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# herald

OF HOLINESS

Church of the Nazarene

AMERICAN BIBLE SOCIETY SUNDAY—December 10



**GOOD  
NEWS  
FOR  
MODERN  
MAN**

**THE  
NEW  
TESTAMENT  
IN  
TODAY'S  
ENGLISH  
VERSION**



*General  
Superintendent  
Coulter*

# The Bible—the Great Disturber

To the Christian nothing brings greater comfort than the Bible. Its promises encourage and strengthen the human spirit. Its exhortations inspire and uplift the soul. Its message gives hope and joy for the life that now is, but it also gives an eternal hope which extends beyond life's short day.

But at the same time it is a disturbing Book. No one can read it with an open mind without being shaken to the depths of his being. It is said that an oriental priest warned his fellows not to read the Bible "unless you are prepared to lose sleep."

It disturbs because it is brutally honest in describing mankind. It tears away the false facades of self-sufficiency behind which men hide. It literally backs men into a corner where there is no escape from its eternal truths. It reveals man's hopelessness, wickedness, and lostness just as effectively in a sophisticated society as it does in primitive surroundings.

The Bible is a disturbing Book because of its intolerance on the essential means by which men can be saved forever. From beginning to end it proclaims one Saviour—Jesus Christ; one name—Jesus Christ; one Road—Jesus Christ; one Sacrifice for sin—Jesus Christ; one Mediator between God and

man—Jesus Christ. He is the theme of the Book from cover to cover. He tolerates no rival. He needs no supplement. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Man's efforts to find an easier, less demanding way to heaven come to naught in the light of the Bible's insistence that He is the Way, the Truth, and the Life.

Most of all, the Bible disturbs men by the way in which it invades every part of His being. It deals with his attitudes; it scrutinizes his spirit; it probes the record of his conduct; it talks about a man's treasures, about his money, about his investments, about his self-life, about the way he uses or abuses his body, and about the way he treats his neighbor. No area of life is overlooked. It demands that its truths be put into practice in daily living.

The great Disturber! Not merely to bring discomfort, but to arouse, to enlighten, to convict, and to guide the soul to the heights of everlasting blessedness through Christ! Let us never read it heedlessly or indifferently. May we cherish its truths, which are able to make us wise unto salvation.

# Traveling in Circles

*As I examined the tracks, it was obvious there was no other hunter. These were mine.*

**T**hat people who are lost in the woods travel in circles is accepted as truth by most people, doubted by some, experienced by a few.

I was among the doubters—until that near tragic day, high in the Cascade Mountains of Washington.

I was brought up in the timberland of the North—so that it is not all out of me to this day—and, like others, thought I knew the wilds quite well; so well that the suggestion I might wander in circles was unthinkable.

But I had a lesson to learn, for traveling in mountain country is yet another thing.

Snow had been drifting down in puffy white blankets for two days or more, so that it was more than knee-deep under the tall firs. Only a young and foolish greenhorn would be out there in that country alone at that season. And I qualified for both distinctions.

And then there were the tracks, supposedly of another hunter. I was certain that, except for my partner, lazily—and possibly more wisely—hunkered down in camp, I was the only human being in the entire area. But as I examined the tracks, it was obvious there was no other hunter. These tracks were my own. I was traveling in a circle. Stupid me! I, who thought I would never get

PHOTO BY LUOMA



lost, was now in a serious predicament. Dark was only an hour away.

By careful calculation, with the aid of a compass and by choosing definite landmarks, I was able to locate camp before darkness swarmed upon me.

The timberland wanderer is not the only person known to travel in aimless circles or, more dangerous still, plunge off into deep and impassable canyons—the spiritually confused do the same thing. People who have lost their faith bearings are likely to do one of two things: strike out into the unknown jungle of error without knowledge or sure direction, or flounder hopelessly around in uncertainty, never coming to grips with reality.

It is even quite possible that some active church members come under one of these designations. If at one time they saw the way clearly and definitely, they no longer do. Their vision is gone; they are traveling in circles.

There is only one safe Guide in this wilderness through which we must pass—Jesus Christ, the Way and the Truth. Following closely after Him, walking as He walked, without turning aside to look down the precipitous walls of “Sin Canyon,” we will never be lost.

The Bible is our spiritual Compass, safe and sure. When a man is lost he is likely to question the compass, even the sun in the heavens—a certain symptom of lostness. When a Christian begins to question the truth of God’s written Word, he should know that this is a symptom of danger, and should then turn back to the Book for an infallible reckoning to lead him out to life.

Then there is the Church, standing up against the storm-blackened sky like a beacon of hope, a landmark toward which every lost man should turn his face.

Yes, lost men are likely to travel in circles. And so we thank God for a Guide, a Compass, and a landmark to help us come to our eternal home with safety.

**After the penitents pray through, and songs of victory are sung . . .**

## They Linger

• **By William Goodman**  
Kailua, Hawaii

**T**HERE IS a good song service, two specials are sung, the minister preaches a full sermon and gives an altar call. Some of the people feel a tug at their hearts and make their way down front to the altar. The minister says, “After I offer a closing prayer, those who will, please gather around the altar to help these who are here. If you must go, please go quietly.” A small number move down front; the others make their exit.

After the penitents pray through, there is usually a time when they can testify of their victory. A few songs of victory are sung. The minister or a layman may present a challenge to those who are facing Monday as new persons. Possibly another song is sung. Then the people just sit there, or sing another song, or someone else testifies—but the people linger, and it becomes difficult to pull away from such an atmosphere. It seems that no one wants to leave, and there never is really a graceful way to get up and go.

How many times such “midnight scenes” have been duplicated over the years! The glory and victorious presence of the Holy Spirit are an experience, and cause an atmosphere, that can be found in no other place in this world. The Emmaus experience becomes a reality for many there at the front of the church, and the remark is repeated so often, “Truly, ‘Did not our heart burn within us?’”

Many explain it seems like a portion of heaven come down. Others have that feeling that Paul and Silas may have had after their divine deliverance and freedom from jail. Victory is a thrill and no one wants to leave the scene. The common desire is to preserve this as long as one can.

Giving an altar call is a challenge, and the task of drawing in the net is often difficult. There are some groups that want to do away with the altar type of conversion. But for those who linger and know the reward of victory and conversion at an altar, the altar service is indispensable. They linger because here is where God meets the hearts of human beings and gives that sense of a little bit of heaven.

This morning as I unlocked my office I noticed that my key container was loaded or overloaded with keys. It reminded me that a few days ago I gingerly took off most of the keys I had carried for years, leaving the container quite empty.

Early on the morning of our departure from the parish we had served for some years, I unhooked key after key, handing them to the custodian of the church.

There was the key to the church building I had watched grow to its present loveliness.

There were keys to the offices where my work had been done.

There was last of all the key to the house we had called home.

When I handed them over, I recognized that I was likewise surrendering the rights they represented. From that moment on, I would be an intruder in the very areas where once I had belonged. Not only did my pocket feel empty without that handful of keys, but I must confess to a momentary sense of emptiness.

The surrender of those keys would have been painful indeed if I had not known that before me was a new assignment with new keys and new belongings.

During the thirteen-hundred-mile trip from the state of Washington to Colorado Springs, our only keys were those to doors of our car and trailer. Every place beyond the access of those keys was forbidden territory. Our world would have been small indeed if it had not been that new keys were promised us.

Today my pocket is again comfortably heavy with keys.

There is a key to the apartment where we are already feeling at home.

There is the key to the church where my temporary office is located and the key to the office where I can both pray and work in privacy and comfort.

These keys give me a sense of belonging, of being trusted, and of having access to opportunity.

Life can tolerate changing keys, but it must have keys. A man must

belong. He must be able to open a door with dignity and walk into his domain with honor.

A key is a dignifying thing. A key is part of our heritage of freedom, for a man is in a sense no more free than the keys he carries indicate.

A man without keys is a prisoner in a small place, even though he walks the lonely streets or rides the lonely rails. If suddenly all my keys were taken from me, how small my world would become!

Today I have prayed sincerely that God will help me dedicate my life now to a program of helping men be worthy of carrying keys to places where they can enter with honor and live in the tallness of true freedom.

