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herald

OF HOLINESS

Church of the Nazarene

February 21, 1968

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Facing the Sunrise

(See page 3.)

The Flying Trapeze

(See page 5.)

Anger

(See page 6.)

Is Life a Gamble?

(See page 8.)





Is Compromise the Answer?

If history is dependable, compromise as a policy is a failure. It may postpone a crisis but when the issues are finally drawn the concessions have been costly.

For all Christians as well as those at Corinth, Paul drew a sharp line of separation. He left no room for dialogue or bargaining. Here is his directive as translated by J. B. Phillips: "Don't link up with unbelievers and try to work with them. What common interest can there be between goodness and evil? How can light and darkness share life together? How can there be harmony between Christ and the devil? What business can a believer have with an unbeliever? What common ground can idols hold with the temple of God? For we, remember, are ourselves living temples of the living God . . . dear friends, let us keep clear of anything that smirches body or soul" (II Corinthians 6:14-7:1).*

This is a call for uncompromising separation from all that is known to be evil in the world. It is an amplification of this portion of Jesus' prayer for His disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

It is time for all God's holy people, and those called Nazarenes especially, to abhor the evil and cleave to the good. To straddle the line is impossible and to cross back and forth over it will erase it. This means the convictions of a Christian conscience will be dissipated and it will become fickle and unreliable.

It is heard now in more than whispered comment that the rule of the church which places the theater off bounds for Nazarenes needs to be defined and maybe modified. If it calls for definition it is to make it clearer and stronger. Television programs are, or should be, subject to conscientious censorship

in every Christian home. By no logical reason can they be used to justify theater attendance. What is seen today on stage or screen in a majority of performances is far more damaging to moral standards than the offerings were when our church rules were written into our constitution. The product is so generally degrading in the realm of sex, violence, crime, and murder that a decent person, to say nothing of a dedicated Christian, abhors the thought of being seen among the viewers. Any definition ought to be more specific and emphatic. Those who desire approval for attending selected shows would break the barrier for others to go farther. And one wonders if they are devotees of prayer meeting and revival services, which are the important factors in maintaining the spiritual life of the church.

Our church also has a standard for modest dress and adornment which could well claim our attention. Our *Manual* rule is Bible-based. Let any who would live godly in Christ Jesus prayerfully expose his mind and conscience to I Timothy 2:9-10 and I Peter 3:3-4. These, by the illumination of the Holy Spirit, will bring light and conviction.

Nazarenes should be encouraged to take some strong positions by the fact that in Orange County and other California communities public school authorities have taken a stand. Girls appearing in mini skirts are required to kneel. If the skirt does not touch the floor, they are sent home. Boys with wildly ridiculous long hair are sent home also, or to the barbershop.

Rigid legalism is not the answer, but neither is compromise with evil. Clear-cut, well-reasoned guidance could point the right way.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

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PHOTO BY HEDGECOTH

● *By* Eva J. Cummings

Lincoln, Neb.

Facing the Sunrise

A five-hour drive lay ahead of me and the decision being weighed in my mind was: Shall I leave at the end of my office day and drive into the night or shall I arise at an early hour and begin the journey the next morning?

Either way I could count on having two or three hours of darkness alone upon the not-too-familiar highway.

It would be just as dark at 5:00 a.m. as at midnight, but the thought which provoked the final decision to wait until morning was, I'd rather be facing the sunrise than driving into the night. There was something about the foreboding shadows of nightfall settling down around me

which lent a growing apprehension of a flat tire or a stalled engine.

Obviously, the time of day had no bearing on the probability of such misfortune. But how comforting it would be to know that day was dawning and light and help were not far away should the need arise!

Driving through the early hours of the morning, I thought of the spiritual relevance of my decision to face the sunrise rather than the sunset.

Sin must be dealt with sometime, somewhere. The darkness of its reality cannot be ignored or avoided. I'm glad the night of sin is behind me and I am facing the sunrise of an eternal day

whose brightness sin can never dispel.

There may be some unknown turns in the road ahead. There may be some hours of temporary darkness and some unavoidable difficulties to face. But the courage and strength to press on lie in the fact that the dawn of a new day and the assurance of available help when it is needed are guaranteed by One who has travelled the road before me and knows how to guide the sojourner safely through to the destination.

Whether it was by coincidence or providence I know not, but just as I crossed the river into the state of Iowa, the sun peeked over the horizon in all of its glory and splendor, flooding the earth with light and making the bold, undeniable declaration that day had dawned.

My spirit crescendoed to the thrill of knowing that when I cross the River of Death it will not

Within the Shadows

Think it not strange that Easter morn

They failed to see Him there,
For grief does make the heart grow numb

And blind the soul with care.

How oft do we, like they of old,
Stand weeping in the gloom,
And fail to see our risen Lord,
For staring at the tomb!

—Verla A. Mooth

mean darkness and dread, because the Sun of Righteousness in all of His glory will appear on the horizon of eternity to assure me that the former things—darkness, disappointments, fears, pain, and tears—have passed away and a glorious new day has dawned.

Oh, how foolish to spend our lives facing the night of eternity without God when we may by an act of our wills and by His grace travel confidently toward an inevitable sunrise! □

• By W. E. Varian

Chicago, Ill.

Because Joseph Lived There

I FIND NOTED in Genesis 39:5 the fact that “the Lord blessed the Egyptian’s house for Joseph’s sake.” We could put it another way by saying that God blessed the Egyptian’s house because Joseph lived there.

The interesting idea here is found in the fact that Joseph lived there as a result of jealousy, hatred, and greed. He had been sold into slavery by his jealous brothers. This looks like God’s will in reverse. Can we say that God, in a positive manner, put Joseph in the Egyptian’s house? Do we credit God with his present position of honor?

The next concern we find is that Joseph had to live there in circumstances that were not happy in themselves. We seem to find his leadership respected, but find no circle of companionship. We are not sure that he had personal friends who believed in his God.

The third fact we understand clearly is that he was a prisoner in this house. He did not go “to and fro” as he wished. He was a leader—and yet a servant. He was respected—and yet not followed.

Shining through this picture we see the beautiful light of God falling on the Egyptian’s house because Joseph lived there. The New Testament has a phrase in Philippians which says it this way: “saints . . . of Caesar’s household.” The old arguments of heredity or genetic structure, environment or location and status do not hold true in every case. There is the possibility, always, of God’s grace changing our real heredity and glorifying our environment.

The two salient factors involved in this truth are, first, that whether we live in Caesar’s house or in the Egyptian’s house we can be true to our God; and second, when we are true, God blesses all those with whom we are involved.

The church composed of true followers of Christ will always light the environment, transform the problems, change the culture, and bless the participants. We can trace America’s strength in part to the fact that God blesses America because of His children who live there rather than because America blesses God. It should be the hope of each one of us individually that our houses, associations, work, and lives can be blessed by God because we are there. □

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There's No Place to Stop on . . .

The Flying Trapeze

• **By John A. Knight**

Nashville, Tenn.

Tournier, the famed Swiss psychiatrist, has said that the Christian is "like the trapeze artist. He swings for a while on one trapeze and then lets go to catch another. He must have good support from the first trapeze if he is to have the momentum to gain the second. But finally he must let go if he is ever to reach his goal."

The routine of the trapeze artist is all of a piece. To divide his numerous motions into small segments would be his downfall. He thinks of his act as being one grand adventure from start to finish.

Likewise the life of the Christian is a continuous whole. While for purposes of analysis he may isolate certain aspects of his religious experience, such as repentance and regeneration, consecration and entire sanctification, in real life these are but stages on the way to the ultimate goal, which is total conformity to the life of God himself.

Because the end or goal of the Christian life—holiness—is of one piece with its beginning, the New Testament calls the newborn Christian a "saint" or "holy one." He is holy because he has been set on the road to moral perfection and holiness. The process of moral renewal in the image of God has begun.

When this "trapeze" view of the Christian life is understood clearly, it is unthinkable that a genuine believer can be reluctant to go on to all that God has for him. He cannot be content to be "almost

Christian." Rather, his supreme desire is to be "altogether Christian."

The trapeze artist finds no place to stop in the process of his act. Similarly the Christian is in the pursuit of holiness or perfection, which is loving God with all the heart, soul, mind, and strength, and his neighbor as himself. Thus Paul declared: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:12). The dynamic and progressive character of the Christian life could scarcely be more emphatically expressed.

The possibility and necessity of growth in Christian love are abundantly clear also in Paul's prayer for the church at Thessalonica: "The Lord make you to increase and abound in love . . . to the end he may stablish your hearts unblameable in holiness before God" (I Thessalonians 3:12-13).

