

December 4, 1968

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OF HOLINESS

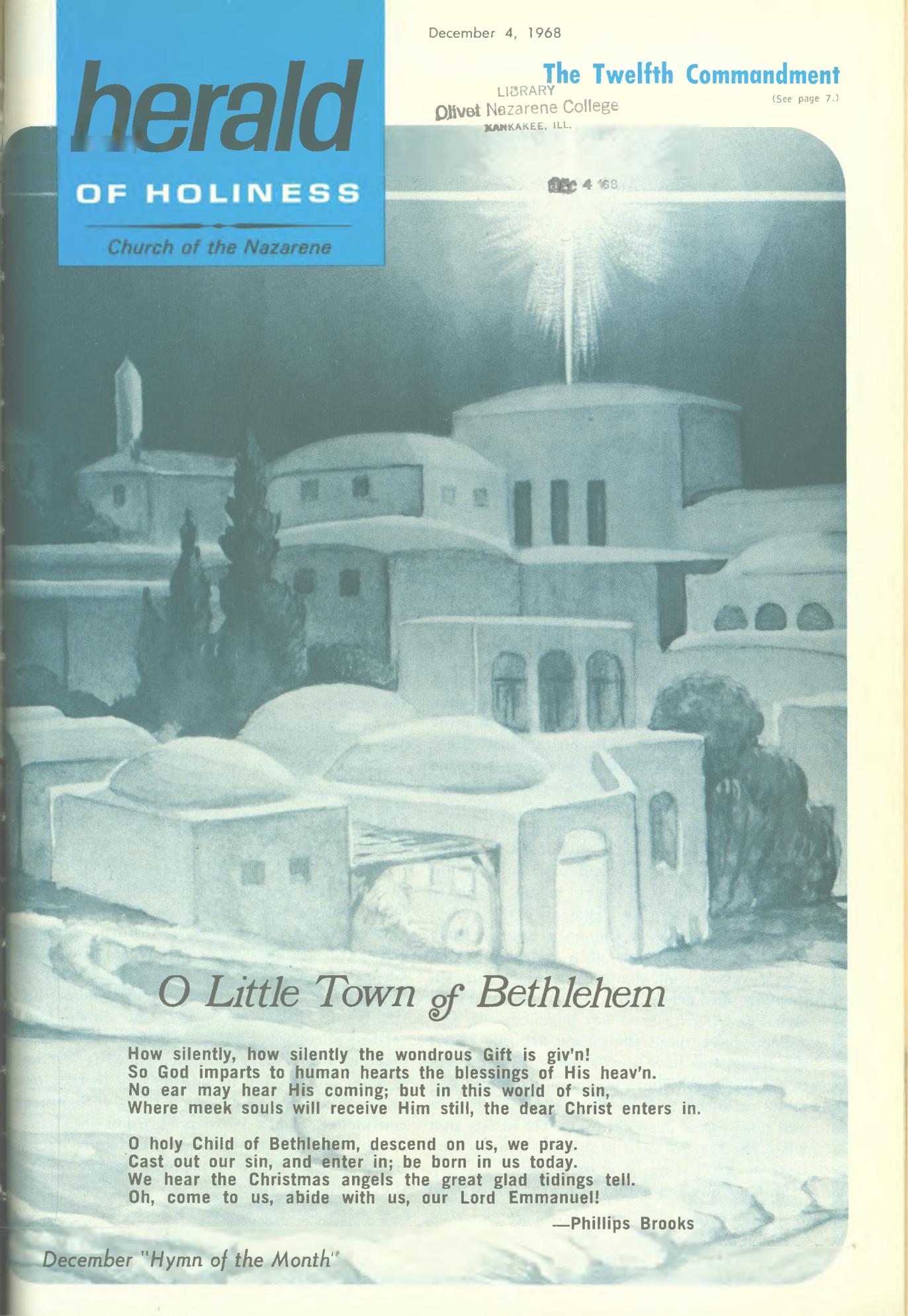
Church of the Nazarene

The Twelfth Commandment

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KANKAKEE, ILL.

(See page 7.)

DEC 4 '68



O Little Town of Bethlehem

How silently, how silently the wondrous Gift is giv'n!
So God imparts to human hearts the blessings of His heav'n.
No ear may hear His coming; but in this world of sin,
Where meek souls will receive Him still, the dear Christ enters in.

O holy Child of Bethlehem, descend on us, we pray.
Cast out our sin, and enter in; be born in us today.
We hear the Christmas angels the great glad tidings tell.
Oh, come to us, abide with us, our Lord Emmanuel!

—Phillips Brooks

December "Hymn of the Month"



General Superintendent Young

THE SURE WORD of GOD

RELIABLE because it is authentic is the clearest description of the Word of God that we can offer. It must probe us to the depth and correct us in every area of moral living if it would be adequate in our day. This is what the Psalmist had discovered when he confessed: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). He had learned that the Word of God was a prophylactic that kept him from the habit of sinning.

Of course we need deliverance from the ravages and stain of sin in our lives. Some have denied any "original sin" at all, but contemporary writers have begun again to confess that there is "radical evil" everywhere. The Bible is the only Source Book we know that tells us of a redeeming God who forgives and cleanses us from our sin through the death and resurrection of His own Son.

Some have spent their time arguing about the Bible and have never opened themselves to its healing. The surest and simplest key to its meaning and purpose is in the person and teaching of Jesus himself. He insists that what He teaches will stand the storms and tests of life. Have you tried Him?

Most of our arguments are gratuitous until

we make the personal test. We like the Syriac version of John 1:17, "Grace and Reality (truth) came by Jesus Christ." Here we learn that truth is personal and not problematic. To be sure, there are paradoxes in Him, but He is to be trusted and followed. He affords us exemplification, so that we are left without excuse.

But we must make the leap of faith in order to discover for ourselves how reliable and sure is the Word of God. This faith is not to be understood (as the little boy defined it) as "believing something that isn't so simply because God said it." We confess that our experience agrees with the testimony our former teacher, Dean Bertha Munro, of Eastern Nazarene College, who wrote: "Faith in Christ is not an upside down cone teetering tipsily on its point; faith is a pyramid resting firmly on its base, broadened down and settling surely so that it cannot be overturned, more real and more precious than life." This is what will enable us one by one to face up to anything that can happen to us with inner confidence. God's Word is sure but its clearest message is that we must depart from iniquity and follow Him who is the Way, the Truth, the Life. □

"Nothing can fool men like money. It seems so powerful that it makes men forget the Supreme power. It feeds pride until a man thinks he has no need of God. It constantly invites selfishness. It commands so many things that men forget the real goods which it can never purchase—righteousness, love and a clear conscience."

—Roger Babson

• **By Morris Chalfant**
Danville, Ill.

"Quick-Buck-Itis" Fever



ASPRINGFIELD, ILL., neighbor was drawn to the door of Abraham Lincoln's house one day by the lusty crying of two sons. Lincoln said, "Their trouble is just what is the matter with the whole world. I have three walnuts, and each boy wants two."

Greed has several names but one face that feasts on gold or any reasonable facsimile. It is called avarice or covetousness ("quick-buck-itis") which is a good biblical term. In our affluent society it is even at times glorified by the name of enterprise, which can be as conscienceless as wading through slaughter to a throne.

A person may tire of steaks and turn to lobster tails or king crab. He may even become weary of these and swing back to Dutch rusk or a ham bone in pea soup. But greed, the love of money, which is the root of all evil, has a single voracious appetite.

Jesus illustrated this sin in His parable about the man who decided to build bigger barns and who said to his soul, "Take thine ease, eat, drink, and be merry." But the man never enjoyed his ease, for God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20) The conclusion should not be lost on us: "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:21). By this it is clearly seen that covetousness is the accumulation of "things" without being rich toward God.

On the basis of this broader definition which Christ gave of covetousness, Paul declared that "no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Ephesians 5:5). That statement is confirmed in Revelation 21:8, where all idolaters are consigned to the lake of fire.

These facts should give modern-day Christians serious pause. To have our hearts enamored with the affairs of this life and our affections set upon earthly things easily develops into what the Bible calls idolatry, and from this point there is but one step to hell.

People are not expelled from our churches because of covetousness—possibly because it is hard to define specifically and difficult to prove in individual cases. However, it ranks only with being a whoremonger and an unclean person and is labeled as being certain of exclusion from heaven.

Roger Babson said, "Nothing can fool men like money. It seems so powerful that it makes men forget the Supreme power. It feeds pride until a man thinks he has no need of God. It constantly invites selfishness. It commands so many things that men forget the real goods which it can never purchase—righteousness, love and a clear conscience."

Mammon is a coldhearted god, and when his work gets into the ministry or pew, he brings estrangement and coldness into the midst. The honored brother becomes cold and distant, and the less privileged draws away. The service of the Lord becomes mercenary and His priests will not keep the fires of the altar except for wages. Love wanes and dies. The holy religion of Jesus becomes cold and formal, betrayed again by the curse of covetousness.