Noblest of all belonging and most golden of all keys is given us of God when He presents us with "the keys of the kingdom of heaven." Christ is the Door; the access is gained by faith.

This key is not carried in my pocket but is sealed in my inmost being.

It is mine for keeps. Earthly keys I carry for a time and surrender, but this key I need not surrender when I move out from former habitations. So long as I have this key, a door is open to me where companionship, love, fellowship, and opportunity wait in the warm climate of a great love.

So long as I carry and use this key I cannot be suffocated in a world of smallness nor frustrated by a world in which I do not belong. This assures me of a true sense of belonging.

By this key I find a horizon that is wide, a sky that is high, and

doors that are widely opened. Mine are the wild, exciting adventures of walking hand in hand with God into the unexplored wonders that wait.

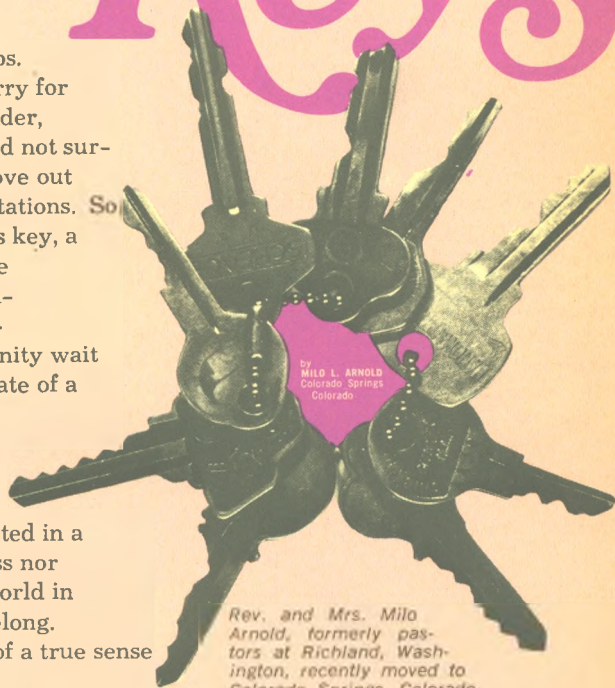
Because of this key, this belonging, I can enjoy the freedom of a child of God as a brother to my fellowmen and a participant in the assignments of our Creator.

With this key come my rights to all the spiritual land I will possess and horizons as wide as I will dare to occupy.

What an honor! God has given me keys, the church has given me keys, loved ones have given me keys, and with every key my world is enlarged and my freedom expanded. All this is mine because the Son of God has made me free indeed.

Oh, that I may justify this faith which is invested in me by possessing my keys with integrity and prudence, remembering that keys cannot designate freedom without placing responsibility!

# Keys



By  
MILD L. ARNOLD  
Colorado Springs  
Colorado

Rev. and Mrs. Milo Arnold, formerly pastors at Richland, Washington, recently moved to Colorado Springs, Colorado, where Mr. Arnold is a teacher of practical theology at Nazarene Bible College.

*The lonely, confused divorcee had found a peace, but would it last?*

# It Won't Be Gone Tomorrow

• **By Robert H. Scott**

Santa Ana, California

**I**t was early Tuesday morning. The car crept slowly along the street in front of the church, then pulled to the curb and stopped. The driver, a woman, hesitated a moment, climbed from the car, and approached the church caretaker, who was watering the front lawn.

Trouble was written on her face. Her eyes were red. She asked if it was permissible to go into the sanctuary.

"Yes," the caretaker replied, "of course it is. Would you like to speak with the pastor?"

No, she did not wish to speak with anyone now . . . she just wanted to be alone.

She was given admittance to the sanctuary. From behind the closed doors came the sound of weeping. After a lapse of time, I slipped down the aisle of the sanctuary to where the lady was seated on the back row.

I introduced myself as the pastor. Could I help?

PHOTO BY DE WYS



"No," she said. She had talked before. Talk would do no good now. She preferred to just sit and try to think it through.

As I turned to leave, her voice carried a pleading note as she asked, "Do you think it would do me any good to talk?"

It was the opening to a two-hour visit that saw the journey of a frightened, frustrated, lonely soul from the hopelessness of self to the sufficiency of Christ. She was a divorcee, mother of three small children. She was from another country, and had been in America only five years. She was desperately lonely, and in her loneliness had turned to friends and companions who had given her temporary attention and involved her in questionable activities. Increasingly, her conscience haunted her as she saw her three young children watching her, and as she realized that they knew her activities were deeply wrong.

The week before, an issue between her and an associate had brought about a crisis. In the tension of the situation, the children were a burden. She lost her temper with them, and then was tortured by the guilt from that, along with other things.

This morning, she felt she had to get away. She wanted just to be alone. She wanted to be able to cry without anyone seeing, or knowing. She started toward a park, but on the way drove past a church. And now she was inside, pouring it all out to a minister she did not even know.

The back pew of the sanctuary became an altar. A mother on whose shoulders had been a crushing weight, for the first time in her life found a real Friend, the peace of forgiveness, and a confidence that she could make it now.

She left the church with radiance, with a promise to return for the midweek prayer service, and with the minister's telephone number.

At 6:00 p.m. that day she used the phone number. As I answered the phone, she said, "This is Edna. You said call if there was any question or need. I called you because I'm afraid."

She then went on to explain, "This has been the most wonderful, the happiest day of my life.

# Sustaining Faith

•By Pearl Burnside McKinney

The cares of life are ever near,  
But deep within, with strength to cheer  
And overshadow doubt and fear,  
Sustaining faith is mine!

The bitter trials that come my way  
Can serve to strengthen, not dismay,  
If I but trust Him, work, and pray—  
Sustaining faith refine.

Then someday, when this race is o'er,  
And I have reached the other shore,  
I'll see the Savior I adore—  
Sustaining faith divine!

I can't believe it myself. I am even having trouble remembering what some of the big problems were that I was so troubled by this morning. I never loved my children more. The Bible has made sense to me this afternoon for the first time in my life. But I am afraid now . . . deeply afraid.

"You see," she said, "all my life, people have given me things they said would do all sorts of things for me. I took the drinks from my friends, became involved in all their activities when I was lonely, because they said those would make me happy. They did . . . at least I thought they did . . . until I woke up to a new day . . . then my problems were back, only worse, and I was sick! Now I'm afraid to go to sleep . . . this has been so good . . . and I don't want to wake up tomorrow morning and find that God is gone. Help me!

Please help me!"

My heart burst with joy as I told her, "You do not need to be afraid. God will stay there with you all night, and He will be there when you awaken tomorrow morning. You can't lose Him while you sleep!"

I read her John 10:29, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

She sighed. "It's so wonderful . . . it's so different . . . all my life I've needed this . . . I just couldn't bear to think of it being gone tomorrow."

And it wasn't gone on the morrow. The lady who moved from the helplessness of self to the sufficiency of Christ still has a very radiant testimony.

You can't lose Him while you sleep. It won't be gone tomorrow.



## The Life-sustaining Word

**T**he life of human beings is not only derived life; it is also a very dependent life requiring continual sustenance. Man is daily dependent upon food and liquids. Organic matter is indispensable to all the animal creation and mankind.

God has imparted to the lowly plant the gracious ministry of supplying food to the entire animal creation, and has taught it the marvellous secret of converting minerals of the earth and the air—inert, lifeless elements, utterly incapable of producing nourishment for animals or man—into living tissue, endowed with the property of nourishing living creatures higher on the scale of life. “He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth” (Psalms 104:14).

The humble vegetable organism knows how to extract nitrogen from the earth, and carbon from the carbon dioxide in the atmosphere, and how to combine these in exactly the proper proportions with the oxygen and hydrogen in water, and with the aid of lime and other elements, heat and light from the sun, to form living tissue, suitable and necessary for food. Truly a marvellous chemical synthesis!

Chemists with all their skill, learning, and laboratories cannot produce an ounce of food. Only God can change vegetable organisms into food for man. Through processes He has planned, there is the conversion of food into tissue, sinew, nerve cells, blood, corpus-

cles, hair, nails, etc., and their proper distribution automatically throughout the human body, each to its rightful place and all in proportion.