But while the trapeze artist and the Christian are both on the move, they also have something to which they can hold in passing. One of the very real and necessary stages on the Christian trapeze is the kind of perfection of which Paul spoke when he admonished: "Let us . . . as many as be perfect" "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:15, 14).

This perfection, which John Wesley called "entire sanctification," is equated with wholeness,

self-unity, single-mindedness—a perfection of love. It is not the result of mere growth through the passage of time, or of the keeping of some external law. The writer of Hebrews denies that it is attainable by man's own strength when he exhorts his readers to allow themselves to be "borne on to perfection" (Hebrews 6:1, lit.). It is an act of God brought through consecration and the "leap of faith," and therefore is obtainable in any given moment. Paul's prayer for the Thessalonian believers suggests the crisis element of this perfection and denotes a complete act: "And the very God of peace sanctify you wholly" (I Thessalonians 5:23).

These two motions of the Christian life—the gradual and the instantaneous, the progressive and the momentary—being parts of a total process, complete each other, and are necessary one to the other. They are not mutually exclusive; they are the rhythm of the Christian life.

Some supposed Christians are unable to proceed into the larger area of Christian growth and service because the first "trapeze" is not solid enough to provide momentum to gain the next. On the other hand, many so-called Christians unwittingly hold on to the first and, failing to let go, make no progress toward the final goal. But the true Christian knows the challenge and adventure of trapeze artistry.

Christian perfection, an inner spirit of purity and love, provides a firm base which springs us toward that final perfection, that flying goal, "till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13). □





ANGER

And the Christian Experience

● **By Vernon T. Groves**
Kankakee, Ill.

Anger in relation to Christian experience is a problem which has bothered some people too much and others not nearly enough. There are those who feel themselves condemned over almost any feeling of disgust, displeasure, or indignation. Others throw what appears like "a carnal spell" and still profess with apparent sincerity a high level of Christian experience.

What is the answer to this di-

lemma? Is there some middle ground between the extremes mentioned above? Is there such a thing as righteous indignation? If there is righteous indignation, how can one tell the difference between it and sinful anger?

The purpose of this article is to furnish some background for arriving at sensible answers to these and similar questions under the leadership of the Holy Spirit.

First, let us consider anger from

a human viewpoint. Anger is a basic emotion which appears early in life, being differentiated from an even earlier emotion called distress.

Its development can be observed by noting the typical causes of anger at different age levels and the typical expressions of anger at different ages. A small child becomes angry over playthings or routine requirements. With adolescents, anger often grows out of social situ-

uations. Adults become angry over some of the same things already mentioned, but in addition there may be anger over bad social conditions or injustices.

A small baby screams, cries, becomes rigid,

or waves arms and legs about. A preschool child may cry, kick, strike, scratch, bite, or throw himself on the floor and, to some extent, scold. With an adolescent, talking is the most evident reaction, along with restless actions. With adults, verbal responses are most common, but there may still be some childish responses. In general, it may be noted that there is or should be a degree of maturing in relation to the causes and expressions of anger as people grow up.

The arousal of anger is affected by such things as physical condition, illness, hunger, worry, and related matters. When the small child in the writer's home becomes hard to get along with, one can be almost sure of one of three things: that she is tired, hungry, or sick.

Anger is a weakness of a sort. At least it comes about as a result of weakness or inability to understand or handle a situation. The Bible says that "a man of understanding is of an excellent spirit." If a person feels inadequate, he is more prone to anger than one who has strength, knowledge, and skill.

As already implied, anger is a serious experience affecting not only one's feelings and outward reactions but one's total physical body, including heart action, blood pressure, breathing rate, blood sugar, digestion, strength, and control. Heart attacks and strokes often occur in the midst of anger. Experiencing anger over an extended period of time can be especially hard on a person's health.

So much for a brief survey of anger—its development, nature, causes, and consequences. Now what happens to anger as a result of a holy life and a deep Christian experience?

In the first place, it is probably a mistake to think that anger is

wholly eliminated by the cleansing of the Holy Spirit, for after such an experience we are still human. Holy people are still subject to certain physical conditions, illness, fatigue, pressures, frustrations, weakness, and various other limitations.

On the other hand, it would be a mistake to assume that Christian experience has no effect on anger.

1) Removing the inner weakness of indwelling sin should greatly reduce the manifestations of anger resulting from such weakness. This may explain why there is often such a change in anger responses with the experience of entire sanctification.

2) Strict obedience to God's will should result in more rapid growth toward maturity in all aspects of emotion, including the kinds of situations to which one reacts in anger and including the kinds of reactions manifested.

3) The Christian life is conducive to good health and a sense of well-being. Good health reduces sensitivity to circumstances which would otherwise arouse anger.

4) Since we tend to project our own ideas and feelings to other people, a sense of inner rightness probably causes us to see less in other people which would arouse anger.

5) Such anger as does arise in the obedient and committed Christian will be of more brief duration. The Bible says, "Be ye angry, and

anger" (Mark 3:5a), it was no doubt righteous anger stemming from a perfect life, perfect motives, and perfect knowledge. Christians can probably have the same kind of anger but, lacking perfect knowledge, had better be careful and humble about manifestations of the same and ready to ask forgiveness in case a mistake is made.

How does righteous anger differ from carnal anger? It probably does not differ in nature or quality (physiological manifestations, feelings, etc.) but it would be safe to say that it differs in (1) degree, (2) conditions of arousal, (3) kind of manifestations, and (4) results.

In short, righteous indignation is probably less violent but more mature than unrighteous anger. It might also be safe to say that the difference between righteous and carnal anger is in the person manifesting or experiencing the anger rather than in the emotion itself. Righteous indignation or anger is important and necessary in combating evil. Some things are important enough for us to get excited about them, but those whom we would influence will not see this importance unless there is a degree of concern which may at times involve a holy anger.

It is a mistake to judge Christian experience by how calm one is, for one could be as calm as a slough and yet just as polluted underneath. It is commitment

*O Master, let me walk with Thee
In lowly paths of service free.
Tell me Thy secret; help me bear
The strain of toil, the fret of care.*

sin not: let not the sun go down upon your wrath." In other words, one should not only be careful of his conduct in anger but should make sure that it is committed to the Lord before the day is over, so that rest, health, and spiritual well-being will not be disturbed or hindered. Anger-producing situations, like other problems, can be committed to the Lord for His solution.

Is there such a thing as righteous indignation or anger? When Jesus "looked round about on them with

rather than calm which is important; but with faith, obedience, and commitment there will be for the most part "a great calm." Nevertheless there will be vast individual differences among Christians in emotional feelings and expressions as well as in other matters. Prayerful consideration of facts concerning emotion should enable one to understand himself better and also enable one to be more tolerant of others in regard to ways in which he reacts to life's frustrating circumstances. □

We often hear people say, "All life is a gamble." Perhaps they are shrugging off a lost weekend in Las Vegas or the loss of a few dollars at the races. If an effort is made to distinguish between gambling and taking a calculated risk in life, they smile patronizingly. But is there not a real and important difference?

The urge to adventure, which involves taking calculated risks, is a basic, God-given motive of human personality. A Christian thinker once declared, "God has no use for men who won't take chances."

The essence of sin is perversion. Satan never builds any roads. So he perverts the God-given urge to take calculated risks into compulsive gambling.

Gambling, properly defined, is one of the most serious moral, psychological, and economic diseases in America today. More than \$20 billion is involved in gambling activities each year in the United States. Recently several states have licensed official lotteries to raise funds to supplement tax revenues.

Gambling exists when one person on the basis of sheer chance

(or worse, if a "fix" exists) seeks to gain something for nothing. By venturing legal tender, he loses—while another individual also seeks something for nothing and wins. Chance, rather than skill, predominates in the transaction. Nothing of genuine value is produced, transferred, or distributed.

The immediate motives underlying gambling are varied. People want to win. Yet even here the money is usually viewed, not in terms of its true economic value, but as a means to further gambling.

Paradoxically, many gamblers

● **By Paul T. Culbertson**

Pasadena, Calif.

Is Life a

GAMBLET

want to punish themselves by losing, and keep on playing until they do.

Other gamblers are striking out at society, fate, or the impersonal forces of modern life which make them feel helpless, insignificant, or bored.

But the central urge underlying gambling is the *urge to self-transcendence*. It is the drive to escape from the dullness, the routineness, the weariness of life.

For a while the emotions are deeply stirred. The gambler gets *personally* involved, even if only with a machine! He lives intensely and concentratedly.

For a time he is oblivious of time and of domestic and vocational responsibilities and obligations. He has a strange, mystical faith that, somehow, sometime he will win. He may know full well that the odds are stacked against him. He is as addicted as the helpless alcoholic.