Covetousness in its last stages was cruel to Judas. It brought the dark cloud of remorse, and wrung out of him the confession, "I have betrayed innocent blood." In remorse he brought again the 30 pieces of silver, but this did not relieve his guilt, nor lift from him his dark despair. He could not forgive himself. He went out and hung himself. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown

men in destruction and perdition" (I Timothy 6:9).

It was George Horace Lorimer who said, "It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy."

Money rightly used can accomplish great things for the good of humanity and bring glory to God. It is imperative in these closing days of this dispensation that God's people make very sure that while we possess what money we may have, be it large or small in amount, it never possesses us.

One of the most revealing facts in the Bible is that all those mentioned who turned away from the way of righteousness because of covetousness never turned back to God and righteousness. "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them" (Deuteronomy 11:16).

In these times we just cannot live without money. But even more tragic is the fact that some people cannot live with money. They are slaves to money. God did not make us to be slaves to the material, but we are to be masters of this world's goods.

How can we make permanent our investments in this life? "If ye be risen with Christ, seek those things which are above . . . Set your affection on things above, not on things on the earth" (Colossians 3:1-2). Then lay up moth-proof, rustproof, thief-proof treasures in heaven. This is the only antidote against "quick-buck-itis" fever. □

"Take a closer look. What appears to be 'greener pastures' may be nothing but a patch of weeds!"—Harry Mier.

"Forgive Us Our Trespasses"

FORGIVE us for being bound to schedules and to things of time when we say as we pray, "Lead me."

Forgive us for spending too much time seeking our own pleasures and too little time seeking the joy of the Lord in fellowship with and service to Thee.

Forgive our emphasis on outward appearances when we should be emphasizing being clothed in righteousness and true holiness.

Forgive our carelessness in keeping Thy day when Thy Word suggests that Thy people have deprived themselves of spiritual blessings because of this very thing (Isaiah 58:13-14).

Forgive us for robbing Thee of tithes and offerings to the neglect of Thy Church while we dwell in our "cield houses" (Malachi 3:8; Haggai 1:4).

Forgive our complaining and criticizing when we should be revealing Thy love and understanding.

Forgive us for presuming on Thee to give us blessings and revival when we are not willing to pay the price of submission (II Chronicles 7:14).

Forgive our complacency and our lack of travail for souls when Thou didst give Thy life for them.

Forgive our outward look when we should be looking inward and searching our own hearts.

Forgive me, O Lord; forgive me.

BETTY HUGHES
Paterson, N.J. □



Herald of Holiness

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Volume 57, Number 42 DECEMBER 4, 1968 Whole Number 2954

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

An exciting week on the campus of one of our colleges highlights something of vital importance for us all

Nazarene College Students:

ALIVE

UNTO GOD

IN A COMPASSIONATE plea to the American public, J. Edgar Hoover said recently, "Unless there is a general spiritual awakening in the youth of America, the future of our nation is hopeless." In essence he was saying that unless American young people can become "alive unto God" our nation is dead.

Recent events on the campus of Olivet Nazarene College are a testimony that the students on our campuses are taking this challenge seriously.

During the first month of the fall semester a full week is set aside for recruiting students for volunteer service in one of the spiritual-outreach programs at Olivet for intensive training sessions. These sessions include study in methods and techniques of calling, witnessing, and an understanding of the Scriptures as they relate to leading a soul to Christ.

A special worker is brought to the campus who speaks to the entire student body and faculty in each chapel service of the week and holds training sessions for those who are signed up in the various spiritual-outreach programs. In addition, many of the administrators and faculty personnel are involved in intensive training sessions for the students.

This year it was our high privilege to have as our special speaker and seminar leader a dedicated Nazarene lay evangelist, Mr. Leonard Whipple, from Fresno, Calif.

Mr. Whipple's messages to the entire student body and faculty challenged them to a life of Christian commitment, which means a life of witnessing. He left no questions in the minds of his hearers that to be a disciple is to be a witness. In the special training sessions conducted twice daily, he

took the participating students through the entire program of lay evangelism, which he has so meticulously and carefully worked out under the inspiration of the Holy Spirit. It not only involved the "do's and don'ts" of witnessing, but it came to grips with the basic philosophy of soul winning, which is so vital to the work of the kingdom of God and of the Church of the Nazarene.

The following salient points stood out in Mr. Whipple's ministry on our campus:

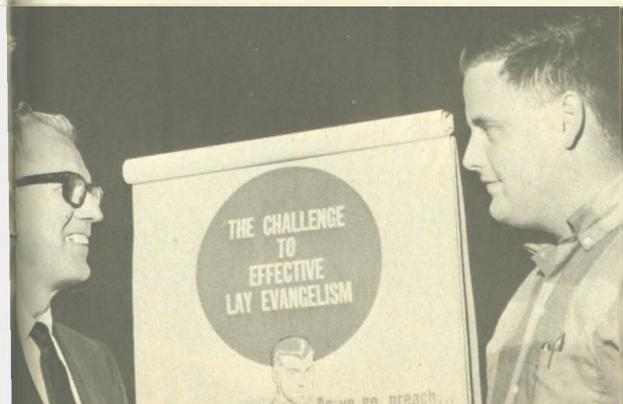
Witnessing and soul winning are not synonymous. The Christian must learn to sow the seed (witness), though he may not always reap the harvest (win a soul) immediately.

The Christian witness should always talk about Christ and His grace and what it has meant in his life—not about secondary mat-

LEONARD WHIPPLE (left) explains a point in the training manual to Olivet Student Calvin Marshall. The "flip chart" in the background is designed to accompany the manual, "Training Laymen for Effective Soul Winning."

LAST-MINUTE instructions are given by the author of this article, Dr. John Cotner (pointing), Olivet's vice-president in charge of spiritual life and student affairs. The students, left to right, are Charles Westhafer, Virginia Wasson, and Veryl Hodges.

PHOTOS BY DWIGHT J. STRICKLER



ters such as church membership, details of doctrine, etc.

The Christian must learn to keep God's appointments or assignments—being sensitive to the voice of the Holy Spirit.

The effective Christian witness will not "use" the Scriptures as much as he will let them speak for themselves.

Witnessing must never be programmed and structured to the extent that it becomes mechanical and leaves out the effective function of the Holy Spirit. It must be natural.

Effective witnessing is contingent upon a pure heart and the baptism of the Holy Spirit. Witnessing is meaningless apart from this. "Nothing in the world is more powerful than a pure heart," Mr. Whipple said.

The Christian witness should never engage in argument or debate but simply tell what the grace of Christ means to him—personal testimony cannot be refuted.

The Christian witness must learn to expect any and every situation.

The Christian witness should know what he is doing—he should be organized in his thoughts and actions.

Lay evangelism (personal witnessing) is the great hope of the Church for reaching the unchurched masses, and is the greatest challenge for today's youth—this is the New Testament method and Christ's mission. This kind of personal outreach will enhance and strengthen the revival meetings held in our churches. It will support and feed the revival efforts and make our evangelistic meetings more fruitful.

Here Nazarene students heard

a philosophy and program of lay evangelism which is properly interpretive of the Wesleyan-Arminian theology. Perhaps the chief characteristic of this approach is that the Christian's responsibility is to sow the seed (witness) and make room for the Holy Spirit to do His office work. This gets away from the tendency toward a mechanical approach to soul winning.

This also epitomizes the New Testament concept of discipleship, embracing the challenge of the Great Commission given by our Lord himself to go out into the world to witness to the saving grace of Christ, and with the aid of the Holy Spirit lead men and women to the feet of Jesus.

It was a thrill to see over 500 students assemble in Chalfant Hall, taking time from their busy schedules, to hear Mr. Whipple tell how to be vital witnesses for Christ. In his presentations to the students he made use of the flip chart on lay evangelism and the worker's manual[†] which he and Mr. Bud Lunn of the Nazarene Publishing House have prepared. During the week 400 manuals and 300 Christian Worker's New Testaments were bought by the student participants.

Needless to say, an emphasis on witnessing and soul winning would be ineffective apart from an opportunity to actually get involved in doing it. On Thursday evening the local pastors of the Churches of the Nazarene cooperated with the spiritual-outreach committee in setting up an evening of visitation and witnessing.

In spite of the fact that it was a class night on the campus, 238 college students met at the College

Church, broke up into teams, and went out into nearby communities for an evening of witnessing and calling.

Each Olivet student was teamed up with a member of the local church and set out to go from door to door, leaving some literature and a testimony to the grace of God. In 90 minutes, 2,178 calls were made. Three hundred twenty-four families were discovered who were good prospects for the gospel of Christ and the Church of the Nazarene.

It was a thrill to meet at College Church at 9:30 p.m., after the students came back from their witnessing experiences, and to hear them give their reports. For the vast majority of the students involved, it was their very first experience in doing anything of this nature. It had been raining for three days and the sky was overcast with more rain predicted. The students had pledged with Mr. Whipple to pray for a clearing of the weather so they could go out for the evening. At 7 p.m. the sky was clear and the evening was perfect for their work. Surely God answered prayer.