As with the physical life, so it is with the spiritual life. All born-again Christians require appropriate, nourishing food day by day. Without it we starve and perish from malnutrition. Jesus plainly said, “I am the bread of life”; “I am the bread which came down from heaven” (John 6:35, 41); and again, “Man shall not live by bread [material food] alone, but by every word that proceedeth out of the mouth of God” (Matthew 4:4).

Physical food comes from the earth, but spiritual food comes from heaven.

The Apostle Peter enjoins upon us strict attention to spiritual nutrition. Hear him: “Wherefore . . . as newborn babes, desire the sincere milk of the word, that ye may grow thereby” (I Peter 2:1-2). A normal baby craves food, but stillborn babes can receive no nutrition. An earnest desire for spiritual nourishment is an evidence of life in the soul, and without it we cannot develop and be properly nurtured.

Sheep must be fed, and lambs too. “Feed my lambs. . . . Feed my sheep,” said Christ to Peter. But being fed demands appetite as well as regular and proper times for nourishment. And proper diet is essential to growth. Sheep do not thrive on dry fodder. Christ leads in green pastures.

A practical truth, never to be forgotten, is that one’s will must

be exercised. Food may be of the best quality and in the greatest abundance, but it imparts no nutrition to the body while it remains in the pantry or on the table. It must be properly masticated, swallowed, and digested to give nourishment. A meal on the table will not nourish unless taken inwardly.

And the daily, careful attention to the Word of God and prayer will give vitality, strength, health, and endurance to the spiritual life. But without the proper taking of such food we are weak, anemic, starving, and dying.

So with Jeremiah say, “Thy words were found, and I did eat them” (15:16).

*Break Thou the bread of life,  
dear Lord, to me,  
As Thou didst break the loaves  
beside the sea.*

*Beyond the sacred page I  
seek Thee, Lord;  
My spirit pants for Thee, O  
living Word!*

*Bless Thou the truth, dear  
Lord, to me, to me,  
As Thou didst bless the bread  
by Galilee.*

*Then shall all bondage cease,  
all fetters fall,  
And I shall find my peace,  
my All in All.*

*Teach me to live, dear Lord,  
only for Thee,  
As Thy disciples lived in Galilee.*

*Then, all my struggles o’er,  
then, vict’ry won,  
I shall behold Thee, Lord,  
the Living One.*



# How Effective Is Your Life?

**A** form for the transfer of membership lay before me on the desk. Memories of the young man we were to lose from our congregation began to flash before my mind. He had been very active and faithful in the work of the church, and I hated to see him leave. During the time that he had left our midst I had learned that he had left his mark on the lives of people in the church and community.

The elderly lady that he had frequently picked up in his car for church missed him and often spoke of him as "such a fine boy."

The freckle-faced, teen-age boy who had spent a great deal of time in the hospital remembered his regular visits.

The unconverted husband of a fine Christian woman spoke words of appreciation and respect for him.

The mother burdened with many problems told of the encouragement and strength he had given to her.

Several young people testified to the concern he exhibited for their spiritual welfare.

The boys of his junior Sunday school class remembered his wise counsel and example.

In his presence they all had sensed that the meaninglessness and anguish of existence were overcome by the love of God. Those who had been witnesses of his life had been led to an encounter with his Christ. I realized that here was a life that had been lived effectively.

*What does it mean to live effectively?*

It seems obvious that only in fellowship with God can life be lived effectively. For the Christian, the effective life is the holy life. This holy life is more than a matter of being holy—it is doing holy acts.

Holiness is not an abstract state, but a life of activity: a life active in creating fellowship, trust, joy, wholeness, and holiness *in others*, not just in oneself; not with the object of feeling a sense of self-satisfaction but simply in order to win others to Christ.

Effectiveness is the hallmark of the holy life. There is no greater symbol of genuine holiness than the life that is effective in creating in others

an increasingly intimate relationship with God.

Ineffective Christians have no place in the plan of God. Yet many Christians commit this very sin. They rebel against their calling to be effective. They allow pride and selfishness to sever them from fellowship and cooperation with the Holy Spirit, and in so doing, fail to live lives of compassionate concern for others that would bring spiritual life and vitality to their parched lives. It is a refusal to be holy as God is holy.

God's Spirit is given to Christians in order that they might be effective in creating, not only in their own lives, but in the lives of others, the fruits of righteousness. The tragic fact that many Christians do not do so is because they cannot be effective without the infilling of the Spirit of God.

The infilling of the Spirit is an experience which establishes a new relationship between the believer and God and releases a new power in his life. The believer is cleansed and brought into perfect harmony with God, then filled with His Spirit. Such harmony with oneself and God will cause acts of compassionate concern to flow from the life. This river will create spiritual life and vitality in the lives of others.

Christian, what is blocking the effectiveness of your life? Is it selfishness, pride, temperament, stubbornness, resentment, jealousy, a lack of faith, or sin? Do you want to live an effective Christian life? Here is a simple set of guidelines you can use if your life is less effective than it should be:

1) Give up the things in your life which are blocking the free flow of God's love through you.

2) Give in to the Holy Spirit—the Source of all compassion and love. Respond to the interior alterations which the Holy Spirit performs.

3) Give out to those in spiritual need. Find someone who needs Christ and keep in touch.

4) Expose yourself constantly to the Holy Spirit as the refueling Source.

5) Take a good look at your attitudes. How effective your life is depends considerably upon how much you want to be used of the Spirit. It's a fact that most of us could be twice as effective if we wanted to be.

# Editorially Speaking

By W. T. PURKISER

## TNT

There is the story of a minister who sent his New Testament to a bindery to be rebound. Not finding enough room on the spine to spell out "The New Testament," the bindery simply put T.N.T.

The explosive power of the Bible is the power of God himself, whose Word it is. No other volume can possibly take its place as a prime force for the renewal and direction of human life.

It has been said that the Bible is the only Book not taken by surprise in our present world. It looks at us now and asks, "What did you expect?" Its warning was always clear. Those who sow the wind reap the whirlwind (Hosea 8:7).

There are always those who complain that the Bible is difficult to understand. Indeed, the Scripture does have depths to challenge the strongest swimmer as well as its shallows in which the children may wade.

Yet there is real sense in the remark of the late Peter Marshall: "While we must beware of the man who is able to explain everything, we must also beware of the man who insists on having everything explained. Our difficulties are not in not knowing God's will for our lives—we know it all too well—but in not doing it. Our difficulties with the Bible are not with passages we do not

understand; our difficulty lies with the passages that we understand all too well."

At no time in the history of man has the message of the Bible been more needed than it is at the present time. The object of unremitting attack, twisted to support views that in fact contradict its whole, the Word of God still offers humanity's truest Guide and only real Hope.

It is the Bible that most truly gives us knowledge of Him with whom we have to do. "It is," as John Wesley said, "the face of God unveiled; God manifested to His creatures as they are able to bear it. . . . It is the heart of God disclosed to man."

It is interesting to note that when Luke in the Book of Acts wishes to report revival blessing in the Early Church, the most frequent phrase he uses is, "And the word of God increased."

Kenneth Chafin has suggested that there ought to be a warning printed on the cover of every Bible reading, "Proceed at your own risk. The Bible has changed the lives of people." It still does.

All this makes the work of the American and British Bible Societies of great importance. Our N.Y.P.S.-sponsored Bible Society offering next Sunday probably returns as much value to the church and its worldwide work as any money we give.

The Bible Societies are engaged in the work of translating, printing, and distributing the Scriptures in many languages both at home and abroad. They are nonsectarian and supported by all the major churches.

A gift to the Bible Society offering in your church will help to provide the seed from which comes salvation, "some thirtyfold, some sixty, and some an hundred."

***T***he atonement has usually been treated almost entirely in relation to our justification. But it is just as vitally related to our sanctification. Too often we have thought of sanctification only in terms of cleansing from all sin and the infilling of the Holy Spirit. But there is a third aspect which is just as significant, if not more so, for Christian living. That is union with Christ. The sanctified life is the Christ life. It is not made possible by our straining or striving or struggling but by our surrendering. Hebrews 6:1 says: "Let us go on unto perfection." But the Greek clearly reads: "Let us be borne (or carried) to perfection." No man, however hard he tries, can live the Christ life. The secret of true Christian living is surrendering fully to Christ to let Him come in and live His life in us through His indwelling Spirit.—Ralph Earle.