In contrast to the moral and psychological sickness of gambling are the ability, willingness, and courage to take a rational, discriminating, calculated risk.

This involves the fearless and realistic acceptance of the possible consequences of gain or loss. It is a mark of a healthy, mature personality. It is a key to success in every human venture. It is a deliberate, rational process. It involves facing the facts of life, including the possibility of loss and personal injury. Involved also is the assumption of a variety of adult responsibilities as mates, parents, citizens, leaders, Christians.

Properly defined, being a Christian means "betting one's total life" on THE WAY as it is revealed in and through Jesus Christ, without any reservations whatsoever. And this is the supreme WAY of self-transcendence—*upward!* This is life with a capital L! It is God's answer to the dullness, the dreariness, the monotony, the rootlessness, the meaninglessness, the depersonalization of modern life.

And while faith always transcends the facts, a total and personal risking of everything on the Way as it is in Jesus *progressively* validates itself every day you live. It is life's most glorious and rewarding venture. I dare you to try it! □

"Why art thou cast down, O my soul? and why are thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance" (Psalms 42:5).

Talking to Myself

IF YOU WERE going to talk to yourself, how would it sound? It may seem foolish, but I need to do it often. And I found some support from the Psalmist.

A good, long look at oneself is better than medicine, more necessary than sympathy, more lasting than flattery. It is strictly a popular phrase, but expressive—"Let's get with it!"

So I must live with myself, and often must face myself, and talk to myself. This is not foolishness, just good sense. Nor is it a symptom of spirituality. It is just a good thing for a weak human "to face up, shape up, and look up."

Here's the first question: Do I really believe that this is God's business? Am I really trusting in God?

Like the Psalmist, I go to the house of God, I sing the songs, I hear the sermon, I read the publicity. O soul, this is God's battle. He wins the victories. He lifts the troubled heart.

You know, Self, that all your busyness would be futile, if God were not here. But God is here, and this is His work.

This does not make for laziness, but does encourage relaxation and inspires trust. "Hope thou in God." God needs men, and He needs me. He called me. Then get to work . . . work hard, try again, and again, and trust the results to Him.

Another point in this private conversation with myself: Self, are you carefully concerned about being consistent?

I do thirst after God. But in the judgment, consistency will be important. It seems so easy to make allowances for myself, and take others to task for the same thing.

Prayer becomes such strength when we pray regularly. God's Word gets more precious as I read it faithfully. And giving—tithing—gives iron in the soul when it is a habit!

Faithfulness is never glamorous, but so valuable. Never advertised, but needed. So let's look at the recorder, and level out those dips . . . "make straight paths."

Just one more . . . in this talking-out-loud business. Do souls mean much to you? More than things? More than a car? More than the favor of friends? More than all? Do you really work to win souls as hard as you would for things that will perish? Do you really act as if your soul and the souls of others are worth more than dollars, more than anything or all the world?

I know we believe this. I believe it. But if I really believe it, I might not complain when things are slow coming—if souls are being saved! I might rejoice more at the victories God gives than the things that please the eye. I might hurry to pray—rather than stay to figure! I might linger at the altar, rather than hurry to the counting room.

For there is rejoicing in heaven when one sinner repents . . . and there is rejoicing in the heart when we've brought a soul to Christ. It is a song that nothing else can bring.

We've talked it over . . . Self and I. Hope I listen!

• By Paul Martin
Berkeley, Calif.

Editorially Speaking

• By W. T. PURKISER

Learn to Love Them

Cecil Myers tells of a lady in the city who wrote to the Secretary of Agriculture of the United States about a problem of her own.

She said, "You help farmers with their problems; now I need some help. I have dandelions in my yard. I have mowed them down, dug them up, burned them off, poured chemicals on them, but still they come. What can I do?"

The Secretary wrote back: "Madam, if you have mowed them down, dug them up, burned them off, poured chemicals on them, and still have them, I would suggest that you learn to love them!"

This would be quite an assignment. It would be a hardy soul indeed who could learn to love dandelions.

Yet something like this seems to be the way we have to meet some of our life problems. What we can't change we may have to live with.

Sometimes people run from their problems. The city dweller whose lawn is a dandelion bed may decide to move into an apartment.

Occasionally, such a device works. Usually it just means substituting one set of problems for another. There are no dandelions in the apartment, but there may be a drunken party at 3 a.m. on the floor just above.

Others resign themselves to the inevitable. What they can't avoid, they learn to put up with.

This is the attitude of the Stoic. It has a grim nobility about it. While he tolerates his circumstances, he does not complain about them. All is, for him, the working of cosmic law and will. He does not rebel. He just cooperates with the inevitable.

THERE IS A BETTER WAY. It is the Christian way. It neither runs from circumstances nor resigns to them. It sees at the heart of the universe, not a blind law or blundering chance, but infinite wisdom and love.

The Christian attitude toward life is realistic. It does not deny the existence of evil. It recognizes that the purposes of God may at first be defeated by the willfulness of men.

Yet the Christian view of life enables one to tolerate the intolerable because it sees a stron-

ger and more skillful Hand than its own in the tangled skein of events. It can learn to love the unlovely because it knows that even the unlovely is part of a larger whole.

It is through His supply of inner strength that God makes himself real in the pressures of life. The love of God shed abroad in our hearts by the Holy Spirit casts its radiance into the darkest corners of life.

Gerhardt Ter Steegan, two-and-a-half centuries ago, wrote the lines:

"Where is a God?" doth weary Reason say—

"I see but starlit skies."

"Where is the sun?" So calleth at noonday

The man with sightless eyes.

Thou, little child, from thee God is not far;

Look inwards, not above:

Thou needst not to roam from star to star,

For God is love.

It is true that "we love him, because he first loved us." It is also true that we can love at all only because He first loved us. Love is the lubricant that keeps the frictions of life from wearing down the wheels.

So the Secretary's advice may not be so impossible after all. With the grace of God within we can live with whatever His providence permits.

A Perennial Misunderstanding

One misconception of holiness we have all ways with us is the idea that a person truly sanctified would be free from temptation and incapable of sinning. Although no holiness teacher has ever claimed such a state of angelic perfection for the sanctified, the idea still persists.

It crops out in unexpected places. One of the more recent is in a study of sanctification in which the Wesleyan position is represented as holding that "the desire and possibility of sinning are extinct."

It is not difficult for opponents of heart holiness to demolish such a straw man as this.

The experience of temptation, with its inevitable tug of desire against duty, is universal in human experience. Regardless of their spirit-

ual state, all Christians face the temptations that are common to man.

In fact, the very promise that no irresistible temptation will be allowed to come to the child of God (I Corinthians 10:13) implies that temptation may actually build up close to the breaking point.

Holiness does indeed result in a purging of desire. The desires of the fully sanctified which become the focal points of temptation are desires that are human and natural and that under other circumstances or in other ways might be satisfied without disobeying God's law.

Holiness also strengthens the moral will. The "fulness of the blessing of the gospel" reinforces determination to do right. Where defeat had been common, victory becomes consistent.

But the devil does not die when a believer is entirely sanctified. He is the adversary, the accuser, and the tempter, and he carries on his business to the very end of life.

NOR IS THE POSSIBILITY of sinning extinct this side of the grave. Even those who have been sanctified may revert to persistent sinning and taste the bitter judgment of God (Hebrews 10:29).

The very nature of our being in the image of God testifies to this fact. Angels created without stain of sin but with freedom of choice sinned and fell, according to the consistent testimony of the New Testament. Adam and Eve, whose natures were holy in created innocence, were yet capable of transgression because God had made them free.

The fact of temptation and the possibility of sinning do not in the least destroy the reality of grace in our hearts. Indeed, it is the very nature of grace to persuade, to woo and win a voluntary loyalty, rather than to conquer by some sort of irresistible force.

God owns no slaves. All His people serve Him because they want to, if they really serve Him at all. A forced love would be a contradiction in terms.

ALL OF THIS MEANS that the sanctified Christian must be diligent to maintain the disciplines of holy living. He is called upon to keep his body "under," as Paul expressively put it in I Corinthians 9:27—to be the master of physical needs and appetites rather than their slave.

The human spirit itself is subject to the drag of sheer inertia. Like water, it tends to run downhill. It must be checked and directed if it is to climb instead of coast.

As Everett Cattell has written, "God does something for us. He cleanses us and gives us power to do something for ourselves. There is

much left for us to do. Cleansing and discipline are two watchwords, two apparent contradictions, which must be caught up in a living paradox if we want God's best."

This is why the exhortation to self-denial and moral effort so characteristic of the New Testament are always in order for the sanctified. Even after the carnal "flesh" nature has been removed, we are to go on mortifying the deeds of the body (Romans 8:9, 13).