The testimonies were exciting. Listen to a few of them:

● "What I started tonight, I intend to do the rest of my life."

● "I had a new experience tonight—I had a door slammed in my face."

● "I had done Sunday school calling, passed out *Heralds*, made surveys, and done other kinds of church work, but I had never be-

(Continued on page 12)

PARTICIPATING students returned to College Church after an evening of witnessing to share experiences. In the front, left to right, are Mr. Leonard Whipple, Dr. Harold Reed, president of Olivet Nazarene College, Dr. John Cotner, and Charles Westhafer.



The TWELFTH Commandment

IF CHRIST'S "new commandment" to love one another (John 13:34) becomes the eleventh, then surely the command issued by St. Paul—"Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18)—may be considered the twelfth.

Paul places supreme emphasis upon the Christian's *walk* in this Ephesian letter. He mentions it seven times (Ephesians 2:2; 2:10; 4:1; 4:17; 5:2; 5:8; 5:15).

Here in chapter 5 he has been contrasting heathen life and practices with the life and practice of a Christian. Christians are challenged to walk redemptively. To achieve such a walk the apostle recommends the Christian's fullness and contrasts it with that of the heathen of his day.

The heathen priests pretended to be filled with the influence of the god they worshipped. After sacrificing to the god, they would indulge themselves in an abundance of wine. Then when at least partially drunken they would give out their oracles. This was taken as divine guidance for the inquiring worshipper.

Drunkenness is, of course, only the Satanic substitute for the fullness of the Holy Spirit. And Satan, being, as he is, the "ape of God," seeks to counterfeit every good thing God has. But a man filled with the Holy Spirit speaking forth God's message is the only safe guide in these contrasting states.

What Paul does here is to point up the antithesis between the two states mentioned in the commandment: "Be not drunk with wine . . . be filled with the Spirit."

THE CHRISTIAN ALTERNATIVE TO DEBAUCHERY

Man finds himself with a natural and passionate longing for:

Release from care and worry. To

accomplish it Satan offers the drunken state.

Elevation above sorrow. Many try to drown their sorrows with drink. I have, sorry to say, conducted funerals where the chief mourner was so drunk someone had to steady him while he took his last look at the remains of his dead loved one.

Inspired confidence and release from fear. I have heard the drinker boast that he could whip any man in seven states.

Unification and integration of personality. Many drinkers find this in new drives and motives.

A sense of the abundant life. Some of the seemingly most wealthy persons I have seen were those who were willing to buy the drinks for everybody in the house. Life now wore a rosy-tinted hue and everything was lovely.

A sense of adventure and romance in life, with an ensuing elevation above monotony.

To love and be loved. In the days of the Model T Ford with its running board, I have watched two drunken men sitting there hugging and loving each other, who, had they been sober, were more likely to have been slugging each other.

Paul contrasts Satan's method for achieving all this only momentarily with God's means of achieving it in a permanent and blessed Christian fullness.

God's method is holiness and the blessing of the indwelling Holy Spirit. Satan's method is drunkenness, "wherein is excess" (riot, debauchery, degradation, profligacy, lostness, unsavedness—the Greek term is *asotia*). It is only momentary and transient.

God's method results in righteousness and sanctification. It is progressively transforming, for divine love is always better than wine in its results.

The Satanic riot brings abandonment to debauchery. Being filled with the Spirit involves abandonment to the will of God. And only the Spirit of God can fully satisfy the spirit of man.

Let me repeat—the contrast here is not only between the *instruments* but between the *states*, the two kinds of elevated elation resulting—the one from wine; the other from the inspiration, enlightenment, and transformation wrought by the Holy Spirit. Hence, drunkenness is only Satan's horrible parody of the fullness of the Spirit.

There is a Spirit above, and a spirit below;

A Spirit of Joy, and a spirit of woe.

The Spirit above is the Spirit Divine;

The spirit below is the spirit of wine.

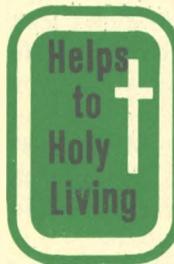
—Anonymous

Note the context immediately following this command (Ephesians 5:19-21). The fullness of the Spirit does not find its joy in drunken songs, but in psalms, hymns, and spiritual songs. There is a melody of true thanksgiving which swells, like a fountain, from the cleansed heart, to the glory of God and Christ.

THE CHURCH'S GREATEST SINGLE NEED

Whatever else the Church may need, she needs to be filled with the Spirit. Herein lies the only fulfillment of her many hopes.

Without the Holy Spirit the Church is possessed by wrong motives, wrong goals, wrong attitudes, wrong emphases. Selfishness seeks



to rule, experiences are superficial, believers are weak and vacillating, without the cleansing Holy Ghost.

GOD'S GREATEST GIFT OF GRACE

This is the experience of Christian perfection for this life—"Be filled with the Spirit." This is the climax of Jesus' teaching—"Ye shall be baptized with the Holy Ghost." This is the element and guarantee of victory in God's plan for a vital Christian and Church. It is the "promise of the Father" as His love gift to His children.

IT IS IMPERATIVE THAT WE BE THUS FILLED

It is more than a commandment of St. Paul. All through the Bible, God demands holiness and commands our sanctification. It is a universal obligation.

There is a widespread error which seems to think that the baptism of cleansing wrought by the Holy Spirit—this fullness of the Spirit—is not for everyone but is only for the spiritually elite. Many look upon it as a privilege but not as an imperative duty.

This is definitely wrong.

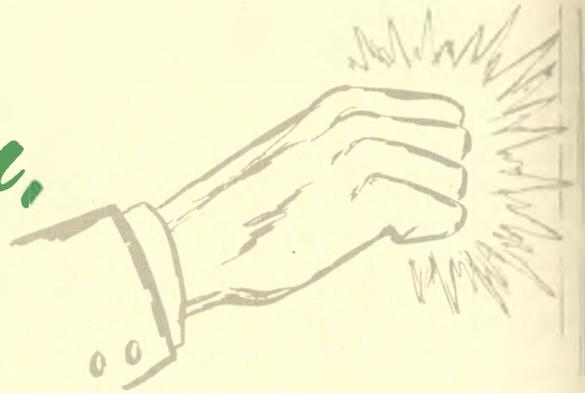
God would have His people live lives of power, conquest, and spirituality. If we are to do so, we must "be filled with the Spirit." It is more than a luxury; it is a basic necessity. It is "the twelfth commandment."

Paul's positive command here is just as peremptory as is his negative command. Both are imperatives.

Yet the demand can be our delight. *Be not drunk with wine, wherein is excess; but be filled with the Spirit.*

• **By Gladys Haley**
Georgetown, Ill.

Thanks Again, Mr. Jones



SOMEONE was knocking on our door. My husband answered. Two people from the Church of the Nazarene greeted us. We were given an invitation to attend their services.

Funny—I can't remember the excuse that was given. But I'm sure we were gracious. I mean we must have thanked them and said we would come sometime.

How many times did you knock, Mr. Jones? What did you see in two sinners who at the time had no thought whatsoever of attending church? We certainly were not attractive. We didn't look like possible visitors at a holiness church. (No wonder that at a later date someone said, "They will never hold out.")

How many times did you knock, Mr. Jones? You never seemed weary—always eager. I'm sure our excuses were given in weariness. Did you notice? If so, you never showed it.

But one Sunday we were surprised! We found ourselves walking up the steps of your church! Were you surprised? If so—it showed only as kindness and friendliness.

At the close of the service I assured you I would visit the coming revival at your church.

That promise haunted me. I just couldn't get away from it.

That particular night found me walking up the steps of your church again. Strange, I came alone. My husband made himself to be occupied with other things.

I can't remember the evangelist's sermon—in fact I can't even remember one soul being at what you would call the "altar."

How did I know to walk out of the seat? And surely the evangelist must have guided me to kneel at the altar.

I don't remember how or what I prayed. I do remember the guilt, a heaviness that was unbearable, the sin and shame—all was before me—and for the first time in my life I realized that Jesus wanted to and could do something for me.

Oh, the love He gave that night! He was so understanding. He knew just what I needed, and He supplied it. "My Lord and my God"!

Later in the same revival my husband was also saved. Thank You, Jesus! Thank You, Holy Spirit!

Thanks, Mr. Jones, for knocking on our door. Thanks, Mr. Jones, for praying. Thanks again, Mr. Jones.

The Voluntary Compulsion of Love

THE VERY poignant, well-publicized picture of a young orphan boy carrying piggyback a younger crippled boy and explaining matter-of-factly, "He's not heavy—he's my brother," epitomizes most succinctly on a human level the idea of the "voluntary compulsion" of love.

In our service to others as followers of Christ, should not the singular motivating force in our lives be the voluntary compulsion of Christian love?