## Neither Cold nor Hot

There is a very common religious condition described throughout the Bible in various ways. It is a state of mixed character, neither especially good nor particularly evil.

We glimpse it in what is described as "the mixed multitude" that came out of Egypt with the Israelites in the Exodus—a result of the crossbreeding that illustrates the nature of spiritual hybrids of all ages.

The Psalmist speaks of his aversion for "men who are half and half" (Psalms 119: 113, Moffatt); and Hosea speaks of people who are as "a cake not turned," baked to burning on one side and uncooked on the other, whose condition results from divided hearts (Hosea 7: 8; 10: 2).

James describes the wavering faith and spiritual poverty of the "doubleminded man," who is "unstable in all his ways."

But the most incisive description of the people who are "neither/nor" is found in Christ's letter to the church of the Laodiceans. "I know thy works," Jesus said, "that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3: 15-16).

These words of our Lord are a fitting description of the general attitude of our day. At least in the West, there is little open and forthright opposition to Christianity. The general attitude is not open infidelity but chilling indifference.

G. A. Studdert-Kennedy wrote a classic description of the mood of our times:

*When Jesus came to Birmingham, they simply passed Him by,  
They never hurt a hair of Him, they only let Him die;  
For men had grown more tender, and they would not give Him pain,  
They only just passed down the street, and left Him in the rain.*

And you can substitute Los Angeles, Denver, Kansas City, Chicago, Toronto, Montreal, or New York with equal effect.

BUT OUR CONCERN is not at the moment with general religious attitudes. Nor was the concern of Jesus in His Laodicean letter. It is with the same condition within the Church.

It is hard for us to understand, but Christ seems to say that outright opposition would be better than indifference. It would be better to be stone-cold than lukewarm.

The problem with the Laodiceans was not heresy. Nothing is said of the errors that plagued others of the churches addressed in Revelation 2 and 3.

In doctrine, the Laodiceans were right. In fact, they were dead right. Theirs was a frigid orthodoxy, faith without fire.

Nor are there glaring ethical faults mentioned of Laodicea. Its people had high standards of conduct and morality. They were "straight as a gun barrel"—and just as hollow.

The problem with the Laodiceans was complacency. They boasted of their riches, their increase, their "need of nothing." They did not realize that they were actually "wretched, and

miserable, and poor, and blind, and naked" (Revelation 3: 17).

Lukewarmness is the state of those who are satisfied with what has been called "miscellaneous living," life cluttered with incidentals, with matters of little moment.

The lukewarm soul may be swayed by high sentiments, provided he is not expected to come through with the realities. Dostoevski described Dimitri in his book, *The Brothers Karamazov*, with words characteristic of multitudes: "He can be carried off his feet by noble ideals . . . if they need not be paid for."

It is all too easy to grow lukewarm. Describing the end of the age, Jesus said, "And because iniquity shall abound, the love of many shall wax [gradually grow] cold" (Matthew 24: 12).

Yet it is not necessary. The mixed multitude may be brought to single-hearted loyalty to the true God. Men that are "half and half" can become whole again. The divided heart may be united (Psalms 86: 11). The double-minded may "purify" their hearts (James 4: 8).

And the lukewarm may become white-hot. Christ will do for us what Walt Whitman said Emerson had done for him: "I was simmering, simmering, simmering, until Emerson brought me to a boil!" The fire need never go out on the altar of the Christian heart.

## THE BIBLE\*

*Blessing my life through the years as they fly;  
Guiding my footsteps t'ward mansions on high;  
Growing more sweet as the glad days go by—  
The Bible—God's wonderful Word!*

*Helping me over life's uneven way;  
Giving me strength through the heat of the day;  
Bidding me pause for a season to pray—  
The Bible—God's wonderful Word!*

*Whispering comfort when sorrows oppress;  
Lending me grace for my deepest distress;  
Cheering my soul with its soothing caress—  
The Bible—God's wonderful Word!*

*Giving me courage and strength to endure;  
Promising refuge, eternal and sure;  
Pointing me Home to the Land of the pure—  
The Bible—God's wonderful Word!*

\*By Kathryn Blackburn Peck, in *Golden Windows*, © 1942. Used by permission.

***“These pilots are good.  
They have to be!”***

# Stories Missionaries NEVER Tell

• **By Elden Rawlings**  
Managing Editor

**I**t is really the safest airline in the world.” With this, the missionaries chuckled, and began to unfold stories on which even the most imaginative of their counterparts couldn’t improve.

Flying is something missionaries on furlough seldom mention in public. Maybe it is because they think their public wouldn’t be interested, or that the credibility of their stories would be questioned. But this was in private, and they were not on furlough.

After listening to their stories, I could have suggested they travel by car had I not been over some of the roads. The advantage had to lie with flying. Riding the antiquated airplanes

is occasionally a mite perilous, but the time to determine whether you will get where you are going is gratefully shorter.

“But these pilots are good,” one missionary piped. “They have to be.” He continued to talk about one which had become a special friend of his. Then his voice kind of trailed off. “But he crashed recently,” the missionary said a bit sadly. “They never did know what happened.”

One of the older in the group remembered his first flight twenty years ago which ended prematurely in a cornfield. The bewildered passengers crawled out and hailed a bus (they are omnipresent in Latin America) to the next

**THROUGH THE scratches on the cockpit windshield made by an antiquated wiper blade, the mountains loom with beauty, but unsettling nearness.**



PHOTOS BY ELDEN RAWLINGS



**WITH A FIRM hand on the controls, this Latin pilot is symbolic of the missionary’s statement: “These pilots are good. They have to be.”**

town. The plane, a DC-3, was later repaired, pulled to solid ground, and was soon airborne again. Legend has it that it is still in service.

It was only one of a vast array of World War II vintage planes, which are still hopping the mountains, enduring the violent weather of the tropics, and landing on abbreviated airstrips with a remarkable degree of safety.

**THE MISSIONARY** was soon spinning another tale about three passengers boarding an emaciated DC-3 loaded down with fourteen gasoline drums. The contents sloshed gently as petroleum fumes wafted through the fuselage.

As soon as the plane was airborne, the copilot appeared, shaking his finger from side to side in the traditional Latin way of saying no. "No smoking, please," he said politely.

The instruction was as necessary to the strapped-in passengers as telling them not to jump out, which seemed safer at the moment.

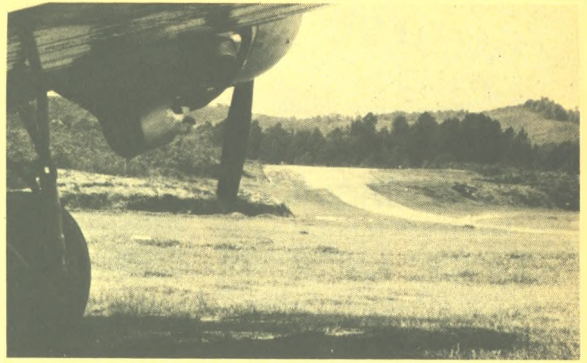
A missionary nurse told of waiting to board her flight when a jeep brushed the plane's tail. The entire tail section quivered a bit, then plopped unceremoniously onto the runway. A ground crew rushed out, picked it up, and carted it away. There was a short delay while another plane, equally mature, was rolled out to take her truncated sister's place.

Another missionary was on his way to the city with a half-dozen fellow passengers and 4,000 pounds of fish when the left motor of the two-engined plane stopped four times during the brief flight. The copilot revived the stricken engine by hand-pumping fuel into the carburetor by way of a small, built-in pump near his seat.

During the precarious seconds the engine was dead, the plane would tip port side, allowing the fish to slide gently across the fuselage. Then the motor would catch, and the ship would lumber on a few more moments.

**MY BRIEF EXPERIENCE** with such an airline failed to provide any hair-raising stories. I settled back in the first seat on the right side of the aisle and awaited the takeoff. The row of seats on the left had been removed halfway back to make room for freight. It was reassuring to note they had gotten my luggage aboard.

