

*The Light of Life Quarterly*

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Box 527, Kansas City, Missouri 64141

## NEWS OF RELIGION

### You Should Know About . . .

THE NUMBER OF baptized Lutherans in the world during 1967 totaled 74.4 million. Now the Information Bureau of the Lutheran World Federation records the figures of 74,419,334 of the world's largest Protestant grouping. It follows Roman Catholicism and Eastern Orthodoxy in total constituency.

LESLIE GROVE, a Canadian layman in the United Missionary church, recently completed reading the Bible through for the 235th time. It may be a world record.

During his active life Mr. Grove, now eighty-one years of age, labored as a farmer, a baker, and a factory worker. For eight years he was a pastor in Ontario, Canada, for the United Missionary church.

For years he has read the Bible several times a year, but when he retired from full-time work eight years ago, he decided to devote more time to "reading God's Book."

In 1962, Mr. Grove, who lives in Stouffville, Ontario, reached the 100-mark in readings. In the five years since then he has read the Bible through another 135 times. This is an average of once every two weeks. He reads the King James Version exclusively.

"Every time I read the Bible," he says, "the more I love it, and the deeper the truths I see in it. All elderly people could very profitably spend a large part of their time in reading God's Word."

TWO YEARS ago a survey of ninety Christian colleges by Evangelical Literature Overseas (ELO) revealed that Christian communications occupied no place in their academic structure.

In close cooperation with ELO, journalism graduate student Victoria Goodman of Syracuse University sent a questionnaire to 104 Christian colleges to find out what is being offered in Christian communications, why Christian educators have no apparent qualms in shipping communications-minded students to secular universities, and when schools without courses in Christian communications plan to get under way.

Schools in thirty-four states, the District of Columbia, and two Canadian provinces received Miss Goodman's survey. The seventy-five colleges which responded represent thirty-three denominations; forty-two could be classified as liberal arts colleges; thirty-three schools were evidently Bible schools, Bible institutes, or seminaries.

Seventy-one of the seventy-five schools responding offered no organized program of training in Christian communications. Some replied: "Our curriculum is not wide enough in range to include this type of education." Another: "We are hoping to do more; have not really gotten earnest about doing more up to this point." Still another: "We haven't awakened to the need. . . ."

Forty-one Christian colleges, however, could list scattered courses in Christian communications; eleven of them indicated plans to major or minor in some area. Twelve schools are planning to develop a program of some kind in journalism.

"Though offerings in communications are weak," concludes Miss Goodman, "There is high interest and hope."

A LUTHERAN PASTOR who is also a research psychologist holds that youth who accept the conservative belief of the Church tend to show the greatest sensitivity to human need.

Those who least accept a conservative theology tend to be the least sensitive to human need, according to Dr. Merton P. Strommen, executive director of Church Youth Research and research director of Religious Education Association.

"There is a positive relationship, and a significant one, between orthodoxy and tolerance," he concluded.

Dr. Strommen thus took issue with the findings of two sociologists, Charles Glock and Rodney Start, in their book *Christian Beliefs and Anti-Semitism*. They implied that feelings of prejudice increase in relation to one's orthodoxy.

Dr. Strommen based his finding on a survey of youth of the American Lutheran church—Missouri Synod.



**COL. W. THANE MINOR, U.S. Air Force, reads the names of Nazarene servicemen who have been casualties in Vietnam. With him are, from left to right, L. Paul Skiles, director of the Servicemen's Commission, Chaplain Calvin Causey, Chaplain Lowell Malliett, and General Superintendent G. B. Williamson.**

### MEMORIAL CENTER DEDICATED

An Armed Forces Memorial Center in the lobby of the General Board Building at the International Headquarters of the Church of the Nazarene in Kansas City was dedicated in a simple ceremony Saturday morning, October 21.

Planned and executed by Mr. Paul Skiles, director of the Nazarene Servicemen's Commission, the Center memorializes the names of Nazarene servicemen who have been killed in Vietnam.

A bronze plaque lists the names of sixteen concerning whom information has been received by the Servicemen's Commission. Director Skiles emphasized that other names will be added as word of the casualties reaches the Commission.

Names presently enrolled are:

Private Danny Bolin, Army  
 Private First Class James R. Dowdy, Army  
 Specialist 4 Jose Gutierrez, Army  
 Major Richard B. Hoydt, Army  
 Private Larry Hobbs, Army  
 Private First Class Jacob A. Horn, Army  
 Private First Class Donald E. Mesarosh, Army  
 Specialist Fourth Class Calvin Morgan, Army  
 Private First Class Charles R. Petchnick, Army  
 Private First Class Ronald G. Povlin, Army  
 Private First Class Hiram (Butch) Strickland, Army  
 Private First Class Raymond Tighe, Army  
 Private First Class Daniel W. White, Army  
 Sergeant Larry Flora, Marine Corps  
 Second Lieutenant Wayne M. Hayes, Marine Corps  
 Lance Corporal Edwin C. Hill, Marine Corps

In charge of the dedication was Mr. Skiles. Col. W. Thane Minor read the list of names already on the plaque. Chaplain (Major) Calvin Causey read a letter sent to the families of the de-

ceased by Mr. Skiles.