Voluntary compulsion? At first glance such a concept may seem like a paradox. How can anything we do be both voluntary and compulsive at the same time? Actually, considering it in depth, how can such love be otherwise? For is it not alone Christ's love toward us and in us that impels us to serve Him and to accomplish any worthwhile act with any degree of right motivation and true effectiveness?

But the secret here is a two-part secret. The first part is Christ's compelling love toward us. The second is our willingness to be compelled by that love.

Just as God's plan of salvation through Christ has no significance to us as individuals until we willingly accept it, so Christ's compelling love has no truly fulfilling significance in our lives as Christians until we voluntarily allow ourselves to be compelled—constrained by the love of Christ, as Paul expresses it in Corinthians.

Christ initiates the impulse born of love, but He does not disregard or override our freedom of choice or action. He compels only as we are willing! It is from this point of willingness onward that we can truly become maturing Christians, propelled and compelled, not by a halfhearted love evolving in weak resolve and ineffectiveness, but by a God-given love of strength and

resiliency, of high purpose and great challenge!

The whole premise on which the voluntary compulsion of love has to be based, of course, is our willingness to be committed to Christ and related to Him in such a way that He can prepare us and use us as He sees fit. As Paul says in Romans, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

With this kind of commitment and relationship, the love of God can then "be shed abroad in our hearts" to work in us and through us "unto every good work." Then will the "fruits of righteousness" appear in our lives. And the spiral will continue ever upward.

But each step, each phase, is dependent on our willingness to be involved—our willingness to be compelled!

With the voluntary compulsion of love as the dominating principle, all areas of our lives can gain a more realistic perspective. We then evaluate our time and talents more and more in terms of the best versus the secondary, of the eternal versus the here and now.

In today's fast-paced world with so many other compulsions pressing us, will the voluntary compulsion of love work? Will it stand against other demanding pressures, many legitimate? In objective, accurate analysis it emerges as the only approach that will work. It is the principle which can meaningfully assign all other demands in our lives to their proper places of attention and sequence.

As we go about the building of Christian lives, endeavoring to use our God-given abilities effectively in Christian service, surely the great motivating force within us must be the voluntary compulsion of love.

It is the only force in our lives which will allow us to know that



Pen Points

RECENTLY a pastor was heard to say of a predecessor, "He took members into the church who were not Nazarenes." This was not intended as a compliment. But as the remark is considered, we wonder if this was not really complimentary of the former pastor.

Few of our people would today be members if they had not been taken into the church when not Nazarenes. I knew in my personal experience that God had wonderfully saved me, but it was only by the nurture and love of a pastor and church that cared that I was taken into the church when I was not a Nazarene, and taught and inspired me to be a Nazarene.

We grow as a church only when we receive members by profession of faith. This means taking people into church membership who are not Nazarenes.

Then by prayer, instruction, and tender care, we nurture them as we would a newly born babe in our homes, and rear them to be Nazarenes.

If Jesus would risk taking 12 untried, unproven men into His circle at the beginning of the Church, should not we also follow His example and take the people that He saves into our churches and give them an opportunity to become Nazarenes?

Yes, this is the only way of adding to and multiplying our numbers. We must take saved people who are not Nazarenes into our churches, and by a faithful ministry of preachers and laymen mould them into our family of Nazarenes.—EARL MARVEL, Hammond, Ind. □

we do not work for the kingdom of God because of promise of rewards or the compulsion of salvation by works, but only because of our voluntary love for a loving Christ. This force, in becoming the voluntary compulsion of love, in effect *literally compels us to do service for Christ*, who long ago did everything for us! □

Editorially Speaking

● By W. T. PURKISER

Law and Love

Much has been made recently about the supposed conflict between law and love. From one point of view, the whole of "situation ethics" or the "new morality" is based upon the idea that law and love are opposites and that love alone is the key to choices about right and wrong.

Properly defined, there is, of course, much to be said for putting love in the center of Christian ethics. The trouble is, love is difficult to define. What starts out as God's kind of love, unselfish and caring, soon slips over into unregenerate man's kind of love, sensual and self-seeking.

Indeed, the whole sharp separation between the law and the love of God is false and unreal. Jesus welded law and love inseparably together when He said, "If ye love me, keep my commandments" (John 14:15)—or, as the original could well be translated, "If ye love me, *you will* keep my commandments." What God has joined together, we must not separate.

Neither law nor love can live alone. Law without love is heartless legalism—frigid, cold, and pharisaical. Love without law is meaningless sentimentality, without guide or norm, easy victim to the deceitful appearance of passing circumstance.

It is quite true, man-made law and even man's interpretations of God's law may conflict with divine love. But we are not talking about human legislation. We are talking about the fact that the same gracious Heavenly Father who sheds His love abroad in our hearts by His Holy Spirit is also the One who has given us His law for our good.

Perhaps law is not even the best word, although it is about the only one we have in English. The meaning of the Bible word translated *law* is much broader than we sometimes realize. It means guidance, instruction, teaching, and direction.

A WHOLE NEW UNDERSTANDING of God's ways with man opens up to us when we see that His law is not limiting, cramping, restricting. It is liberating, exhilarating, challenging.

The law of God is chart and compass to the ship at sea. The law of God is rails and right-of-way to the express train on land. The law of

God is radio beam to the airplane in the sky.

Liberty for the ship at sea is not to ignore the chart and compass. To do that is shipwreck. Liberty for the speeding train is not to forsake the rails and right-of-way. Such is only disaster. Liberty for the soaring plane is not to despise the radio beam. That way is sudden death.

Over and over, the Bible emphasizes that the purpose of the law was not to bind a set of arbitrary restrictions upon the people, but to guide them towards the fullest enjoyment of life. God's word was not a burden, not presented in contrast to His grace, but a vital expression of His grace.

It is as we live in harmony with the law of the Lord that we know true freedom, the destiny for which we were made. Our best is what the Lord our God requires of us, "To walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes which I command thee this day for thy good" (Deuteronomy 10:12-13).

The very essence of sin is the kind of unbelief that sees in the gift of God's law an unfriendly limitation. Rebellion against that law is always a lower way. Though its gate be broad and the way is wide, it leads to destruction.

Love not only needs guidance; it seeks and accepts guidance. To borrow one of Joseph Fletcher's own illustrations, love without law would be like a bride who would ignore all recipes and simply let her love for her husband guide her when baking him a cake!

In fact, a lawless love is a contradiction in terms. If it is love, it is not lawless. If it is lawless, it is not love. "Love is the fulfilling of the law" (Romans 13:10).

How this works, Paul makes very clear. It is in the context of the sanctified life in which "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:2-4).

For the Christian, the law of God operates in life, not as bondage from without, but as guidance from within. "The love of Christ constraineth us" (II Corinthians 5:14), or as we should say it today, "The love of Christ controls us." To the extent that it does, we shall find ourselves

expressing the teaching, guidance, and instruction of the law of the Lord. □

What Is a Saint?

A term that is often wrongly used and much abused is the word "saint." We have come to connect it with a halo and an ethereal daintiness. We tend to think of saints as being so heavenly-minded as to be of no earthly use.

All this is a far cry from the New Testament use of the term. And it is a far cry from the proper use in our times.

Thompas Kepler made almost a lifelong study of the lives and writings of the outstanding Christians throughout the history of the Church. He edited a 12-volume set of devotional classics and authored numerous volumes on the spiritual life.

In a book published just five years before his death, *The Fellowship of Saints*, Dr. Kepler spoke of "the saints" as the saving remnant of our era. They are not geniuses, he said, but ordinary men and women whose spiritual capacities have been set afire by the divine spark.

Most interesting is Kepler's list of 10 ways in which the divine life reveals itself in the sanctified. Without using his exact language, the listing is pretty much as follows:

1. The life of the sanctified is "saturated" with an intense love for Christ and His way of life as the basis of adjustment to himself, to others, and supremely to God.

"Religion intoxicated" is the phrase Dr. Kepler uses, reminiscent of St. Paul's contrast and comparison, "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

2. The sanctified life is marked by a joyous, radiant, lighthearted freedom. It is dependent on God, and therefore at least to some degree independent of circumstances and people. "A saint is a person who has quit worrying about himself."

3. The saint seeks to follow the example of Christ in everything he does. His daily prayer is, "May the image of Christ radiate through me this day in every life situation."

4. The sanctified life is a channel for God's redemptive, self-giving love. The saint desires to help bear the burdens of the needy, the lost, the unfortunate, and the unhappy. To "fulfil the law of Christ" means to "bear . . . one another's burdens."

5. Christianity is not merely doctrine or theory. It is a practical way of life, even in a non-Christian society. Because it is the way all people are meant to live, it is eminently workable and livable.

6. The saint believes that the kingdom of God can come to society as the will of God is done on earth as it is in heaven. But he sees that refor-

mation must begin within the heart of the individual. With Maritain, he believes that one must "purify the springs of history within his own heart."