In the rear, a dog yelped nervously as though he had made the flight before. There were probably fifteen other passengers, all of whom looked reasonably relaxed. I noticed the



**TAKING OFF** on this dirt airstrip is made simpler by the hill at the end of the runway. The plane taxis to the top of the hill, turns about, and with the help of gravity, gathers the necessary air speed to become airborne.

lack of covering on the walls. The bare superstructure vibrated as the engines caught and roared to life. The yapping dog was now covered by noise of the engines.

Once airborne, I was told I could shoot pictures from the cockpit, which I did with relish. We crossed four mountain ranges whose peaks ranged from 10,000 to 12,000 feet. At one point, I looked dead ahead to see a jagged row of mountaintops which we would miss by 200 feet, with the partial help of a gentle updraft.

**WHAT THE CAPTAIN** assured me was an airstrip looked to be another mountain trail. It matched the missionaries' description. One of them had recalled an occasion when the pilot, while taking off, brought the plane to a spinning halt while a couple of elderly Indians, carrying their wares to market, made their way across the strip. Everything was there, even the Indians.

I watched in disbelief as the plane nestled onto the ground in a far smoother fashion than the jet in which I had last been a passenger. Once the roar of the motors had subsided, I could hear the dog still yapping. Bare-foot Indians clambered aboard to cart away my luggage.

The return trip was equally uneventful. We simply taxied to the top of a hill at the end of the runway, turned around, and let gravity pull us to air speed with occasional assistance of the propellers. A final bump helped us into the air, as we skimmed the tops of trees and narrowly missed fleeing Indians who were still using the runway as their main road to town.

There was nothing to it. It is really the safest airline in the world.

## What Time I Am Afraid (Psalms 56:3a)

By Paul Culbertson

W. H. Auden has aptly described our times as the "Age of Anxiety." Every age has had its fears. But our era, with the overriding fear of atomic annihilation, seems unusually anxiety-ridden.

Of course, not all fear is undesirable. It is well that a druggist fears enough to take care how he mixes his prescriptions, that aircraft pilots maintain a margin of safety in operating their planes, and that surgeons insist on sterilized instruments when beginning an operation.

Then there are the legitimate and wholesome fears in the moral and spiritual realm. In one of his incisive editorials, Dr. J. B. Chapman challenges our thinking with these words of wisdom:

"There is much to fear, and no one should be embarrassed to say, 'I am afraid.' I am afraid of sin, of evil spirits, and of wicked men, and this fear helps me determine to get rid of sin in my own heart and life, to resist the devil when he or any of his emissaries seeks to advise me, and to reject the counsel and company of wicked men when they would have me think that by joining hand to hand we together can escape the punishment due to sin. No one is going to allay my fears by telling me that sin is innocent, the devil is a myth, and that all men are 'good at heart.'—But sin is deceptive and damning, the devil is the greatest intelligence outside the Godhead, and the broad way that the great majority travel has its terminal in hell.

While the fear of the Lord is the very beginning of wisdom, there are fears which are unnatural, destructive, and evil. There is the debilitating worry which results from a failure to trust in the power and love of our Heavenly Father (Matthew 6:25-34; Philippians 4:6-7).

There is the destructive fear of the judgment of God (I John 4:16-18) for which perfect love is the only antidote.

There are strange and irrational fears, called phobias, which are abnormal and disruptive. They may be aftereffects of a wounding experience or the displacement of repressed anx-

ety. "Natural" fears, such as those of illness, accident, poverty, bereavement, or death may be exaggerated and become obsessive, undercutting life's peace and joy.

Does the Christian faith have a healing word for these corroding fears? Indeed it does. Consider these suggestions:

1. Be sure that your fundamental relationship to God through Christ is clear and up-to-date. Have you been genuinely born of the Spirit? Baptized with the Spirit? Are you now walking in the fullness of the Spirit?

Seek to grasp a fully Christian conception of God. For many of us not only is our God "too small," but our conception is incomplete or actually warped. It's a great day in the lives of some anxiety-ridden Christians when they actually discover that God is more merciful and loving than the best human being they have ever known.

3. Face your fears. Don't evade or repress them. The Apostle Paul seemed to glory in facing the very worst possibilities that life contained (Romans 8:37-39; II Corinthians 4:8-11; 11:24-12:10). Always, when he contrasted these threatening possibilities with the love and power of God, he came out with a shout of victory.

4. Cultivate a growing confidence in the love, power, and faithfulness of God. The ultimate answer to destructive fear is faith—not faith in oneself, or faith in faith, but faith in the living God, who is able and willing to do for us more than "we ask or think, according to the power that worketh in us" (Ephesians 3:20).

5. Cultivate a growing awareness of the immediate, constant, personal presence of Christ with you in every threatening situation of life. A recognition of His matchless presence will go far in banishing the "beetles of fear" from your mind and heart.

6. If the foregoing suggestions do not result in complete victory, it may be wise to seek the aid of a competent Christian counselor—your pastor, doctor, or trained specialist. If at all possible, seek assistance from one who can combine the healing resources of the Christian faith and those of adequate professional training.

Like the Psalmist, all of us will experience fear from time to time. But when we are afraid let us follow his exemplary example, and put our trust in the Lord.



Culbertson

## AID TO ALASKA CHURCHES

Ethan Beals, a Boeing electronics technician in Seattle, recently gave two weeks of his vacation to help rehabilitate two Nazarene churches in Fairbanks, Alaska, following a devastating late-August flood.

He was among fourteen pastors and laymen flown to Fairbanks without cost by Pan American Airways to help get the churches ready for the fast approaching winter.



Ethan Beals

To have hired an electrician, if one had been available, would have cost the churches \$18.00 per hour. The visiting Nazarenes worked between ten and twelve hours daily during the two-week period.

Beals inspected and repaired all the wiring in the church and cleaned switch boxes which had been submerged in water and silt.

## News of Revival . . .

### PRAYER LIST IN SHAMBLES

HARRISBURG, Pennsylvania—"God has blessed us clear out of our littleness," said Pastor Fred Wenger commenting on a recent revival with Evangelist Charles Shaver and Song Evangelists Mr. and Mrs. Ray Noggle. "The church is completely revolutionized with so many new converts, and we have doubled our active members. Because of the victories," he said, "my prayer list is in a shambles."

SCOTT CITY, Kansas—A family of seven was converted, and the church was strengthened during a revival meeting here with Rev. Lawrence Williams. Rev. Charles Pickens is pastor.

NEWTONSVILLE, Ohio—Both youth and adults received spiritual help in a revival held here recently. Rev. Edward J. Hundley served as evangelist, and Mrs. Sarah Cullpepper, musician. The pastor is Rev. David W. Lewis.

FREDERICKTOWN, Ohio—"Many victories were won at the altar, the people were stirred, and the hearts of many were 'strangely warmed,'" according to Pastor Donald E. Walker. His comments referred to a recent revival meeting here with Rev. and Mrs. James C. Leonard, evangelists.

CADIZ, Ohio—A renewed determination in church spirit and growth resulted from a revival meeting held here recently in which Rev. Timothy Singell served as evangelist. The pastor is Rev. Doyle M. Stenger.

FLOYDADA, Texas—More than twenty persons found spiritual help during a revival recently with Evangelist Earl Paul Robertson and the Galilean quartet, all of whom are students at Bethany Nazarene College. Rev. Lowell Bell is pastor of the church, out of which have come three persons called to preach during the last two and one-half years.



DR. G. B. WILLIAMSON, general superintendent, preached the dedicatory sermon at the Warren (Ohio) Bolindale Church following the completion of a new unit at the cost of \$38,000. The building is valued at \$75,000 and has a sanctuary seating more than 400 persons, according to Pastor Lawrence Walker.



### Pro: Scientist's View of God

One [scientist] speaks [in the October 4 issue, page 13] of those people who are so sure the entire universe was formed some six thousand years ago. He says God could have formed it at that time and made it look like it was done millions of years ago. But why would He? I consider this a sensible question and try to think "why." I can find but one answer and that is to deceive us, and I do not think we have that kind of God. It is so much easier to believe that an eternal God would take millions of years to form our world than to have done it all at once or that it just happened, as some say. In modern times changes are being made as land sinking and mountains rising up in the ocean.

As one of those scientists said, the more he learns, the more questions arise, but they bother him less. Many things we cannot answer but should not shake our faith in God. If we had all the answers, we would be God and not human.