Part of the purpose of consecration is concentration. We just cannot do everything, even the legitimate and right, and still do anything well. When the engineer turns the waters of a broad and easy-flowing river into a narrow and steep channel, he is not cramping their freedom—he is conserving their power.

If God's purpose in life is to be fulfilled in us, we must learn and practice the wisdom of Paul's declaration, "This one thing I do," rather than, "These many things I dabble in." The effective life must be a coordinated unity, and this can be achieved only by self-discipline.

We must do our best to correct misunderstandings on the part of others. But we must also take care that the limitations of an inevitable humanity do not blind us to the possibilities of grace. □

God's Choice

If God chose just the tall and handsome,
Saul He'd choose we all agree.
But poor Zacchaeus, short and homely,
Would be left up in that tree.

If God chose just the wealthy,
Joseph He could surely use.
But the lad with loaves and fishes,
I'm afraid that He'd refuse.

If God looked for those with wisdom,
Solomon could pass the test,
While the man possessed with devils
Is refused his deep request.

If God sought for men of strength,
Look at Samson standing there,
As poor Lazarus, sick and trembling,
Crawls away in said despair.

If God only sought the worthy,
Perhaps Timothy—who can tell?
But this takes all hope away
From the woman at the well.

But His call to men is always,
"Come ye, whosoever will."
From the least unto the greatest,
Come to Me; I love you still."

• By **Ralph L. Slayton**
Turlock, Calif.

The Book Corner

LETTERS OF ESTHER CARSON WINANS

By Carol Gish, Kansas City, Mo.: Nazarene Publishing House, 1967. 103 pages, paper, \$1.00.

In this day of lack of commitment and superficiality in so much of life, it is a spiritual as well as a literary treat to read these letters to friends and loved ones, written by Esther Carson Winans, missionary to the Aguaruna Indians of Peru.

Page after page, in kaleidoscopic fashion, one views the joys and sorrows, victories and defeats, and the mundane and sacred aspects of pioneer missionary life.

As I came to the final letter from Rev. Roger Winans, telling of the death of his wife, I realized that the thrust of all these letters is that in spite of intense heat, poor water supply, cockroaches, fleas, rats, mice, scorpions, the trials of living in a vastly different culture, danger, sickness, lonesomeness, bereavement, and, yes, even temporary discouragement and homesickness, the happiness, love, and basic commitment of this soul shines through in a wonderful, heart-warming splendor.

Why? Let me tell you in her own words, "My tale of joy is bigger than my tale of woe . . . *The triune God!* I can't tell you *how much* He means to me. His people! You—and many lesser friends—and all . . . whom I know and love. My immediate family, and the gladness of living and working here for Jesus; the bright hope of His coming; and Scripture promises; nature; and such humble joys as baby chicks and turkeys" (page 94).—David Kline. □

THE SHOCK OF REVELATION

By Alexander Stewart, New York: The Seabury Press, 1967. 152 pages, cloth, \$3.95.

Alexander Stewart is rector of St. Mark's Episcopal Church in Riverside, Rhode Island. For several years he served as chairman of the Radio-Television Committee of the Rhode Island Council of Churches. His book is based on the scripts of twenty-one telecasts.

The title of the book, *The Shock of Revelation*, does not particularly describe the content. The talks are timely, well-illustrated discussions of general religious themes having little to do with "revelation" either as the title of a book of the Bible or the self-communication of God to man.

Readers will appreciate the abundance of illustrations and the generally high religious tone of the chapters. There are many brilliant and effective passages.

Two rather serious theological flaws are the references to Christ as the "first created" where "only begotten of God" would be called for, and the author's reservations at the point of deliverance from all sin.

For those who can "enjoy the fish, and set the bones aside," this is good reading.—W. T. Purkiser. □

GOD AND EVIL

By William Fitch. Grand Rapids, Mich.: Eerdmans Press, 1967. 183 pages, cloth, \$2.65.

The book was written to defend the sovereignty of God in the light of escalating "evil."

The fact of evil, its abiding presence, its baneful influence upon the human race, its origin, the wisdom and justice of its being divinely permitted have together formed the basis for much theological dispute.

The author logically opens his discussion with the origin of evil, and ascribes it to God. He seeks to support his position by a statement from Isaiah 45:6-7, wherein "evil" is referred to as a creation of God.

Although he denies equating "evil" with "sin," an impartial reading can hardly sustain such denial. His view of the unlimited sovereignty of God would inevitably make God responsible for sin.

This dilemma would have been averted if the author had accepted Calvin's definition of evil in Isaiah's passage as being "judgments and punishments," which interpretation he rejected. Such a definition of "evil" is clearly set forth in scores of biblical passages.

Having acknowledged the existence of evil, his thesis unfolds its baneful effects, the divine plan for personal victory over it, and the full and final triumph over all evil.

The book is well worth the reading; its insights are illuminating, its teachings helpful, most of its conclusions scriptural.—T. W. Willingham. □

THE ART OF UNDERSTANDING YOURSELF

By Cecil Osborne. Grand Rapids, Mich.: Zondervan Publishing House, 1967. 216 pages, cloth, \$4.95.

Understand ourselves! Sounds simple and almost elementary until we try seriously to do it. Then the complexity of the whole inner defense mechanism comes into light and we discover that "the inner man" is indeed an empire of shadows, well-defended cities, and practiced personal loyalties.

Dr. Cecil Osborne in *The Art of Understanding Yourself* gives extended and careful study to the "self" with its hidden fears, anxieties, guilt, and rationalization. This is a serious study by a man who definitely believes in an evangelical "new birth." But he also leans much more than most evangelicals on the therapy of group discussions.

It is a call for Christians to outgrow spiritual adolescence, for forgiveness to become a deep, penetrating reality. At this point I see value in this thoughtful book.

So don't plan on reading this in an hour. It will make you pause and indulge in serious introspection on the questions, "Do I fully understand myself?" "Do I act like a completely relaxed, committed Christian?"

In the chapter on "Healing" he assumes too much in the thinking of this humble reviewer when he states, "The same powers used by Jesus to heal the sick are available to us." That flat sentence needs some serious restudy.

But this will give insight into the workings of the group movement, which likely will be more heard from in the years that lie ahead.—Norman R. Oke. □

GETTING ON TOP OF YOUR TROUBLES

By Charles A. Trentham. Nashville, Tenn.: Broadman Press, 1966. 130 pages, cloth, \$2.95.

The reason for writing the book is expressed by the author as follows: "I have wished many times for a book which I might hand to the common man and say: 'Read a certain chapter which deals specifically with your problems in plain lucid language.' I have wanted a book which will help people to get on top of their troubles, a book which honestly faces the truth that trouble is as much a part of life as life itself."

This is a very readable book to help a person deal with his troubles in the light of Christian faith. Trouble is sure to come to the Christian as to others, but should not the Bible and his faith make the Christian triumphant?

Dr. Trentham brings insights from the Bible and from psychology to subjects like morality, despondency, fear, worry, loneliness, forgiveness, the unpredictable, and immortality. He even suggests "How to Get Along with Difficult People." After sixteen brief chapters of interest to all laymen, he concludes with a chapter for the pastor on "Putting People Back Together." There they are—the right problems, the right scriptures, and a sane, spiritual approach to meeting trouble like a Christian.—W. E. Snowbarger. □



Pro: "Biblical Ecumenicity"

R. B. Acheson's recent article, "Biblical Ecumenicity" (Jan. 10 *Herald*), was one of the most timely and refreshing articles I've read for some time.

The Church of the Nazarene is my church by choice. I love it and believe in church loyalty but have often been disturbed by the implications that all other ministries are inferior to ours or unworthy of our confidence and respect.

Perhaps a part of the reason Christianity is losing ground is the unnecessary division among fundamental and evangelical Christians. If we were as concerned about a split among our ranks as the Communist regime is, perhaps we would unite into a force capable of defeating those who despise the people of God and the kingdom of God.

I am not suggesting the merging of denominations but I do vote for a united spirit of love, tolerance, and cooperation among all people who are born-again believers.

MISS EVA J. CUMMINGS
Nebraska

Pro: War in Vietnam

I am not in favor of war. I hate fighting. But there may be circumstances that could justify it. I refer to the letter by a reader from Wisconsin in the January 10 issue of the *Herald*.