7. He has true and continuous humility. His best efforts and attainments he sees as nothing when compared with the majestic and holy perfection of God.

8. "He looks wistfully into the eyes of every person regardless of race, color, creed, or nation as a brother in whom lie the potentialities of a Christian saint."

9. With all this, the sanctified life is not the life of a recluse or hermit. Its purpose is not to escape from the world, but to serve the present age. Worship is not an alternative to work, but a stimulus for it.

There is a process of alternation in the life of the saint which carries him from devotion to God over to dedication to the unfinished tasks of God's work in the world. Worship provides the purpose and power which is carried into the vineyard and harvest field.

10. As the child said who was told that the stained-glass figures in the windows of the cathedral were the saints, "I see; the saints are the people the light shines through."

Most of us read such a list as this—and there are others—with a certain awe. We follow, but we feel that we follow a great way off.

Yet there is encouragement here. This is the portrait of those not only pure but mature. God, who has given us His life, is working in us to "will and to do of his good pleasure."

We grow, not by our striving, but by surrender to the One who has begun a good work in us, and will carry it through until the day of Christ. □

How do you put away wrong feelings, like bitterness and wrath and anger? How do you put away wrong actions, like clamor and evil speaking? These are hardy sins with deep roots. And they grow nearly everywhere, with the persistence and spread of crabgrass! Well, it takes a strong reason to supply the motive for doing a difficult thing. In Ephesians 4:32, the Apostle Paul indicates some strong reasons. "God . . . hath forgiven you." Being forgiven, we should be forgiving, not holding grudges or taking revenge. "Grieve not the Holy Spirit."—W. E. McCumber.

... "Alive unto God"

(Continued from page 6)

fore given a personal witness until this evening."

● "I was shocked to discover what I could do."

● "I received a new dimension of my call to the ministry tonight."

● "I have never seen so many dogs."

● "The most impressive thing about the last hour and a half was the presence of the Holy Spirit."

● "It seemed like the Lord had His hand on my back pushing me."

● "I found out that it is easier to talk with strangers than to those that you work with day by day."

● "A burden for souls has been bugging me, but I didn't know what to do with it until this week."

● "I finally got up enough nerve to actually tell somebody audibly how much Christ means to me."

These and many other statements are indicative of the thrill and excitement resulting from an hour and a half of witnessing to the people in the community of Olivet Nazarene College.

Space does not permit a thorough analysis and evaluation of this pro-

gram on the campus of Olivet Nazarene College. This week we witnessed a new dimension of spiritual outreach and witnessing, born in the heart of a consecrated Nazarene layman, unusually blessed of the Holy Spirit, and thrust into the hearts and minds of the students at the college.

It is my personal feeling that herein lies the hope for the Church of the Nazarene. Until and unless the laymen of the church, especially the youth, see the impact of this and put it into effect, the future is indeed foreboding.

We are encouraged to know that our students are already planning to carry out this program in the nearby churches for the entire school year on a regular, sustained basis, not only in an organized calling program through the Church of the Nazarene, but in their daily lives, giving witness to the grace of God when the Holy Spirit makes opportunity.

They are taking it seriously. They are learning how to present the New Testament to a needy world—letting it speak for itself with the power of the Holy Spirit. They are studying the worker's manual and acquainting themselves with the basic philosophy involved in New Testament witnessing and sharpening their tools in order to become more effective. □

*Vice-president in charge of spiritual life and student affairs.

†*Training Laymen for Effective Soul Winning* (Nazarene Publishing House, \$1.00; 12 or more, 80c each). The Testament mentioned is TE-495P, \$5.95; "Flip Charts" based on the manual, for training groups, SI-50, are available for \$14.50.

A Bit of Myself

● By Ross W. Hayslip

Tucson, Ariz.

HOW MAY I render thanks unto Almighty God for the multiplied blessings that He daily bestows upon me?

Paul Veronese, like many other painters, was given to eccentric moods and odd habits. On one occasion he accepted the hospitality of a family at their beautiful country villa. He assumed great liberties during that visit, claiming absolute possession of his room, allowing not even a servant to enter. He would not permit the maid to make his bed, and the sweepings of the room were left every morning outside the door for her to remove.

When time for the artist's de-

parture came, he slipped away without bidding the family goodbye. On entering the room, the servant found the sheets of the bed missing and reported their loss to her employer. After careful search a roll was found in a corner, which proved to be a magnificent painting, "Alexander in the Tent of Darius." It was painted on the missing sheets of the bed. By giving his hosts a portion of himself through the use of his talents he had sought to express gratitude for their generous hospitality.

By giving to God of my talents, time, and treasure as reflections of my own human personality I can show to Him my thanks. If I

THINK & THANK

THANKSGIVING OFFERING / 1968

do this in a servile, resentful manner I will fail in my purpose. Only as I am motivated by love for my Lord will I be able to act in a spirit of true gratitude.

God really doesn't need my money, for the gold and silver of the earth are His. My time is of little value to Him, for He is "the high and lofty one that inhabiteth eternity." My talents seem insignificant when compared to His limitless power.

If I will share with God of my human personality He will bless my treasures as I give them for the spreading of the glorious gospel. He can breathe the power of the Holy Spirit upon my feeble talents and use them in His service. My time in His hands can form a life for me of which I need not be ashamed when I come to the time for accounting at the judgment.

Gratitude to God makes even a temporal blessing a taste of heaven, for it is indeed the homage of the heart—rendered to God for all His goodness. In a day when the need for the spreading of His gospel is so great, how can I better show my gratitude that I have received it than to open my purse strings to share with those who carry this glad news to the ends of the earth? □



Campus Commentary

THE GENERAL BOARD

In the interim between General Assemblies of the Church of the Nazarene the General Board coordinates the policies and program and bears financial responsibility for the church. It is the legal entity empowered to buy and sell property. It is an advisory body in business and administrative affairs of the several departments of the General Board and all the organization and institutions that are related to the denomination.

The General Board consists of 37 elected members and four who are members *ex officio*. In the present board there are 20 laymen and 21 elders. The chairman is a layman. Thirteen members of the present board are in their first quadrennium of service. Thirty of them are college graduates. Nazarene colleges account for 25 of the graduates and seven former students. As to the highest degree earned, five hold the master's and three the Ph.D. There are three doctors of medicine, one chiropractor, two attorneys. Four own and operate their own businesses. Of the ministers one-half are district superintendents and one-half are pastors. Two of them are graduates of Nazarene Theological Seminary and four others have advanced work in theology beyond their bachelor's degree.

Of special interest to those of us in the field of education, five have been president of one of our colleges for at least one year. Two were college business managers; one is a college dean; three are long-term presidents of their alumni associations; and four presently hold faculty status in institutions of higher education (two in Nazarene colleges, and two in non-Nazarene institutions). Nearly all of the members of the General Board currently serve as trustees of a Nazarene college or the Seminary.

The record of honors earned and responsible positions held is very impressive. One earned the Legion of Merit in service to his country. Another is a Phi Beta Kappa, and still another is a Fellow in the International College of Surgeons. One was twice elected for the Small College All-American basketball team. Many of them have been recognized for outstanding service in their communities.

Somehow these men have found it possible, in addition to professional and family responsibilities, to distinguish themselves as "churchmen" in the work of their local church and as members of district and zone boards. They receive no remuneration for the time they give to these assignments. Representing all zones of the United States, Canada, and the British Isles, this is the responsible body for representative government of the church between assemblies.

NEW DOCTORATES

Among those recently completing doctoral degrees are the following who serve on Nazarene college faculties:

Walter L. Dillard, Jr., Professor of Physical Sciences at Trevecca Nazarene College, Ed.D. from the University of Georgia

Marvin J. Dirks, Associate Professor of Speech at Eastern Nazarene College, Th.D. from Boston University

Roger W. Strong, Associate Professor of Music at Bethany Nazarene College, D. Mus. Ed. from the University of Oklahoma

CAMPUS NEWS

STUDENTS PLEDGE \$6,700 AT BETHANY

Not to air-condition the union building or some other campus project, but to buy books for the new Central American Nazarene Seminary in Costa Rica, students of Bethany Nazarene College have pledged \$6,700. This project of the Missionary Emphasis League undoubtedly reflects love and respect for Dr. and Mrs. David Uerkvitz, who have sponsored the group for 10 years and who leave the Bethany faculty in January to take up their duties at the new seminary. Through M.E.L. week, the missionary emphasis was placed before the entire student body.

MOUNT VERNON GETS DORMITORY LOAN

A federal loan for \$650,000 for a dormitory at Mount Vernon Nazarene College has been approved and plans are proceeding for bidding. This is a 50-year, self-amortizing loan with an interest rate of 3 percent.

"EVANGELISTIC ASSOCIATION" INVOLVES SOME 180 STUDENTS AT ENC

The four basic areas of evangelism of the Evangelistic Association at Eastern Nazarene College include:

Evangelistic Weekends: Students arrive at host church on Saturday afternoon for door-to-door calling, an evening youth program, and Sunday services.