Chaplain (Lieutenant, USNR) Lowell Malliett read an act of dedication, and General Superintendent G. B. Williamson led in the closing prayer.

Director Skiles reported that more than 8,000 men from Nazarene families are currently serving in the armed forces of the United States. Between 800 and 1,000 are known to be serving in the Vietnam area.

The dedication of the Memorial Center followed a breakfast for headquarters, publishing house, and seminary personnel at which Colonel Minor spoke on the background and nature of the Vietnam war.

Colonel Minor is currently assigned to the faculty of the postgraduate college operated by the joint chiefs of staff of the U.S. armed forces near Washington, D.C.

Mr. Skiles indicated, "It is entirely possible there are other Nazarene servicemen who have died in Vietnam whose names we do not have." He indicated that the Commission is dependent on the hometown pastors or parents of the servicemen for notification.

The act of dedication for the Memorial Center follows:

To the glory of God, and in honor of those who, in the defense of freedom, have sacrificed their lives, we dedicate this plaque and these furnishings.

May this Memorial Center, established the twenty-first day of October, 1967, serve to remind all who enter these halls of the privileges and cost of liberty.

May each person knowing of this tribute be thereby inspired to greater faith in God and renewed commitment to His will through men and nations.

### BARTRAM TO GENERAL BOARD

Rev. Percy J. Bartram, sixty-eight, pastor at Vancouver (Washington) Hillcrest Church since 1959, was declared elected recently to the General

Board to succeed Rev. Milo Arnold.

The announcement was made by Dr. B. Edgar Johnson, general secretary, after tabulating the votes of the remaining General Board members.

Mr. Arnold resigned when he moved from the Northwest Zone to accept a position as teacher of practical theology at Nazarene Bible College, Colorado Springs.

Mr. Bartram will meet for the first time with the thirty-five-member board at the January 15-17 meeting.

### EVANGELISM GROUP MEETS

Members of the executive committee of the Department of Evangelism met October 19 in Kansas City to study the status of the evangelist, plans for the next quadrennium, and to analyze memorials affecting evangelism which are expected to be considered at the General Assembly.

Among members present, according to Dr. Edward Lawlor, executive secretary, were:

Dr. John Knight, chairman, Orlando, Florida; Dr. T. E. Martin, Nashville, Tennessee; and Dr. Gordon Olsen, Eugene, Oregon.

Rev. Morris Wilson, Rochester, New York, was not present.

### MRS. CHAPMAN IMPROVES

Mrs. Louise R. Chapman, past president of the N.W.M.S., is recovering slowly from an illness which paralyzed much of her body.

As of October 23, she was able to move slightly her feet, hands, and head. She is in Providence Hospital in Portland, Oregon.

She underwent surgery October 19 which allows hospital personnel to feed her solid foods.

### OHIO MARINE KILLED

A twenty-one-year-old marine from Hilliard, Ohio, Sgt. Larry Flora, became the sixteenth Nazarene reported killed in the Vietnam conflict.

Flora, who had been wounded on two previous occasions, died September 14, three weeks before he was to have completed his combat tour and returned home.

The sergeant, a three-year marine veteran, was killed by hostile fire near Quin Tri.

He was a member of the Church of the Nazarene in Hilliard, which he attended consistently. He is survived by his parents, Mr. and Mrs. Burns Skaggs, and two brothers, both of whom are in the armed services.

### TO ALL PASTORS AND TREASURERS

Please send your Thanksgiving Offering to Dr. John Stockton, treasurer, as soon as possible and help reach the goal of \$2 million. His address is 6401 The Paseo, Kansas City, Missouri 64131.



## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

### GOD DEMANDS TOTAL ALLEGIANCE

(November 12)

Scripture: Hosea 4; 8-10 (Printed: Hos. 4:1-2, 11-12b; 8:4; 11-14; 10:12)

Golden Text: Exodus 20:3

*What is meant by "a knowledge of God"? To what extent is it experimental, to what extent intellectual?*

**SYNOPSIS:** It has been suggested that the argument of Hosea is not easy to follow because of the strong feelings and surging emotions in the soul of the prophet. Certainly one does not find in this book a neat and trim outline of thought. He does, however, find sublime truths which appear and reappear like themes in a musical composition. One of these, prominent in the present lesson, is the knowledge of God (see the *Beacon Bible Commentary*, Vol. V, pp. 23-27).