—J. T. McLAIN  
Texas

### Pro: Understanding the Handicapped

I want to thank you for printing the excellent article by Myrtlebel Lush, "Spiritual Implications for the Handicapped Learned."

I wish Sunday school teachers were more aware of the harm that is done by calling on children and adults to read aloud the scriptures or lesson passages.

The handicapped learner has many

ways of covering up his disability. He may be brash, talkative, rude, and disruptive. Rarely does the teacher recognize that this behavior is used to prevent the child's being placed in a position where his handicap will be made apparent to his peers.

As a Christian, a Nazarene, and a remedial reading teacher I wish that Sunday school and church workers would develop a sensitivity to the needs of their pupils. Many only see the surface behavior, which often is a negative defense against a world of printed symbols. . . .

This article is one step in a positive direction toward Sunday school teaching. I would like to see further articles which would aid the teacher to use her class as a source of success for students—not as an added day of frustration and defeat for the many children who have met defeat hourly every other day of the week.

—ANN MOORE  
California

### Pro: More Bible Study

. . . It seems to me that recent Supreme Court rulings have suppressed Bible reading and prayer in the public schools, so that our church needs special Bible instruction. At our present rate the Bible will disappear from our culture.

I would request serious prayer over this matter.

I am a graduate of Austin Peay State College with a major in history and a minor in geography to teach on the secondary level.

—DAVID ROGERS  
Tennessee

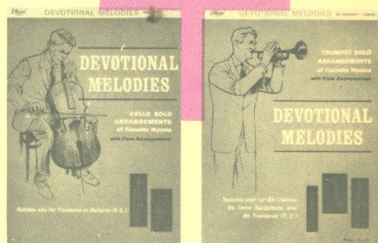
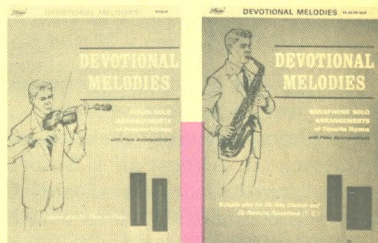
### Con: "Challenge"

The editorial "Not a Cushion but a Challenge" [Oct. 18] sounds good but impresses me as wishful thinking—as whistling through a graveyard. Animals too have pain; is it God-sent to enoble them?

—JAMES H. SHRADER  
Vermont

*Fillenas*  
MUSICREATION

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# Campus Commentary

## THE GENERATION GAP

"The relations of the generations may become the central social issue of the next 50 years, as the relations between the classes have been for the past half-century."

—Britain's Leslie Paul

"The present alienation between those who fought the last war and those who have come of age since then is almost certainly the most severe in the history of America . . . Almost all U.S. foreign policy is based on one form or another of anti-Communism. This makes sense to older citizens who have been preoccupied with the cold war for the last 20 years. To the young it often seems out of date and even irrelevant: Choosing between co-existence and co-extinction is no problem for them."

—Clayton Fritchey

"This is not just a new generation, but a new kind of generation . . . Never before have the young been left more completely to their own devices. No adult can or will tell them what earlier generations were told; this is God, that is God, this is Art, that is Not Done . . . If they have an ideology, it is idealism; if they have one ideal, it is pragmatism."

—Time, January 6, 1967

A Christian athletic coach once said, "Do you know what is the main trouble with the church?" He hurried to answer his own question. "The trouble is that they do not listen to their own young people." The coach was not altogether correct because the young people in the Church of the Nazarene have, and use, a number of channels of expression not available to previous generations of youth. But the coach was partly right, too. Listening is the hardest form of communication. One has first to overcome his own preoccupation and prejudice to really hear what another is saying. When the other person is twenty-five years younger (or older), the barriers to listening are formidable.

What do young Nazarenes want us to listen to? What do they have to say? Like their unchurched peers, they face fearsome challenges of revolutionary times and feel deeply and intensely some of the timeless questions of mankind. Who Am I? Where did I come from? Where am I going? What is life all about? Does God know about or care for me? How can I find meaning in life? Are there changeless values or is everything relative to time and situation? They want us to honor their questions. They have more good questions than final answers.

Nazarene young people want to be genuine, consistent, and authentic witnesses of the Gospel. They are disappointed by phoniness. They want answers to the tough questions. They cannot respect those who dodge the controversial issues. Those who live close to them, who admit having feet of clay themselves, who let young voices register, find young people who have sensitive consciences, a well-developed

ethical sense, and an insistence that meaningful, Christian life must be lived out. Their educational experiences have taken them beyond the knowledge of their parents in several fields. Now they feel they must work out answers on their own. But an adult "listener" would be welcome.

Of course, "Father knows best" in many areas of life and of course "Junior" makes mistakes—but a warm embrace of generations with a smile of willingness to understand is therapy for bruised feelings. And, after all, Father made a few mistakes too.

## STRATEGIC APPOINTMENT FOR GRAY

Dr. Ronald Gray, dean of Canadian Nazarene College, has just been appointed as a member of the Manitoba Provincial Mathematics Committee. This committee, appointed by the Provincial Department of Education, is to study the mathematics curriculum in the province over a two-year period. Other members represent the three universities and the secondary schools of the area. Dr. Gray taught at the University of Manitoba last summer. The appointment is an honor and his membership will render another service to Canadian Nazarene College.

## 20 YEARS DEAN OF MEN

The *Reveille Echo*, student newspaper at Bethany Nazarene College, paid tribute recently to Rev. Carrol A. Etter, who has compiled an unusual record of service in a position where, frankly, the turnover is rapid. Dr. H. Orton Wiley approached Mr. Etter to become dean of men at Pasadena College while he was a pastor in Oregon. Mr. Etter served seventeen years at Pasadena, and now the last three years at Bethany. This is a responsibility which is vital to the development of the attitudes and character of young men. While the job ordinarily appeals to one as being unusually difficult, Mr. Etter apparently has been able to see it as a ministry and to look at the boys one by one. Congratulations, Mr. Etter, on your dedicated service.

## COLLEGE PLANNING COMMISSION AT OLIVET

Development and planning commissions which estimate the building needs and costs are not too unusual anymore. It was somewhat of a milestone when the Olivet Nazarene College Planning Commission met last September 11, spending nearly all of their time in hearing reports by subcommittees and administrators on the program to be developed by 1977 at Olivet Nazarene College. A twenty-six-page paper by Dr. John Cotner, "On Development of Religious Life and Student Affairs," and "A Ten-Year Library Development Program," by Dr. Paul Schwada, dean of the college, illustrate a depth study of program, personnel, and budget involving current fund as well as land, buildings, and investments. Members reported hard thinking and discussion of issues which produced greater understanding rather than decisions for recommendation and report.



## "Showers of Blessing" Program Schedule

December 10—"Get Me That Book," by  
Ponder Gilliland  
December 17—"When I Was a Child," by  
Ponder Gilliland  
NEW "SHOWERS OF BLESSING" STATIONS  
KTIL Tillamook, Ore.  
1590 kc. 6:45 p.m. Wednesday  
WHYD Columbus, Ga.  
1270 kc. 9:00 a.m. Sunday  
WPNX Phenix City, Ala.  
1460 kc. 8:45 p.m. Sunday  
WCEM Cambridge, Md.  
1240 kc. 5:30 p.m. Saturday

### Vital Statistics

#### DEATHS

REV. WILLIAM SANFORD HARMON, eighty-two, died October 14 in Oklahoma City, Oklahoma. Funeral services were conducted by Rev. Glen Jones. He is survived by his wife, Margaret Alice; a son, Jim S.; one brother; three sisters; and two grandchildren. He was ordained in 1916 by Dr. R. T. Williams.

CARL M. WEST, seventy, died September 21 at Oklahoma City, Oklahoma. Funeral services were conducted by Rev. M. Harold Daniels. He is survived by his wife, Lena; one daughter, Mrs. Reba Garden; a brother; a sister; and three grandchildren.

MRS. ANNIE DUNKELBERGER, ninety-three, died October 3 at Tuscaloosa, Alabama. Funeral services were conducted at Akron, Pennsylvania, by Rev. E. D. Mowen. She is survived by one daughter, Mrs. Clifford E. Keyes; two grandchildren; and seven great-grandchildren.