If the U.S.A. should withdraw all military aid from South Vietnam, the Communists would take over in a short time. This would result in a regimentation of all activities of the South Vietnam people. Private enterprise would end. Religious freedom would be seriously curtailed or eliminated; missionaries would be compelled to leave; the lives of evangelicals who actively promote the cause of Christ would be in jeopardy. These captive people would have no recourse, no opportunity to vote to change the regime. They would be forced to be subservient to the Communist ideology. Once the Communists occupied South Vietnam, they would proceed to step up infiltration of, and/or openly spread to, other countries of Asia.

Suppose I saw my neighbor's family about to be overcome by attacking thugs, and in surveying the situation I concluded that I had the resources to drive off these intrud-

ers who were violating the privacy and rights of my neighbors. Should I say to my family, "Lock all doors and bar all windows, for they might eventually get here. We cannot afford to help our neighbor, even though we had an understanding that we would work together for our mutual protection. Even though it would be easier to defeat these invaders while they are attacking our neighbor, let us not get involved"?

Who is our neighbor? Are we our brother's keeper? Do we abide by the principle of the golden rule? Suppose we, as a nation, were about to be overrun by an army of atheistic, tyrannical Communists—what would be our position relative to a stronger nation helping us in our struggle?

MERTON D. MEARS
Maryland

Pro: "The Truth in Love"

In regard to General Superintendent Young's article, "The Truth in Love or Lies in Vanity," December 13, *Herald*, this statement was made, "Let the truth of God be preached in our church today and let the chips fall where they may!" I cannot agree more with Superintendent Young.

Christ commanded Christians to be baptized, yet many church buildings do not even have a baptism, nor do preachers preach on baptism. The Bible uses the name Christian for followers of Christ, yet we stress the name "Nazarene" more than Chris-

tian. Modest dress and simplicity are emphasized for Christians in God's Word, yet a large percentage of Christians—preachers and laity—adhere to the fashion trends of the world. Evangelism is a must for Christians according to the Bible, yet we use man-made programs and literature to win the lost in place of knowledge of the Scripture and Christian love.

May the Church of the Nazarene use the Word for its Weapon in a sin-stricken world, for it is "powerful, and sharper than any twoedged sword." Let the Word be preached to every Christian and non-Christian and may our trend be to a more "Bible-centered" church.

RONALD D. ANZALONE
Missouri

Pro: News of Other Churches

Please continue to report the successes of other denominations, movements, or organizations other than our own under "News in Religion." I am, for one, interested in these items.

I was disturbed by Mr. Van Arsdell's emphasis ("Pro and Con," January 10) on whether we can or cannot "endorse" certain other groups or movements. I never saw in the Bible where we are called on to do this, and it would seem even presumptuous on our part to engage in this practice. . . .

Personally I can rejoice in the successes of any group that God is using today to bring souls out of the kingdom of darkness into the Kingdom of light.

Charity, I believe, would cause us to say, "He that is not against us is on our part" (Mark 9:40). The Church today surely has enough enemies without creating frictions by our own doings. And let's let the Head of the Church take care of the endorsements or condemnations. He will deal righteously and He alone is qualified.

I have found by rather sad experience that our denomination is not universally "endorsed" by others. This has taught me to be more tender toward others of other persuasions.

KENNETH CONNOLLY
Ohio

Pro: Slates in Herald

There are always two sides to nearly everything, and since Mr. Thomas W. Thomas' letter appeared in the December 27 issue of the *Herald*, I would like to bring to the subscribers of the *Herald* the other side of the evangelists' slates.

First, Mr. Thomas' humorous il-



"That's the BEST sermon I ever heard! Of course, I haven't heard very many sermons."

illustration about the "unemployed preachers" was really an opportunity for him to tell his listeners about the importance of the evangelist and his work in the Church of the Nazarene.

Second, he seems to suggest that the local church boards really don't have a voice in calling the evangelists. This is contrary to the spirit of the "with one accord," of the Word.

Third, his argument would deprive the "grass-roots" laymen of the privilege of following the evangelists in their prayers for revivals where the evangelists are holding meetings. . . . By all means let us keep these, not "unemployed," but "neglected" and "underpaid," servants of the church before all the subscribers of the *Herald*.

N. J. ARECHUK
California

OF PEOPLE AND PLACES

DR. DEAN WESSELS, secretary of Ministerial Benevolence, announced recently that the Social Security measure signed early in January by President Johnson automatically includes all ministers. Rather than signing a waiver to get into the program, which was formerly the case, it is now necessary for ministers who are not already in the program to declare that the Social Security program violates their religious convictions or principles in order to get out. Ministers will report their earnings and pay the Social Security tax along with their Federal Income Tax returns. □

M/SGT. John L. Moore was cited as "Airman of the Year" in his squadron of 500 men at Lowry Air Force base near Denver. His pastor at Denver Eastside, Rev. Jack O. Bowman, also noted that both he and his wife are excellent Sunday school workers. Sergeant and Mrs. Moore serve as greeters, as well as Sunday school teachers. □



Moore

THE SCIENCE department at Pasadena College was the recent recipient of a fossilized imprint of a fish found in Fortelaza, Brazil, estimated to be 5.7 million years old. The fossil is a gift from Mr. Ben J. Smith, an executive of Ford Motor Company. □

ADULTS AT Detroit First Church scrambled for new Sunday school scholars in mid-January as leaders dangled the keys to a \$7,500 Mercedes-Benz 250 before the congregation. The winner will drive the European-built import around the Motor City of America for one week. "That's gotta be the greatest prize in the



THE CHARLOTTE, Mich., church completed a remodeling project recently costing approximately \$25,000 and providing a seating capacity in the sanctuary for 300 persons. The sanctuary was filled November 5 to hear General Superintendent G. B. Williamson preach the dedicatory sermon. Pastor is Rev. A. R. Salisbury.

history of Sunday school contests," bubbled the *Detroit Blueprint*, the First Church newsletter. □

THE GIFT OF a tract of land near Phoenix, Ariz., valued at \$41,000 was made recently to Nazarene Bible College, Colorado Springs, according to Nazarene Information Service. President Charles Strickland also announced that 120 students had enrolled for the starting of the second term, which began in early January. The college is expected to occupy two new buildings in the not-too-distant future. □

BECAUSE OF THE REMOVAL of both of his legs, Evangelist John W. Turpel has been forced to cancel his schedule. The Nova Scotia, Canada, preacher who has served as a pastor and evangelist for more than 50 years, hopes to carry on limited work with the use of artificial limbs. □

MRS. LOUISE R. Chapman, president emeritus of the NWMS, continues to recover from paralysis in a suburban rest home near Portland, Ore. She was put on a semisolid diet on Christmas Day, which allowed her to have some turkey for Christmas dinner after all. "Keep praying," said Mrs. Chapman, "that God will continue to help and pour strength into my weakened body." □

MRS. ESTHER BARRET, who has read the Bible through 14 times, was recently honored by her North Jackson, Ohio, church for near-perfect

attendance to all church services since the congregation was organized in 1931. Mrs. Barret, who serves as church pianist, has missed but four services. The church is presently serving four generations of her family, said Pastor Samuel Norris. □

THE FAMILY OF Mrs. Kate Parish, Long Beach, Calif., gathered December 29 to celebrate her one hundredth birthday. Five generations were present among the friends who gathered, according to Mrs. R. H. Schultze, Glendale, Ariz. □

THE NAMES OF THREE more Nazarene servicemen have been added to the honor roll. They are: Lt. Ronald N. Rodreick, Hanford, Calif., who died from sniper fire, November 19; L/Cpl. Gary W. Lindsay, Grand Forks, N.D., a marine, who died in action; and marine Pfc. Douglas Goo-gins, Yarmouth, Me., who died two days after being wounded, January 12. □

REV. AND MRS. Clarence Morden, pastor and wife, who began Nazarene church work in Nanaimo, British Columbia, Canada, were honored recently on the tenth anniversary of the church. Rev. Kenneth H. Martin is pastor. □

ARMY SP/4 DALTON T. Goff, a member of New Castle (Pa.) First Church, was honored posthumously with the Distinguished Flying Cross, the nation's fourth highest award, the

(Continued on page 16)



Campus Commentary

THE CHRISTIAN AS A SCHOLAR

As education has grown large, more and more Christian laymen are identified with it either as professors, students, or alumni. Just as certain as there is such a breed as the "educated man," there is also the "Christian scholar." What does it mean to be a "Christian man of science"? a "Christian psychologist"? Some would answer easily that the Christian life is one dimension or compartment while the profession is something entirely separate. To many others this sounds dangerously like "Sunday religion" which does not apply Monday morning. Men of the world as well as committed Christians have long since rejected that brand of religion.