Intercity Evangelism: Visiting poverty areas in Boston to do personal work.

Hospital Volunteer Work: Personal visiting and group singing at Shattuck Hospital.

Prison Work: At Walpole State Prison. Students conduct chapel services, Bible study groups, and do personal visitation. □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



On Meeting Life's Challenges

LIFE OFTEN compels every one of us to live with unfortunate circumstances. A burden is placed on our shoulders and we must carry it.

It may be poor health or the sickness of a loved one. It may be poverty, drab surroundings, or an alcoholic husband. It might be an accident, an unpleasant handicap, or unhappy working conditions.

Some situations can be changed and we should change them for the better if it is in our power to alter the course. But if we can't change it, why complain? Reinhold Niebuhr was wise when he prayed, "O Lord, give me courage to change what can be changed, the serenity to accept what cannot be changed, and the wisdom to know the difference."

We must face life. We cannot run away from it. Life thrust handicaps upon Helen Keller. The Apostle Paul had to live with his "thorn in the flesh." Beethoven had his deafness and Milton his blindness. Charles Steinmetz had to live with his hunched back, and President Eliot of Harvard University went through life with an ugly birthmark on the side of his face. Each conquered life in spite of the handicaps.

Life compels all of us to live with our circumstances. The most important thing is not what they are, but what we are going to do with them.

Our happiness, success, and peace of mind depend on what we make of our circumstances. Attitudes are extremely important. One wise man said, "The happiest wife is not the one who married the best man but the one who makes the best of the man she married."

We must face life honestly, realistically, and optimistically if we are going to master difficult situations. We must conquer circumstances or circumstances will conquer us.

Too many people react to life with bitterness and resentment. They soon find out that they can never win with these unwholesome attitudes. Only right attitudes and spiritual values conquer.

"In every situation," says Wesley Hager, "no matter how difficult and burdensome it may prove to be, there is much of good, but everything is determined by the spirit we bring to it and the things we are looking for. God is present in every situation and has planted many good things among the difficulties of life."

An old proverb says, "God never closes a door in life without opening a window."

It is extremely difficult for any man to face the trials of life without the grace of God. But with His sustaining grace man can face and stand anything that may happen to him.

There is positively no situation in life in which the God of love cannot help us. □

The Book Corner

THE STORY OF SADHU SUNDAR SINGH

By Cyril J. Davey. Kansas City Mo.: Beacon Hill Press of Kansas City, 1968. 96 pages, cloth, \$1.00.

When I was a young man in college, Sadhu Sundar Singh was one of my ideals. So it was a pleasant surprise to find this condensed biography of his life as one of the missionary reading books for 1968-69. Then it was a doubly pleasant surprise to be asked to review it for the "Book Corner." I was glad to read it over again, savoring its rich contents.

Cyril J. Davey has done an admirable job of condensing the sadhu's life into a brief, readable book.

Marvellously converted at 14 through a vision of the Christ, Sundar Singh became in a short while an unusual combination of a great Christian mystic and a very practical witness for Christ.

Some of the episodes in the book are almost unbelievable. Here are some of them: his rescue from a padlocked well where he had been thrown to die, while the key remained on the girdle of the Grand Lama of a Tibetan monastery; his rescue from almost certain death by a circle of secret believers, the Sannyasi Mission; his prolonged fast, alone on the hillside; his lone ventures into Tibet with death about him on every hand.

One of the most touching episodes is the teen-age convert cutting off his pride and joy, the long hair of a Sikh, as an avowal of his love for Christ. His subsequent eviction from home and his poisoning constitute at the same time a height of devotion and a depth of despair. Another touching episode occurs when he hears his father's avowal that he too has come to love Jesus as his personal Saviour.

The end of this brief but full life, alone on the mountain trails of Tibet at the age of 40, is shrouded in mystery. But there is no mystery about the bright flame of love for Christ which burned in this great saint of God for a quarter of a century.

This is not just a book to read as a duty, but a book to read many times. It will fan the flame of your own love to a deeper devotion to Christ. It should occupy a treasured niche on your most intimate shelf of devotional books.—JOSEPH GRAY. □



LAS VEGAS (NEV.) FIRST CHURCH helps build revolving loan fund. Rev. Carl Friesen, left, pastor for the past 11 years, hands a check to the district superintendent, Rev. Murray Pallett, of the Nevada-Utah District, representing \$1,400 pledged above the home mission budget on Sunday, October 13, to launch the Revolving Loan Fund of the Nevada-Utah District. It was observed by Mr. Friesen that in 1940, when the Northern California District received money to start the church in Las Vegas, he was the pastor at Salinas, Calif., and received special offerings to start the church which he was later to pastor. Las Vegas First Church has 137 members, a Sunday school average of 175. Dr. R. W. Hurn, right, executive secretary of the Department of Home Missions in Kansas City, enjoys the proceedings.

WESTERN LATIN-AMERICAN DISTRICT SS CONVENTION

The ADVANCE Program was given at our midyear Church Schools Convention in Upland, Calif., September 20. We were privileged to have Rev. A. C. McKenzie as speaker. His heartfelt interest in church schools was conveyed to us, and we are convinced that this command comes not only from the church but from the Lord himself.

There was a period for questions and discussion, presentation of the official choruses, and giving out of materials. Our district church school president, Rev. Carl Morris, planned well, so that every minute of the convention was worthwhile.

Mr. McKenzie also spoke to us on "The Christian Family Life." The session ended in earnest prayer at the altar to seek God's help in becoming better teachers, workers, and above all, better parents. Thank God for the new challenge delivered to us.—
BERTHA LOPEZ, reporter. □

ISRAEL—1968

Vacation Bible school in Nazareth enrolled 39 with an average attendance of 38, reports Rev. Alexander Wachtel, superintendent of the Church of the Nazarene in Israel. For a special treat, a bus was hired and the children were taken to Caesarea

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Philippi (where Peter confessed Jesus to be the Christ).

The mayor of Bethlehem, Mr. Elias Bandak, is the father of a family who have become friends of our missionaries. The Bandak family own a large furniture factory and have made new chairs for our churches. The mayor has invited the Nazarene missionaries to establish a church in Bethlehem, the city where Jesus was born.

Israel—in 1968—is still a land blessed of God. □

OF PEOPLE AND PLACES

MR. AL BRYANT, editor in chief of the Zondervan Publishing House in Grand Rapids, Mich., was the featured speaker at the First Church of the Nazarene in Traverse City, Mich., October 20. The occasion was a dedication service for *Daily Delights*, a devotional book just published by Zondervan, and written by Pauline Spray, wife of the pastor of the Traverse City First Church, Russell E. Spray. Many of the articles appearing

in *Daily Delights* originally appeared in the *Herald of Holiness*. □

MR. GERALD FOSBENNER, of Salem, Ore., has accepted the position of vice-president for public relations and development at Northwest Nazarene College, to succeed Dr. L. Wesley Johnson upon his retirement next spring. □

THE SOUTHWESTERN OHIO DISTRICT recently completed a successful Sunday school tour with Dr. and Mrs. A. S. London as speakers. Representation at the rallies by pastors, Sunday school superintendents, and teachers was excellent. Rev. A. M. Wilson, of Trenton, is the district church schools chairman. □

EAST ROCKAWAY, N.Y., church sponsored a testimonial party October 10 in honor of their departing pastor, Rev. Robert J. Cerrato, who had accepted a call from Chicago First Church. The farewell was held at the Main Street Firehouse, where he had served as fire department



DR. ORVILLE W. JENKINS was the speaker at the dedication service for the enlarged sanctuary of the Church of the Nazarene in Peabody, Mass., October 20, with 209 in attendance. The extension of the sanctuary and refurbishing increased the seating capacity from 100 to 250. Rev. Ross R. Cribbis is the pastor.

chaplain. He was also chaplain of the local Kiwanis club, which presented him with a \$500 gift check. Others present and expressing words of appreciation included the East Rockaway fire chief, Kiwanis officials, the mayor, and a state senator; also Rev. Jack H. White, New York district superintendent; and Rev. Arthur Hughes, district secretary. □



Pro: Trust in God

... True, we as Christians get down on our knees and pray that the wisdom of Proverbs 3:5-6 would rule our lives: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

The song "God Bless America" is sung throughout our nation. He will bless our nation if we place our trust in Him. Let us join in prayer that God's Holy Spirit will save our wonderful country from its iniquities.

As a Nazarene serviceman serving here in Vietnam, I daily place my trust in Him.

S. SGT. V. H. BODE, USMC
Vietnam

Pro: Books and Records

In reply to a "Con: Selling Books and Records" letter in the October 23 *Herald*, I would like to take issue. I

am not necessarily advocating the selling of books and records in the church, but I can hardly agree with the thought that it is done by singers and evangelists to subsidize their salaries.

It was pointed out specifically in the August 28 *Herald* that this selling is only an extension of the ministry of the singers and evangelists. The fact that the amount taken in only covers the bare cost of the printing and the recording is probably very true.