PAUL VERNON CARRICO, fifty-two, died July 13 in Huntington, West Virginia. Funeral services were conducted by Rev. Isaac Ratcliff and Rev. William Thorpe. He is survived by his wife, three sons, two daughters, and five grandchildren.

D. T. ESSARY, seventy-two, died September 11 in Paris, Texas. Funeral services were conducted by Dr. Paul E. Garrett. He is survived by three sons, G. R., B. C., and J. K.; three daughters, Mrs. Marjorie Fields, Mrs. Buckner Rainey, Mrs. Gene Stooksberry; and several grandchildren.

MRS. LOUISE POUNDS, seventy-eight, died October 27 at Gooding, Idaho. Funeral services were conducted by Rev. J. F. Younger, Rev. Harold Wilcox, and Rev. Bill Robertson. She is survived by her husband, Rev. Earl C.; one son, Roger E.; three daughters, Mrs. W. T. Johnson, Mrs. Percy Brown, and Mrs. Marjorie Roseaan; thirteen grandchildren, and twenty-six great-grandchildren.

HARRY F. GLISE, eighty-six, died October 14 at Detroit, Michigan. Funeral services were conducted by Rev. Kenneth Armstrong. He is survived by two sons, Evan and Robert; three daughters, Mrs. Mary Schenk, Mrs. Anna Mae French, and Mrs. Florence Cox; thirteen grandchildren; and two great-grandchildren.

LOUIE MOMBOWER, seventy-one, died September 26 at Pontiac, Michigan. Funeral services were conducted by Rev. Mainard Richards and Rev. John Mellish, Sr. He is survived by his wife, Bessie; two daughters, Mrs. Mildred Banta and Mrs. Beulah Rahfs; a son, James W.; a foster son, Ray Finney; six grandchildren; and one great-grandchild.

REV. BERT E. WHEELER, a retired elder on the Florida District, died October 28. Funeral services were conducted by Rev. C. D. Wallace in Jasper, Florida. He is survived by his wife and two daughters, Mrs. Lois Smith and Mrs. W. E. McCumber.

LUCENDA G. DEGRRODDT, fifty-two, died October 20 at Coalgate, Oklahoma. Funeral services were conducted by Rev. Glen Jones and Rev. Buddy Little. She is survived by one foster sister, Lucille Hogan.

DR. KENNETH EUGENE ROBINSON, forty-nine, died November 7 of a heart attack in Marengo, Illinois. Memorial services were held in Marengo. He is survived by his wife, Evelyn; two daughters, Jennifer and Lynn; one son, Peter Jeff; his father; and one sister.

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## NEWS OF RELIGION

### You Should Know About . . .

IN A RECENTLY published book concerning a Christian's ethical conduct in world issues, the theologian Paul Ramsey, a Methodist, offers what *Time* calls "a thoughtful critique of the trend to neglect basic ethical analysis in favor of particular pronouncements on policy."

The prime targets in his book, *Who Speaks for the Church?* (Abingdon), are the National and World Councils of Churches. He suggests the 1966 World Council Conference in Geneva is a case of activism gone wild where Christ is emphasized as a revolutionary figure.

One of the World Council resolutions declared that the massive American military presence in Vietnam was unjustifiable, but Ramsey suggests that it is not possible for these activist theologians to speak for all Christianity.

Ramsey, a professor of ethics at Princeton, and hardly an evangelical, agrees that churches should be concerned with world problems. But he contends, says *Time*, "that such concern should be expressed less in 'directives' and more in the form of broader spiritual 'direction' that will constantly remind men of Christian ideals, without involving the church in differences over how to achieve them."

He is interested in the Church confining itself to "cultivating the political ethos of a nation and informing the conscience of the statesman . . . leaving to the conscience of individuals both the task and the freedom to arrive at specific conclusions through untrammelled debate."

"HOW IS IT POSSIBLE," a puzzled Communist party leader in Byelorussia asked an American reporter, "that there are still believers among the younger generation?"

Everything in the Marxist texts attempts to demonstrate that, as man's intellectual and scientific awareness grows, his need for faith in a "God in the unfathomable beyond" should fade away.

"That is what ought to happen," a Soviet official hesitantly explained, "but I must admit it's doing it very slowly."

Reporter Peter Grose, in a story for the *New York Times*, declares that the first fifty years of Soviet struggle with religion add up to a case study of ideological failures. "It is the doctrine of atheism, not faith in God, that is dying in Soviet Russia today," he says.

THE FIRST REGIONAL follow-up of the 1966 World Congress on Evangelism in Berlin, Germany, will be the Asian Congress on Evangelism to be held next year in Singapore, according to Evangelist Billy Graham.

He made the announcement during his crusade in Tokyo when he addressed more than 3,000 Japanese pastors and church leaders.

Dates of the Congress are November 4-12, 1968. An expected enrollment of 800 delegates will bring representatives from nearly every country in Asia, as well as Australia and New Zealand.

EXPLAINING THAT HE HAD TO TEACH a Sunday school class, a Lynchburg, Virginia, lay leader in the Wesleyan Methodist church told his employers he wouldn't be available for Sunday overtime.

When James C. Hicks returned Monday to his paint-spraying job at Limitorque Corp., he learned he had been suspended for three days.

Word got around fast and at 2:30 p.m. 275 fellow workers stalked off the job. After three hours of discussions between the company and the Machinists' Union, Hicks was reinstated and the employees returned to work.

A YOUNG WOMAN appointed by the foreign mission board of the Southern Baptist Convention is the first Negro to be chosen for regular missionary service in eighty-four years. She is Miss Sue Thompson, from the state of Missouri. Although the board's policy has never excluded Negroes, there have been few Negroes in Southern Baptist churches. She will serve in Nigeria.



CAPE VERDE ISLANDS district superintendent, Rev. C. S. Gay (right, in left photo), interprets for Dr. Samuel Young as the general superintendent speaks to the annual district assembly. Dr. Young prays (in center photograph) during the ordination of three national pastors, and (in right) congratulates the newly ordained ministers. Ordained were (from left to right in right photo) Rev. Francisco X. Ferreira from the island of Brava; Fernando De Sa Noqueira, island of Sal; and Rev. Antonio Nobre Leite, island of St. Vincent.

In Cape Verde Islands . . .

**YOUNG REVIEWS GROWTH**

I HEARD DR. J. B. CHAPMAN plead for the Cape Verde Islands in 1939. He had visited there in 1938. He insisted we must either give Rev. Everette Howard (our field superintendent) better support or bring him home. The church rallied and gave more generous support. I followed Dr. Chapman's visit in 1950 and then after two intervening visits by my colleagues I returned last month to this Portuguese province.

Seventeen years ago we had seven missionaries there; today we have ten. In 1950 we had no ordained elders among our national pastors; today we have ten. (I ordained three of these during this visit.) On my previous visit we had pastors or missionaries in six of the islands; today we have pastors on all nine of the inhabited islands.

Seventeen years ago we did not even own a handpress; today we have a fine print shop (including a recent offset press) doing commendable work and directed by our own national leaders.

The leading churches in Praia and Mindelo are now fully self-supporting. The Sunday school in each of these churches will average 450-500 per Sunday, besides additional 700-800 (in each case) in outlying Sunday schools sponsored by the mother churches and conducted by their laymen.

Also, our Bible school in Mindelo is serving us well, and I was encouraged by the apparent caliber of our twelve students there.

All of our pastors and missionaries are committed to the message and experience of holiness. I voted for them again when I sent in my Thanksgiving offering for 1967. How can I spend for myself what God wants me to give to others?

—SAMUEL YOUNG  
General Superintendent

**NAZARENES HOST N.S.S.A.**

Meetings of two boards relating to the National Sunday School Association (N.S.S.A.) are currently in progress (December 4-7) at Nazarene International Headquarters in Kansas City.

Approximately thirty Sunday school executives were expected to attend a meeting of representatives from denominations participating in the N.S.S.A. President of the organization is Rev. Roger Reeds, executive secretary of the Freewill Baptist Church Sunday School Department.

The board of directors of the N.S.S.A. is also meeting during the four-day sessions at International Center. Executive director of the N.S.S.A. is Rev. George McNeill, Wheaton, Illinois. President is Mr. William Greig, Jr., president of Gospel Light Publications, Glendale, California.