Sir Walter Moberly has helped us on this subject when in his book, *Crisis in the University*, he calls for correlation of Christian faith and the academic pursuit. Beyond the call for scholars to be committed Christians, he concludes that Christians in higher education must all be at least "lay" theologians. Moberly sets four standards for a good lay theologian: * "first, he must be able to read his Bible intelligently; second, he must have an understanding of Christian doctrine commensurate with his own academic ability; third, he must know the world situation and how to interpret it from a Christian perspective; and, fourth, he must see the correlation between his specialty and the Christian faith."

Although it will extend the most brilliant mind to achieve such a Christian world-view, Moberly does not let up. He charges: "A Christian who draws no guidance for academic policy from his faith is failing in his duty as a member of the University community; he is also failing in his integrity as a Christian."

Kenneth Scott Latourette must have met Moberly's standard when he took the occasion of his address to the American Historical Association as its president to tell his fellow historians how Christian faith and commitment affected his writing and teaching of history. This address, "The Christian Understanding of History," rings with clear statements of what he believes and how that makes his practice of the historian's craft distinctive. All historians were forced to consider seriously their own presuppositions and commitments as Latourette stated his.

At the time of the Reformation, Philip Melancthon in Germany led the way to spiritual renewal through the university. The world of scholarship today needs the witness of Christians and offers hope for spiritual insights. Members of this community will need to see both a life of sincere Christian piety and the application of the skills of the scholar whose motivation and values are distinctly Christian. To be a silent Christian allows the disintegration of the university as a Babel of voices calls it in diverging directions.

Moberly argues that Christianity has been the religion of the Western world and our society and culture is permeated with Christian principles. He calls Christians not to beat a retreat nor to give up what we have. The Christian as a scholar is assigned a most important task to bear a "non-threatening," but honest, witness to the academic community, of whom so many expect so much. □

"CARMICHAEL HALL" AT BALL STATE

Ground was broken for Carmichael Hall on January 11 on the campus of Ball State University, Muncie, Ind. This building honors a Nazarene professor, Dr. Vernal H. Carmichael, who was a professor at Ball State for more than 30 years and was one of the "most often mentioned professors" there. He is author of a text in business correspondence and has held offices in his professional associations.



Carmichael

The building is phase two of a huge three-part complex which will house 2,250 students and will cost nearly \$9 million. It also includes dining halls, student lounges, and several classrooms.

Dr. Carmichael has been very active in church work, especially as a Sunday school worker and speaker. He served as advisor for the Philadelphia Fellowship at Ball State for many years. This group is a student religious organization with young people from several holiness denominations included. For the past six years, Dr. Carmichael has served at Olivet, and his high standards of work along with his bright testimony make him well-loved by students and colleagues on the faculty. Congratulations, Dr. Carmichael! □

*Summarized by Bernard Ramm in *The Christian College in the Twentieth Century*, p. 108.

Of People and Places

(Continued from page 14)

Air Medal, and the Army Commendation Medal. Receiving the awards in the ceremony were his parents, Mr. and Mrs. Lester D. Goff, and his sister, Eudora. Goff, who served as a hospital medic, died in the non-combat crash of a helicopter which was returning with a wounded soldier. □

BOARD MEMBERS at Lowell, Ind., approved recently the purchase of three acres of land where they will

build a new church, beginning in May. Pastor is Rev. Robert E. Johnson. □

REV. DONALD K. Ballard, pastor at Lufkin, Tex., was appointed recently as chaplain of the naval reserve unit in Lufkin. □

DR. EDWARD Lawlor, secretary of the Department of Evangelism, preached the sermon of rededication at Calgary (Alberta, Canada) First Church. The church was destroyed by fire a year ago, and was rebuilt at a cost of \$60,000. Pastor is Rev. Charles Muxworthy. □

DR. LEO C. DAVIS, the retired Southwest Indiana district superintendent, has returned to his full schedule of evangelistic meetings after three months of administrative work on two of the Indiana districts. He has 16 revivals scheduled for 1968, and hopes to slate more. □

A CHURCH in Centralia, Ill., which was inactive for a number of years, has been reactivated, according to Dr. L. S. Oliver, superintendent of the Illinois District. A total of 22 persons united with the church during the reorganization service. Rev. Carl Cruse is pastor. □

THREE PASADENA College students—Jeanne Damon, Fred Rich, and Steve Taylor—won awards at the Pacific Southwest Collegiate Forensic Association's tournament recently. Miss Damon won the rating of superior in expository speaking. Their coach is Mr. Joseph Bierce, assistant professor of speech. □

THIRTY JAMAICANS responded to a radio appeal to take the "Search the Scriptures" correspondence study. The cost of the course was two shillings (30 cents). The completed study

guides are evaluated by Missionary Ralph Cook, and are returned with a letter and other follow-up materials. □

A 10-STORY BUILDING on the Loop in downtown Chicago which was given to Chicago First Church two years ago has been sold to a Denver firm for \$75,000. The proceeds, according to Nazarene Information Service, covered back taxes and legal fees. Pastor is Rev. Bill Varian. □

"Showers of Blessing" Program Schedule

February 25—"How's Your Heart?" by Eugene L. Stowe
March 3—"Putting the Sweet in Home, Sweet Home." by Eugene L. Stowe
March 10—"What's in a Name?" by Eugene L. Stowe

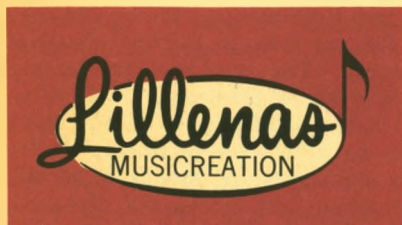
NEW "SHOWERS OF BLESSING" STATIONS
KAMP El Centro, Calif. 1430 kc. 7:45 a.m. Sunday
KKAL Denver City, Tex. 1580 kc. 9:15 a.m. Sunday
KDKD Clinton, Mo. 1280 kc. 10:15 a.m. Saturday
WIRD Lake Placid, N.Y. 920 kc. 8:15 a.m. Sunday
WBOW Terre Haute, Ind. 1230 kc. 7:30 a.m. Sunday

VITAL STATISTICS

DEATHS
MRS. GENEVIEVE (HENLEY) BENSHOOF, 39, died Dec. 23, at St. Maries, Idaho. Funeral services were conducted by Rev. Raymond Kratzer. She is survived by her husband, Rev. Cavil L.

MRS. AUDREY HAGLEY, 53, died Dec. 25, at Tolono, Ill. Funeral services were conducted by Rev. Paul Huddle and Rev. Gerold Nevitt. She is survived by one stepdaughter, Mrs. Donald Young, and one step-granddaughter.

REV. TED E. MCWILLIAMS, 79, died Jan. 5, in Alva, Okla. Funeral services were conducted by Rev. David E. Allen and Rev. George Andrews. Surviving are his wife, Louise; a daughter, Mrs. Bill Lyon; one son, Gerald; nine grandchildren; and 11 great-grandchildren.



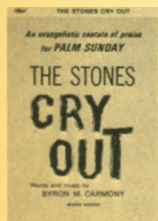
PALM SUNDAY



BLESSED IS HE!

ME-5 25¢

By Vena Wright. A service of songs and drama designed to use all children from kindergarten through jr. high classes of the Sunday school. Dramatic, reverent, effective!



THE STONES CRY OUT

ME-216 50¢

A joyful expression of praise composed by Byron Carmony consists of five choral numbers, a women's trio, a male quartet and three solos with brief narrative. Approx. 30 min.



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SUPERINTENDENT Nicholas A. Hull, of the Southern California District, preached the dedicatory sermon recently on the occasion of the completion of the Stanton, Calif., church. Begun as a home mission project in 1964, the church, under the leadership of Pastor George L. Smith, has been self-supporting for nearly two years. It began with 26 charter members, and now has 77. Average Sunday school attendance is 140.

WILLIAM P. TUCKER, 81, died Dec. 29, at Choctaw, Okla. Funeral services were conducted by Rev. Glen Jones, Dr. W. T. Johnson, and Rev. Erban Moss. He is survived by his wife, Edna; two sons, Jim and Joe; three daughters, Mrs. Ruby Milligan, Mrs. Ruth Wilson, and Mrs. Juanita Huber.

MRS. ALDA MAE WILLIAMS, 75, died Jan. 8, at Hannibal, Mo. Funeral services were conducted by Rev. Coy O. Presson. Surviving are her husband, Art; and a son, Jack D.

HATTIE A. (WESTFALL) SKINNER, 83, died Dec. 24, in Franklin Furnace, Ohio. Funeral services were conducted by Rev. William Roddy. She is survived by two sons, James Harry and Ross W.; three grandchildren; and two great-grandchildren.

BORN

—To Rev. and Mrs. Larry Woodward of Sandusky, Mich., a daughter, Lana Diane, Dec. 6.