Many of the singers and evangelists (also the professors in our colleges and the seminary) are underpaid for their contribution to the church. I am one who is in favor of reevaluating our standards and practices by which we pay our singers and evangelists.

KENNETH L. MILLS
Missouri

NEWS OF REVIVAL

REV. B. E. GEBHART, pastor of the Placentia (Calif.) church, reports an outstanding revival under the preaching of District Superintendent Nicholas A. Hull. The Arlingtonaires, a quartet of businessmen from Riverside (Calif.) Arlington Avenue Church, furnished the special music. At times the Holy Spirit visited in such a way that there was no preaching, and people stepped out to make their way to an altar of prayer. Three waves of seekers went to the altar on the closing Sunday morning. Said the pastor, "The days of old-fashioned revivals are not over. . . . this is one of the greatest revivals I have ever been in and it is still going on." □

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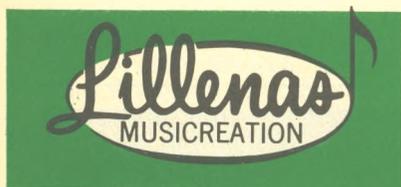
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THE DE SOTO (MO.) CHURCH experienced revival under the leadership of Evangelist and Mrs. W. R. Donaldson. It was the best attended revival in recent years. New families were contacted and enrolled in the Sunday school as a direct result. Ten people united with the church, six on profession of faith. The entire church was helped spiritually. Rev. Johnny L. Harrison is pastor. □

REV. GENE R. DUNAWAY, pastor of Bristol (Va.) Brentwood Church, reports on the first revival in their new church building. Rev. Cecil C. Hood, from Kingsport, Tenn., was the evangelist. Pastor Dunaway reports that a special healing service was a climactic point in the meetings, which were blessed continually by the Lord's presence. □



Christmas Music

LET'S GO CAROLING MC-219 25¢
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Handy 5" x 7½" collection of 20 best-known Christmas songs and carols with words and music. Ideal for caroling, can be used by choirs and congregations.

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"Showers of Blessing"

Program Schedule

Dr. William Fisher

December 8—"Highly Explosive—Handle with Care"

December 15—"You Can Go Home Again"

VITAL STATISTICS

DEATHS

MERRITT LYNN WHITE, 65, died Oct. 25 in Oklahoma City. Funeral services were conducted by Dr. Glen Jones. He is survived by his wife, Alta Mae; one son, Merritt Lynn, Jr.; three daughters, Mrs. Ruth Harmon, Mrs. Pat Hendrix, and Mrs. Lynn Poole; five grandchildren; three brothers; and four sisters.

MARSHALL ALFRED STEWART, 35, died Sept. 28 in Fort Worth. Funeral services were conducted by Rev. Wallace R. Renegar. Surviving are his wife, Shirley Ann; two sons, Marshall, Jr., and Robb Lindley; and one daughter, Karen Susanne.

HERMAN DRIGGS, 60, died Oct. 8 in Erie, Pa. Funeral services were conducted by Rev. M. Minich. He is survived by his wife, Kathryn, two sons, one daughter, and five grandchildren.

ERNEST LUTHER, 73, died Oct. 11 in Erie, Pa. Funeral services were conducted by Rev. M. Minich. He is survived by one daughter, Joan Will, and four grandchildren.

MRS. CARRIE SHALLCROSS, 88, died Sept. 14 in East Liverpool, Ohio. Funeral services were conducted by Rev. Howard W. Hill. Surviving are a son, Robert W.; three daughters, Mrs. Wilma Rockenhauser, Mrs. Belva Foreman, and Ruth; 10 grandchildren; and 12 great-grandchildren.

BIRTHS

—to Ronald and Charlene (Barks) Freeborn, Nampa, Idaho, a daughter, Lori Chantille, Aug. 14.

—to Ron and Harriet (Orr) Thill, Mt. Gilead, Ohio, a son, Rolland William, Oct. 29.

—to John and Jeanne (Thrasher) Sugg, Jacksonville, Fla., a son, James Patrick, Oct. 20.

ADOPTED

—by Larry and Loyce (Jones) Perry, Jacksonville, Fla., a boy, Benjamin Stephen, born Oct. 15.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. George Andrews, Enid, Okla., is entering the evangelistic field as a full-time evangelist. He is a strong holiness preacher, an excellent tenor soloist and music director. He is now filling his slate. Contact him at: Box 527, Kansas City, Mo. 64141.

—Jerald R. Locke, Northwest Oklahoma District Superintendent.

Dr. T. Chrington Mitchell, dean of the European Bible College, will be conducting his fifth preaching and lecturing tour of the U.S.A. for three months beginning May 1, 1969. Those wishing to schedule him should contact Dr. J. Kenneth Grider, 1700 E. Meyer, Kansas City, Mo. 64131.

A Scottish Nazarene pastor, Rev. John T. Henson, who studied under Samuel Chadwick in the early thirties, and who has been a holiness preacher in Britain for almost 40 years, is coming to the States for a preaching tour, September 1—November 1, 1969. He comes highly recommended by Superintendent George Frame. Contact him for conventions and revivals through Dr. J. Kenneth Grider, 1700 E. Meyer, Kansas City, Mo. 64131.

CLARIFICATION

Richard (Dick) L. Fullerton is an ordained elder and registered evangelist on the Georgia District in the Church of the Nazarene. He and his family of nine make a wonderful team. He holds a number of meetings each year along with his other work.

He just closed a meeting at our Jonesboro church which they say is the best they have ever had.

An Associated Press release recently stated that he is a Methodist minister. This was an error.

—Mack Anderson, Georgia District Superintendent.

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NEWS OF RELIGION

You Should Know About . . .

AMERICAN PRESIDENTS ALL RELIGIOUS MEN. The "awesome weight" of the office of the presidency seems to sharpen religious awareness, according to a newly published book entitled "God in the White House," coauthored by Edmund Fuller and David E. Green.

Some have been active, devout church members and regular worshippers, while others have had a "skepticism about dogma and creed, but a reverence for the idea of God," the book says.

The record of formal denominational affiliation shows six Episcopalians, six Presbyterians, four Unitarians, two Dutch Reformed, two Methodists, two Disciples of Christ, two Baptists, one Congregationalist, one Roman Catholic, and two Quakers (including President-elect Richard M. Nixon, who usually attends Methodist or Congregational churches in Washington). Eight did not belong to any denomination, but worshipped in various churches.

Of the seven presidents who are classified as "least religious," none is among those historically ranked as "great," and most of them are lesser figures—William Henry Harrison, Zachary Taylor, Millard Fillmore, Ulysses Grant, Chester Arthur, William Taft, and Warren Harding.

The largest number—17—are classified as "moderately religious," including the first president, George Washington, and the most recent ones, Herbert Hoover, Franklin D. Roosevelt, Harry Truman, Dwight Eisenhower, John F. Kennedy, and Lyndon B. Johnson.

The 12 others—the "most religious"—include John Adams, Thomas Jefferson, John Quincy Adams, Abraham Lincoln, Andrew Johnson, Rutherford Hayes, James Garfield, Benjamin Harrison, William McKinley, Theodore Roosevelt, Woodrow Wilson, and President-elect Nixon. □

WORLD POPULATION NOW 3.5 BILLION. The world last year grew at the rate of 180,000 people a day, according to the new "United Nations Demographic Book." The 65-million increase brought world population to 3,420,000,000 by mid-1967. If the present rate of 1.9 percent population growth continues, the total will double by the year 2006. □

VIOLENCE is the "new pornography," says Jack Day, chief movie censor for the province of Alberta, Canada. "The average child of 12 or 13 has seen 13,000 cold-blooded killings on the idiot box." □

CHRISTIAN TELEVISION STATION BOOSTS POWER. WYAH-TV, whose promoters bill it as America's only Christian television station, will also become Virginia's most powerful TV station, according to Rev. M. G. Robertson, president of the Christian Broadcasting Network in Portsmouth. □

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

PROTESTANTS TAKE CATHOLIC COMMUNION—To the astonishment of 130 Latin-American bishops of the Roman Catholic church, five representatives of non-Catholic churches took Communion at a special mass in Medellin, Colombia.

The men were Bishop David Benson E. Reed, of the Colombian Anglican church; Brother Robert Giscard, of the Monastery of Unity of Taize, France; Lutheran Pastor Manfred K. Bahman; Presbyterian Kurtis Naylor; and Methodist Dana Green.

"We desire to express our union with our brother Catholics," the Lutheran pastor was quoted, "as a result of this marvelous Episcopal Conference, which has carried the Catholic church to a position of ample dialogue."

Pastor Bahman said the Communion "is something that has caused us to think that very soon we shall arrive at union." □



A NEW CHURCH WAS ORGANIZED AT BISCHOFSEHEIM, GERMANY, on October 13 with six charter members. Rev. Tom Findlay is the pastor. The congregation is meeting in a school and has raised DM4,500 (\$1,125) to be applied towards purchase of a lot for a church building. Pictured are the six charter members with Rev. Jerald Johnson, district superintendent of the Middle European District, at left.