**MRS. ORPHA COOK DIES**

Mrs. Orpha Cook, fifty-seven, wife of Rev. Ralph Cook, and missionary with her husband to Jamaica, died November 19, a week after entering Nuttal Hospital in Kingston.

Cause of death was lung cancer.

Mrs. Cook served with her husband as a missionary in India, Trinidad, and Jamaica. They had opened the missionary work in Jamaica a little more than a year ago (see November 15 issue).

In addition to her husband, she is survived by a son, Franklin, administrative assistant in the Department of World Missions, and two grandchildren.

Funeral services were held in Overland Park, Kansas, where Dr. G. B. Williamson, general superintendent, and Dr. E. S. Phillips, executive secretary of the Department of World Missions, were in charge.



**Orpha Cook**

**OF PEOPLE AND PLACES**

REV. BILL PRINCE, pastor at Ventura, California for seven years, has accepted the pastorate at Minneapolis First Church to succeed Rev. Robert Harding. Mr. Prince's first Sunday at Minneapolis will be December 31.

REV. BILL YOUNG, director of camps and Caravans, was among three Nazarenes attending a national Boy Scouts of America training conference at Philmont Scout Ranch in New Mexico. Also attending were Rev. John Van Ryan, pastor at El Cajon, California, and Bill Boyd, a layman from Miami (Florida) First Church.

DR. EUGENE Stowe, president of Nazarene Theological Seminary, spoke August 7-13 in Flumersberg, Switzerland, during the second all-Europe N.Y.P.S. institute. Director for the institute was Rev. Jerry Johnson, superintendent of the Central European District. More than 200 representatives from the British Isles, Germany, Italy, Denmark, Sweden, and the Netherlands attended, according to Paul Skiles, N.Y.P.S. executive secretary.

A NEW Olivet Nazarene College ministerial training program was completed recently after a four-year study, according to Dr. Ottis Sayes, chairman of the Division of Religion and Philosophy. The program is designed to meet the growing demand of the church for more ministers.

It will meet:

- A.B. requirements for graduation,
- ordination requirements,
- minimum seminary entrance requirements, and
- Olivet's master's entrance requirements.

Students will receive some practical field service training in a local church. This program parallels experience given student teachers for public school teaching preparation.

## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

### MICAH'S VISION OF PEACE

(December 10)

Scripture: Micah 4 (Printed: Micah 4:1-7)

Golden Text: Micah 4:3

*When may we expect Micah's vision of peace and security to become a reality? Is pessimism concerning the future a necessary plank in the platform of orthodoxy?*

**SYNOPSIS:** Humanity's longing for universal justice, peace, and security finds its noblest expression in the vision and promise shared by Micah and Isaiah (2:2-4). The prophets had a robust faith that in the last days this yearning of mankind would be fully satisfied: "For the mouth of the Lord of hosts hath spoken it." But how could this be when Israel lay in desolation at the hands of the Assyrians and Judah would ultimately go away into a Babylonian exile?

#### HARD REALITIES OF THE PRESENT

The last quarter of the eighth century B.C. was not a time for easy optimism. The cruel Assyrians were on the rampage, subduing and decimating nearby nations. In 721 B.C., Israel, as Amos and Hosea had predicted, collapsed before the invader, and Judah was left like "a pelican of the wilderness." But more—the prophets Isaiah and Micah were describing the day when Jerusalem itself would become as a ploughed field and a heap of ruins. What a setting for Micah's vision of universal righteousness and peace!

#### FIRM ASSURANCE FOR THE FUTURE

What are we to think about the direction of history? Conservatives in theology, especially those who hold to some millennial theory, tend to be pessimistic about history. It was not always so, as the writings of A. M. Hills make clear. Surely there is much to discourage a believer about the "hard realities of the present," but we should look squarely at the whole biblical picture, including these verses.

Whether in history at the end of history, or both, the Lord of history has promised that Satan will not frustrate the historical process. We have God's promise that one day justice, peace, and security will prevail among men. "The Lord of hosts has declared this with his own voice!" (J. B. Phillips).

Conducted by W. T. Purkiser, Editor

**In reading Romans, I have been puzzled by the reference to predestination in Romans 8:29-30, and the references in chapter 9 to Jacob and Esau and to Pharaoh. Verse 18 says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." These scriptures seem to support the theory that God has predestined certain people to eternal life and others to eternal damnation. I wonder if you would be willing to enlighten me on the meaning of these verses.**

I will be glad to try.

We have to start with the recognition that all scripture must be interpreted in its context, both immediately and in the broader context of the book or Testament in which it is found.

There is a biblical truth of predestination quite different from the theological and philosophical interpretation given it by Augustine and Calvin. The word in the Greek simply means to set the boundaries or mark out the limits beforehand.

Predestination is God's provision beforehand for the salvation of all who perseveringly believe in Christ. He will have mercy on all who call upon His name in faith (Romans 10:8-13; 11:32).

The Bible speaks in three ways about the hardening of Pharaoh's heart. It says Pharaoh hardened his heart (Exodus 8:15, 32; 9:34). It says Pharaoh's heart was hardened (Exodus 7:13, 22;

9:7, 35). It says God hardened Pharaoh's heart (Exodus 7:3; 9:12; 10:1, 20, 27; 14:4, 8). God hardens the hearts of those who harden their hearts against Him. Psychological hardening ultimately results in judicial hardening.

Romans 9, which stresses God's freedom to provide salvation on whatever conditions He chooses (predestination), must be read in connection with Romans 10, which stresses man's freedom to accept or reject that provision, and chapter 11, which stresses the universality (for both Jew and Gentile) of God's ultimate saving purpose.

There is nothing in the Scriptures that contradicts the plain meaning and good faith of such universal invitations as Matthew 11:28; Mark 16:15-16; John 1:12; 3:16-17; 3:36; Acts 2:21; 17:30; Romans 5:18; 10:13; 11:32; I Corinthians 1:21; Titus 2:11-12; I Timothy 2:1-6; and II Peter 3:9.

#### Who changed Saul's name to Paul? Did God change his name?

The change is reported in Acts 13:9, "Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him."

There are two explanations, either of which would seem to fit the facts.

The first is that the apostle himself Latinized his Hebrew name, Saul, when he began to preach chiefly in the Gentile world. Paul (or Paulus) is a Roman name (see Acts 13:7), and not too unlike the Hebrew Saulus in sound.

The second is that the apostle actually bore both names from childhood. As the son of a devout Hebrew family (cf. Philippians 3:4-5), he was named Saul after Israel's first king and a member of the clan of which Paul was also

#### Did he choose to be called Paul, or

a member.

Then as a child of parents who were Roman citizens (Acts 22: 25-29) born in the free city of Tarsus (Acts 21:39), Saul was given a Latin second name Paulus or Paul.

When his work was to be primarily with Gentiles in the Roman world, it was quite natural that Saul would come to be known by his other name, Paul.

Bible names often have special meaning, particularly those which are specifically given by divine direction. But it would be pushing it too far to claim that every Bible name was God's choice. There are too many cases where the nature of the man doesn't match his name.

#### I have heard that the J. C. Penney stores are now beginning to open on Sunday. Is this true? Mr. Penney has always been such a staunch Christian layman.

I took the liberty of sending your letter on to Mr. Penney. His personal reply is:

*May I say that none of the 1,700 stores bearing my name are open on Sunday. I am opposed to it, as is the company bearing my name. I do not*

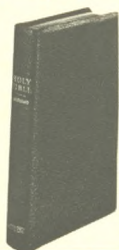
*anticipate that there will be any change in that respect even after I am gone.*

*Thank you for writing and giving me an opportunity to explain the matter. I am,*

*Yours sincerely,*  
J. C. PENNEY

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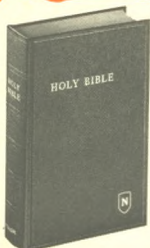
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15 And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine.



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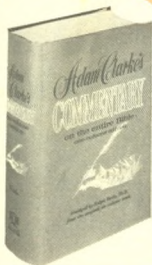
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27 ¶ Neither did Mă-nās'-sēh drive out the inhabitants of Beth-shē'-ān and her towns, nor Tā'-ā-nāch and her towns.

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