—To Jim and Bertha (Sheppard) McCabe of Rock Springs, Wyo., a son, Dale Steven, Dec. 25.

—To Arlen and Shirley (Merritt) Gastieau of Orlando, Fla., a daughter, Lori Ann, Dec. 19.

—To Rev. and Mrs. Kenneth Alcorn of Providence, R.I., a son, Paul Jonathan, Dec. 16.

—To Robert L. and Faye (McDowell) Cullen, Nashville, Tenn., a girl, Sheryl Kaye, Jan. 3.

MARRIAGES

Marilyn Jean Gorton and Elton Roy Smith, Jr., in Florier, La., on Dec. 29.

ANNOUNCEMENTS

SPECIAL PRAYER IS REQUESTED

—by a lady in Kansas for her son that he will get right with God.

—by a lady in Wisconsin for an unsaved brother and his family.

—by a lady in Illinois that God will help her win others to Christ.

—by a lady in North Dakota who desires to be sanctified.

—by a lady in Indiana for her husband, who is unsaved.

—by a lady in Oklahoma for her son, who is sick.

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MOVING MINISTERS

Ted DeBolt from Nashville Bordeaux to Chicago Southwest in Hickory Hills, Ill.
Perry R. Hipple from Willcox, Ariz., to Phoenix Maryvale as associate pastor.

G. D. Aylett from Anacortes, Wash., to Yakima (Wash.) Trinity.

Robert Allen from Harrison, Ohio, to Irvine, Ky.

Joe Benson from Sebring, Fla., to Punta Gorda, Fla.

Ralph Shafer from Hoisington, Kans., to Wellington, Kans.

Harold J. Potter from Ludington, Mich., to Lansing (Mich.) Kendon Drive.

Byron Clark from Alberta, Minn., to Winona, Minn.

Everett Lybarger from Jonesboro (Ark.) Forest Home, to Bernie, Mo.

W. R. York from Chicago Mt. Greenwood, to Charleston and Anniston, Mo.

James Meade from Denver Thornton, to Grand Island, Neb.

P. L. Stanton from El Paso (Tex.) Ranchland Hills, to Dover, Okla.

Clinton Spencer from Cortland, Ohio, to Confluence, Pa.

Richard R. Vandermate from Pawnee, Okla., to Yankton, S.D.

Howard Lester from Wichita Falls (Tex.) University Park, to Seminole, Okla.

NEWS OF RELIGION

You Should Know About . . .

CHURCH MEMBERSHIP continues to play an important role in the lives of most Minnesotans but a large number appear to be losing their commitment to traditional values.

That was the conclusion drawn by the *Minneapolis Tribune's* Minnesota Poll after personal interviews with a cross section of state residents.

When asked why they go to church, the replies were:

—To find inspiration, spiritual guidance, to prepare for death (41 percent).

—To worship God, to give thanks to God (40 percent).

—To fill a personal need for religion, to feel better (14 percent).

—To continue the habit of church attendance; church is a way of life (15 percent).

—To set example for children, bring children up in church (5 percent).

—To prevent guilt feelings (2 percent).

—Other reasons (13 percent).

—No opinion (13 percent).

—A number of persons said they attended to conform to the community, to make a good impression, to help business. More than 17 percent made these responses.

The replies add up to more than 100 percent because of multiple answers.

The most popular church groups with Minnesotans are fellowship and fraternal organizations—24 percent said they are active in those groups.

Of the 600 Minnesotans questioned, 66 percent expressed a preference for a Protestant denomination, 30 percent said they were Roman Catholic, and 3 percent said they had no religious affiliation. □

CHURCH ATTENDANCE, for the first time in 10 years, rose in the United States in 1967, according to a Gallup poll.

The American Institute of Public Opinion, the Gallup agency, found that 45 percent of all adult Americans attended church during a typical week. This would amount to about 51 million persons, the Institute estimated.

A decline in church attendance began about 10 years ago—after it had reached a peak of 49 percent of the adult population attending in a typical week. A gradual decline began then and the figure dropped to 44 percent in 1965 and 1966.

Dr. George Gallup, director of the Institute, believes that concern over the war in Vietnam was a factor which may have spurred interest in churchgoing.

He said that to estimate the church attendance in 1967 a total of 11,096 persons were interviewed.

The sampling, made in seven widely scattered weeks during the year, also showed that:

—Sixty-six percent of the U.S. Roman Catholics attended church in a typical week in 1967, compared to 36 percent of the Protestants. (The poll showed that Lutherans and Baptists have the best churchgoing records among the five major Protestant denominations.)

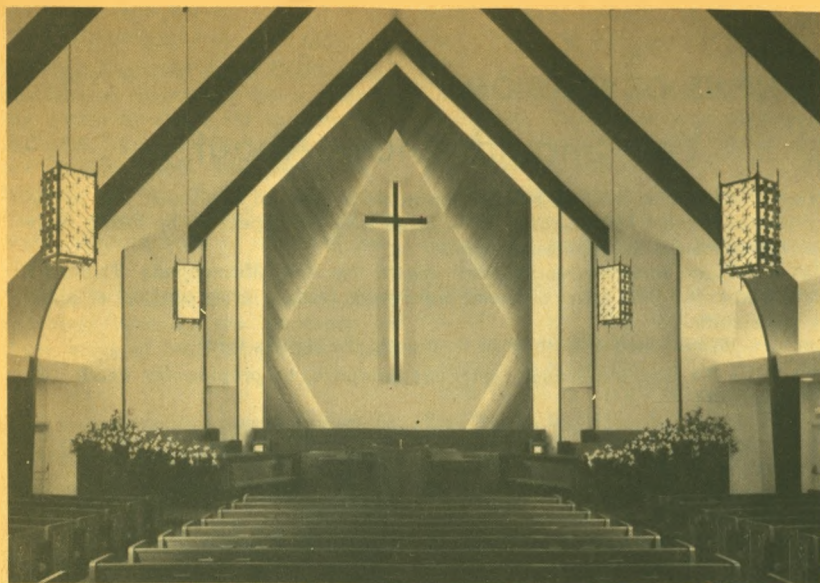
—Women are more likely to attend church than men—49 percent of the women and 41 percent of the men.

—Persons over age 30 had a better churchgoing record than those in their twenties.

—Persons with some college education had a better attendance record than those without any higher education.

—The Middle West (48 percent) had the best attendance record, followed by the South (47 percent), East (46 percent), and the Far West (34 percent). □

For him the pulpit was but a raised teacher's desk, the auditorium a larger classroom. Even the editorial sanctum was a kind of imagined classroom.



DR. V. H. LEWIS, general superintendent, preached on the occasion of the dedication, December 31, of the Garden Grove, Calif., church. The sanctuary has seating capacity for 530 persons, adjacent to which is a two-story educational unit. According to Pastor C. Edwin Murphey, the property is valued at \$400,000, with an indebtedness of \$180,000.

DAUGHTER OF SCHOOLMAN DIES

Mrs. JoAnn Sutherland, 33, died unexpectedly in a Spokane, Wash., hospital, January 27, as a result of a cerebral hemorrhage. She was the wife of Richard Sutherland, the mother of three children, ages eight, five, and two, and the daughter of Dr. and Mrs. Joseph Mayfield. Dr. Mayfield is vice-president in charge of student affairs at Northwest Nazarene College, Nampa, Idaho. Funeral services were held in Spokane, Wash., conducted by Rev. Robert A. Hempel and Rev. Wayne Hagemeier. □

EVANGELIST'S FAMILY HURT

The wife and daughter of an evangelist, Rev. Paul Liddell, were seriously injured when the car in which all three were riding crashed into the back of a truck in a thick fog. The accident occurred January 29 west of Detroit.

Mr. Liddell was also treated at the hospital in Howell, Mich., but was later released. Mrs. Liddell suffered severe cuts and will require plastic surgery. The daughter had several broken bones. The evangelist, who is in his late thirties, plans to continue his slate. □

OF PEOPLE AND PLACES

A HOME MISSION church has been the result of three New York pastors concentrating their efforts on the needy community of Apalachin, N.Y., according to Rev. Kenneth Pearsall, Albany district superintendent. The new church was the vision

of Rev. John Moran, Owego, N.Y.; Rev. Jay Patton, Endicott, N.Y.; and Rev. George Wolf, Binghamton, N.Y. In addition to work by the pastors, their respective churches contributed financial support to the fledgling church. Sixteen members made up the charter membership. Pastor of the new work is Rev. Lawrence Angel. □

BUILDING ON the advances made in Sunday school enrollment, Dr. Kenneth Rice, executive secretary of the Department of Church Schools, announced recently plans for a rec-

ord attendance on Easter Sunday of 675,000 in Nazarene Sunday school around the world.