FAMILY LIFE PLANS UNVEILED

Under the direction of the General Committee on Christian Family Life, an entirely new Christian Family Life Packet has been designed, and is now available from the Nazarene Publishing House.

This entirely new packet contains:

- (1) a window decal saying, "Ours Is

- a Family Altar Home"; (2) five guidance leaflets for Christian family life; (3) a list of recommended books for Christian families; (4) a pad of report forms to show what is being done to win another family to the church.

The Family Life Packet is in the form of a folder, which is designed to stand on a table or shelf in the home, as a reminder that this is a family altar home. A beautiful Christian picture is on the front cover.

The General Christian Family Life Committee has also designated January 5 as *Family Altar Sunday*, and January 5 to 12 as *Nazarene Family Week*.

Arrangements have also been completed for a special issue of the *Herald of Holiness* at the beginning of the new year, which will feature Christian Family Life.

All churches are urged to place their order with the Nazarene Publishing House immediately for this new Christian Family Life Packet, in order to have a sufficient number on hand for the specially planned emphases at the beginning of the new year.—A. C. MCKENZIE, *Director of Christian Family Life and Sunday School Clinics.* □

PASTOR WILLIAM O. BLUE (left) presenting the keys of a new 1968 Ford to Rev. Berge Najarian on behalf of Fort Lauderdale (Fla.) First Church. Mr. and Mrs. Najarian and their two children, David and Donna, are dressed in the native costumes of the Holy Land. The presentation was made at a special homecoming service at the church, where the Najarians have their church membership. Rev. and Mrs. Berge Najarian have just completed eight years of missionary service in the Holy Land. The first challenge made by Pastor Blue to the local church board on his arrival in 1957 was that the church become a 10 percent church. This has been surpassed, with 33 1/3 percent of the church's income being given for others and world evangelism during the last assembly year.



APPROVED HOME MISSIONS SPECIALS

This Volkswagen bus is a wonderful addition to the equipment at European Nazarene Bible College, made possible by the giving of a Nazarene layman in California and the Lowell, Mass., church. The college was able to save \$1,100 in its purchase.

There are other officially approved specials—needs that could not be met within the budgets of the fields of the Department of Home Missions—that have not yet been completed this year. If you wish to help, checks may be sent to Dr. John Stockton, general treasurer, naming the specific project.

- ALASKA, balance for projector for Ketchikan \$560
- AUSTRALIA, to help secure church buildings for Greek congregations near Sydney and Melbourne, each \$2,250
- AUSTRALIA NAZARENE BIBLE COLLEGE, dormitory addition \$3,000
- BERMUDA, balance for radio broadcasts \$400
- GERMANY, district parsonage \$25,000
- GERMANY, balance for Hanau church building \$10,530
- GERMANY, balance for Kaiserslautern building \$4,965
- NETHERLANDS, balance for Haarlem building \$2,000
- SWEDEN, additional for Stockholm building \$10,000
- EUROPE, balance for 1968 printshop operations \$1,545
- EUROPEAN NAZARENE BIBLE COLLEGE, library \$500
- SOUTH AFRICA NAZARENE BIBLE COLLEGE, dormitory \$2,000
- SOUTH AFRICA NAZARENE BIBLE COLLEGE, library \$1,000
- NEW ZEALAND, district camp building \$2,000
- NEWFOUNDLAND, Bay Roberts, Labrador, church building \$3,000
- UNITED STATES CHINESE, San Francisco church building \$12,500
- UNITED STATES CHINESE, Los Angeles property \$12,500
- NAZARENE TRAINING COLLEGE, West Virginia, Balance for administration building \$48,500

□

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

CHRIST SPEAKS TO THE CHURCHES

(December 8)

Scripture: Revelation 1-3 (Printed:
Revelation 1:9-11; 3:7-13)
Golden Text: Revelation 3:20

THEME

An introduction to the Book of Revelation, giving examples of rebuke and encouragement in "hard times," linking this with an assessment of the Church in modern society.

INTRODUCTION

The golden text is usually interpreted as a gospel invitation. Actually, it is a plea from the ascended, glorified Christ (1:9-11) for admittance to His Church in reviving power. As John realized during his banishment to Diocletian's concentration quarries on Patmos, Christ is always giving commendation, correction, and challenge to every church, large or small. To

A Live Church, as Philadelphia—"brotherly love"—He gives the assurance of limited trial and the "open door" of opportunity through difficulty. Likening himself to the Old Testament chancellor—treasurer in David's kingdom ("key of David")—Jesus commends their endurance, notes in mercy their limited strength, and promises His keeping power and the ultimate reward of faithful service. To

A Lukewarm Church, as Laodicea—situated in a prosperous textile, medical, and commercial center—exposure and rebuke are given to the spiritual poverty lying behind a proud profession. A busy, prosperous church, ignorant of its true condition, has everything except Christ's presence and power. He chastens, counsels, and patiently calls, offering vision, healing, and spiritual wealth. As the constant and conquering One (3:7, 21), He extends the highest privileges to the most unworthy.

CONCLUSION

Every church is dealt with according to its inner need, provided we have ears to hear and hearts to repent. The original "Light of the World" in St. Paul's, London, conveys the message of a royal, standing Saviour, awaiting the opening of closed doors in hearts and churches. Is He in the *midst* of our church? □

Conducted by W. T. Purkiser, Editor

Is the unicorn mentioned in the Bible an actual animal, or was it a symbol of something else? If a symbol, then a symbol of what?

"Unicorn" is the King James translation of the Hebrew term *reem*, a word used nine times in the Old Testament.

In modern usage, "unicorn" is a mythical animal with one horn, the body and head of a horse, and the tail of a lion. However, in the seventeenth century, when the KJV was translated, "unicorn" meant rhinoceros.

Hebrew scholars are undecided as to

what the *reem* actually was. Deuteronomy 33:17 and Psalms 22:21 mention the *horns* of the unicorn, so it could hardly have been the one-horned rhino.

Most Hebrew scholars today favor translating *reem* as "wild ox" or "buffalo." It was a real animal used as a symbol of untameable force, great strength, and power beyond the control of man.

Is it right for Christian people to sue non-Christian people for damages to property, health, or for theft? I thought it not right, but it was pointed out that many Christians do. In the last *Come Ye Apart* on page 15 the author seems to agree with me. Your answer will be appreciated.

The paragraphs in *Come Ye Apart* vege to do with Christians seeking vengeance. It is always better to suffer wrong than to inflict wrong.

But this in itself has nothing to do with the sort of civil suit you have in mind.

The only thing in the Bible that bears directly on lawsuits in which a Christian might be involved is Paul's prohibition of lawsuits between Christians, adjudicated by pagan rather than by Christian judges (I Corinthians 6:1-8).

If such a lawsuit as you describe were to be initiated with a vengeful spirit, with the purpose of injuring the other party, it would be quite unchristian.

Please tell me who and where are the 12 tribes of Israel today.

My personal opinion, based on the emphasis in Ezra, Nehemiah, the later Old Testament prophets (Zechariah, Malachi), and the language of the New Testament, is that the 12 tribes of Israel today are what we know as the Jewish people. As such, they are "scattered abroad," by far the largest single grouping of them living in the United States.

The New Testament clearly regards the Jews living in Palestine in Jesus' day as "the house of Israel" (Matthew 10:5-6, 15:24; Luke 2:36; Acts 2:14, 22-23, 36; 4:26-28; 13:16; 21:39; 22:3; 26:4-7; Romans 9:4-5; 11:1; I Corinthians 1:22; II Corinthians 11:22; Philippians 3:5; James 1:1). It knows nothing of any "lost tribes."

As the Jewish Christian scholar David Baron wrote, "In the New Testament

the same people that are called Jews 174 times are also called Israel no fewer than 75 times."

I can see no basis in either Scripture or history for the "British-Israel" notion currently being promoted over the radio. That the ruling monarch of England is a "descendant of David on the throne" ruling some or all of the 10 "lost" tribes involves a contradiction on the face of it.

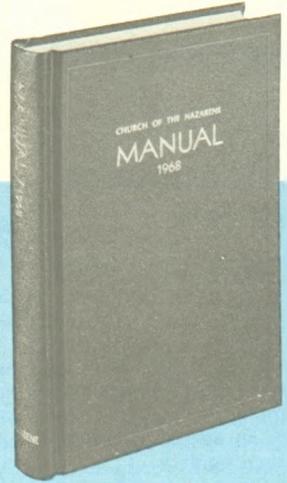
David and all of his descendants are of the tribe of Judah, and Judah was the leading tribe of the *southern* kingdom, not the northern kingdom, whose tribes are supposed to be "lost."

And there are no promises anywhere in Scripture of anything but disaster for the rebellious northern tribes as long as they persisted in their separation.

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