#### THE KNOWLEDGE OF GOD: ITS FRUIT

It is surely accurate to say that the summit of biblical religion is to know the true and living God as one knows persons. Jeremiah urged this as the only basis of human rejoicing. Above wisdom, influence, and wealth, let men glory in their knowledge of the Lord, who exercises loving-kindness, justice, and righteousness in the earth (9:23-24). Paul made it the goal of his life "to know him" (Philippians 3:10).

But to know God is to be like Him and to grow in this likeness. Here Israel failed dismally. Without a knowledge of God, wickedness flourished in the land. Mercy and truth, by contrast, are the fruit of the knowledge of God.

#### THE KNOWLEDGE OF GOD: ITS SOURCE

As Dr. Oscar Reed has pointed out (BBC, V, 225), this knowledge of God emerges from communion and obedient love. It is experimental rather than intellectual, if one can separate the two. Hosea chided the priests because they had rejected a knowledge of the law. As a consequence, the people are "dying for lack of knowledge" (4:6, Phillips). Some knowledge of the truth is essential to a knowledge of God, but an intellectual grasp of this truth alone is not enough.

God's self-disclosure in the Scriptures, mediated by the Spirit through the Church, still remains the only source of the true knowledge of God.

Conducted by W. T. Purkiser, *Editor*

**Do you think there is enough value in the study of Paul's missionary trips that we spend so much time in this field? It seems to me that to travel with Paul on his missionary journeys every two or three years is a long way for us to go. It took him more time than that.**

It really isn't every two or three years. It probably just seems like that.

Actually, the last lessons in the Uniform Series dealing with Paul's travels (before the series just concluded) were in the first quarter of 1960.

For adult classes with people who have been in Sunday school most or all of their lives, the geography could or should be mentioned only incidentally.

It was what Paul did and said during his travels that matters.

However, geography as it relates to Bible themes is not entirely unimportant. The Word of God is deeply rooted in events that happened in a context of time and place, and both time and place are important.

And amazingly, Bible geography has come alive in the newspapers in just the last few months. Damascus, Athens, Jerusalem, Jordan, and Egypt are names in the news.

**How does one deal with people who continually go about blackening the characters of the innocent? Their accusations are without basis, and are in many cases the very things that the accusers themselves have done.**

That people tend to suspect in others what they are themselves guilty of is a rather common phenomenon of human nature.

If you are sure of the facts you report, you should follow the instructions of Jesus in Matthew 18:15-17. I quote it for you in the Norlie translation:

"If your brother should do you a wrong, you should take the matter up with him. Talk to him in private; if he will listen to you, you have won back your brother. If he will not listen to you, take one or two other persons with you, so that every word spoken may be confirmed by the testimony of two or three witnesses. And if he will not listen to them, bring the matter be-

fore the Church, and then if he will not listen to the Church, let him be treated as a heathen or a foreigner.\*"

I would only add that the "heathen" or "foreigner" ("heathen man and a publican" in the KJV) was, as far as Jesus was concerned, a person to be loved and won from the error of his ways.

If the facts in the case aren't quite as clear, and you are yourself the object of the talk, the best thing to do is to live a consistent life and pay no attention to the gossip.

The most futile activity anyone can engage in is to try to stamp out rumors. The end result is usually to appear to confirm them.

**If it becomes absolutely necessary to remove a member of the Church of the Nazarene from our rolls, what is the correct procedure?**

We are far more interested in winning members than in losing them. But there is provision made in our church government for removal when, as you say, it becomes "absolutely necessary."

The *Manual* states: "The object of church discipline is not the punishment of offenders, but vindication of the truth, purification of the church, warning of the careless, and reformation and salvation of the guilty." Offenders "should be dealt with kindly yet faithfully, according to the grievousness of their offenses" (paragraph 469).

If the person in question has absented himself from all religious services of the church for six successive months without a reason deemed justifiable by the church board, his name may be removed from the roll by action of the church board. "after he has been visited and dealt with faithfully, when

possible" (paragraph 52).

If the individual still attends church and insists on retaining his membership even though he is living in such a way as to bring reproach upon the congregation, the steps for removal are carefully outlined in the *Manual* in paragraph 470.

If the procedure outlined seems complicated and difficult, may I say that it is intended to be complicated and difficult. Very rarely is it either advisable or actually followed.

In every case, it should be kept in mind that you are dealing with one for whom Christ died, however troublesome he may have become.

It is far better to win the erring one back to full fellowship with the church, or persuade him to go his way peacefully, than to take recourse to the legal machinery. But the machinery is there if it must be used.

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