If the denomination reaches its goal it will be 10 percent above the last record attendance, which was tabulated on Easter Sunday in 1964. Attendance then was 625,357. The goal of a 10 percent gain perpetuates the idea of a 10 percent gain in enrollment each year, which produced over the course of the quadrennium a million Sunday school scholars enrolled.

A special promotional emphasis, "Let Us Run the Race," is being launched for the Sundays leading up to Easter.

THE PARKER, Ind., church celebrated, November 26, its fiftieth anniversary. Dr. Paul C. Updike, superintendent of the Northeastern Indiana District, was the afternoon speaker. Rev. Carson Campbell, pastor at the Parker church, has since resigned to return to the evangelistic field. □

DOCTORS attending Dr. Louise R. Chapman recently closed the gastrotomy incision they had made earlier in view of her steady recovery. The operation was scheduled for January 31. She was to return to the extended care section of Willamette Methodist Hospital in Milwaukie, Ore., 10 days after the operation, after which she will be moved to a private home.

LT. COL. Lyle W. Robinson, a U.S. Army chaplain now stationed in Korea, was honored, January 15, with the Army Commendation Medal for outstanding work during a three-year tour of duty at William Beaumont General Hospital, El Paso, Tex. □



REV. KENNETH PEARSALL, superintendent of the Albany District, preached at the dedication of the Wilmington, N.Y., church. The new building provides a sanctuary and seven classrooms in the basement. Men of the church and community did the construction work, according to Rev. Ken Huffman, pastor.

Next Sunday's Lesson

By Albert J. Lown

THE GOOD SHEPHERD (February 25)

Scripture: John 10 (Printed: John 10: 7-18)

Golden Text: John 10:27-28

THEME

To emphasize that Jesus is the only Door to God's fold; the Good Shepherd who helps converts like the once blind man through their problems and who covets that all may know His love and life.

INTRODUCTION

This familiar truth, understood by children, cherished by adults, and enshrined in hymns, was not understood by the first hearers—so-called spiritual shepherds who had excommunicated a confessing believer (9:34). For his sake, theirs, and ours, Jesus uses the parable of

The Shepherd and the Sheep. The Pharisees' blindness and rejection may be understood in the light of the claims made by Jesus. He is the exclusive "living" Door to God's fold and the spiritual life. He leads and provides for His flock, that life may be sustained and abundant (v. 9; Psalms 23:2-3). He protects from all danger. To save his flock from thieves, wolves, snakes, birds of prey (lions and bears in David's experience) a good shepherd, as distinct from an hireling, would use sling, crook, club and, if necessary, lay down his life.

All this Jesus is to His followers. To fully save and keep them, He voluntarily paid the final price (v. 17). And He is the Friend of the sheep, knowing them individually and calling each by name. Yet after all Jesus has done and is, the relationship still depends upon

The Sheep and the Shepherd. The gift of eternal life must be accepted and cherished. Christ's believing followers are hearing His voice, obeying His leading, feeding in His pasture, abiding with His flock, and resting in His care. The laying down of His life at Calvary and the taking of it in risen power should forbid straying; but if temptation and weakness do overcome, He seeks and restores. And He will deal with the proneness to wander (1 Peter 2:24-25; Hebrews 13:20-21).

CONCLUSION

The Good Shepherd is the Great Shepherd. "Sheep—how true of us: Shepherd—how true of Him," said Spurgeon.

The Answer Corner

Conducted by W. T. Purkiser, Editor

I have long been puzzled by I Corinthians 3:11-15, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

It explains that not all will receive a reward and why. Some students of God's Word say there are two classes of Christian believers, the carnal and the Spirit-filled. Please explain how this could be.

You actually have two questions here. The contrast between builders with wood and hay and stubble, and builders with gold and silver and precious stones is not a contrast between the carnal and the Spirit-filled, except insofar as this may result in a contrast between the unfruitful and the fruitful, the ineffective and the effective.

The idea that there are indeed two classes of Christian believers, the carnal and the Spirit-filled, comes from what has just preceded the verses you quote. I Corinthians 2:15-3:3 distinguishes between the spiritual and the carnal. Yet the carnal are babes in Christ and brethren.

The two types of building were facts

of life in Corinth. It was a city of contrasts. The massive and elegant marble mansions of the wealthy stood surrounded by the wooden and straw shanties of the poor.

Paul uses this to illustrate the fact that even those who are saved by the grace of God (building on the one Foundation, Jesus Christ) may lose the reward of their labors if they build with shoddy material.

These are not "sinning saints." The verses that immediately follow indicate that God will destroy those who defile His temple. These are people whose foundations are secure (cf. Matthew 7:21-27), but who fail to build well.

For some months now we've been studying Revelation, and some of the questions that have arisen are distressing, and nobody seems to have a satisfactory answer. For instance, Where is heaven? Where is God? Where is Jesus? Are "paradise" and "heaven" the same place? Where does man's spirit go after death until the great resurrection? Does it go directly to heaven to be with God? What about the judgment, then? Is Hades the same as hell? Will the Christians pass through the tribulation? This is all very confusing. It is most upsetting when one has lost a Christian loved one in death. I'd really appreciate your help.

I'll give what help I can. You really do have a passel of problems.

To back into the list of questions: Your Christian loved one who has gone before you through the portal of death is with the Lord (Luke 23:43; II Corinthians 5:1-9; Philippians 1:20-24).

Christians enter the Kingdom through much tribulation (Acts 14:22), which is the meaning of Revelation 7:14, but will not go through what is properly called "the great tribulation." This is a time of divine wrath and judgment to be poured out on a Christ-rejecting world.

Hades is not the same as the *gehenna* hell that is the final destination of the unrepentant. The distinction is assumed throughout the New Testament, but is made explicit in Revelation 20:14.

The last judgment is not what decides whether one goes to heaven or hell. That is decided at death or be-

fore by the choice the individual makes regarding the gospel of Christ (Acts 13:46). The judgment is an assignment of the measure of degree of rewards or punishment. It could not occur before the final outcome of the chain of consequences from human life has been determined.

In harmony with the opening statement of my answer, I believe that the souls or spirits of the redeemed go directly into the presence of Christ at death, and the souls or spirits of the unrepentant go into *hades* hell to await the final judgment.

"Paradise" and "heaven" (at least in Revelation 2:7) seem to be the same place.

God and Jesus are in heaven, which is properly defined as the place of God's dwelling. Like Thomas, we do not know where it is. But we know the way (John 14:5-6), and that is enough.

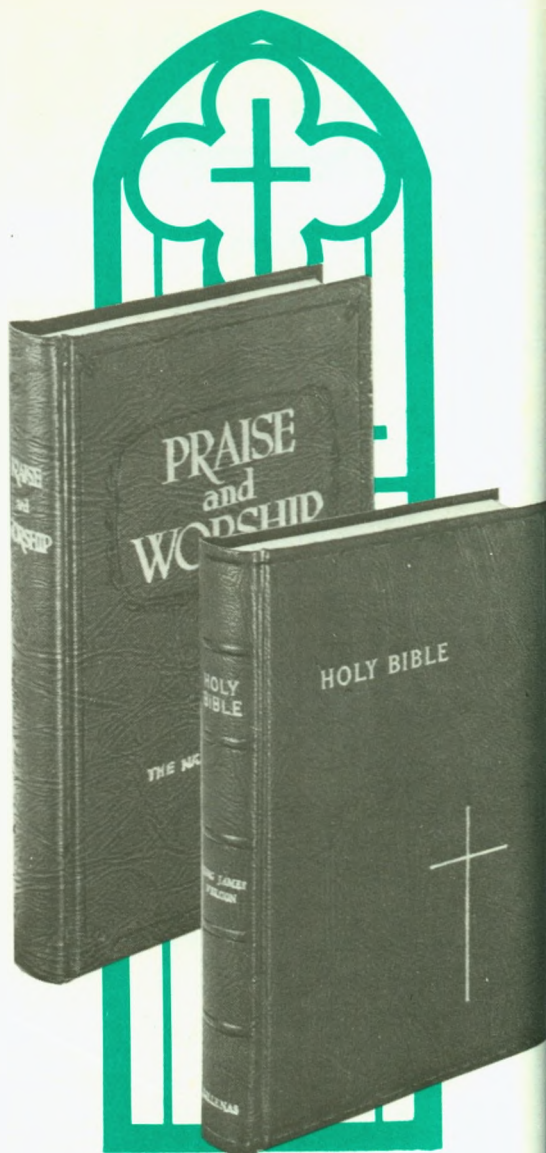
EASTER

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