

December 14, 1966

herald

OF HOLINESS

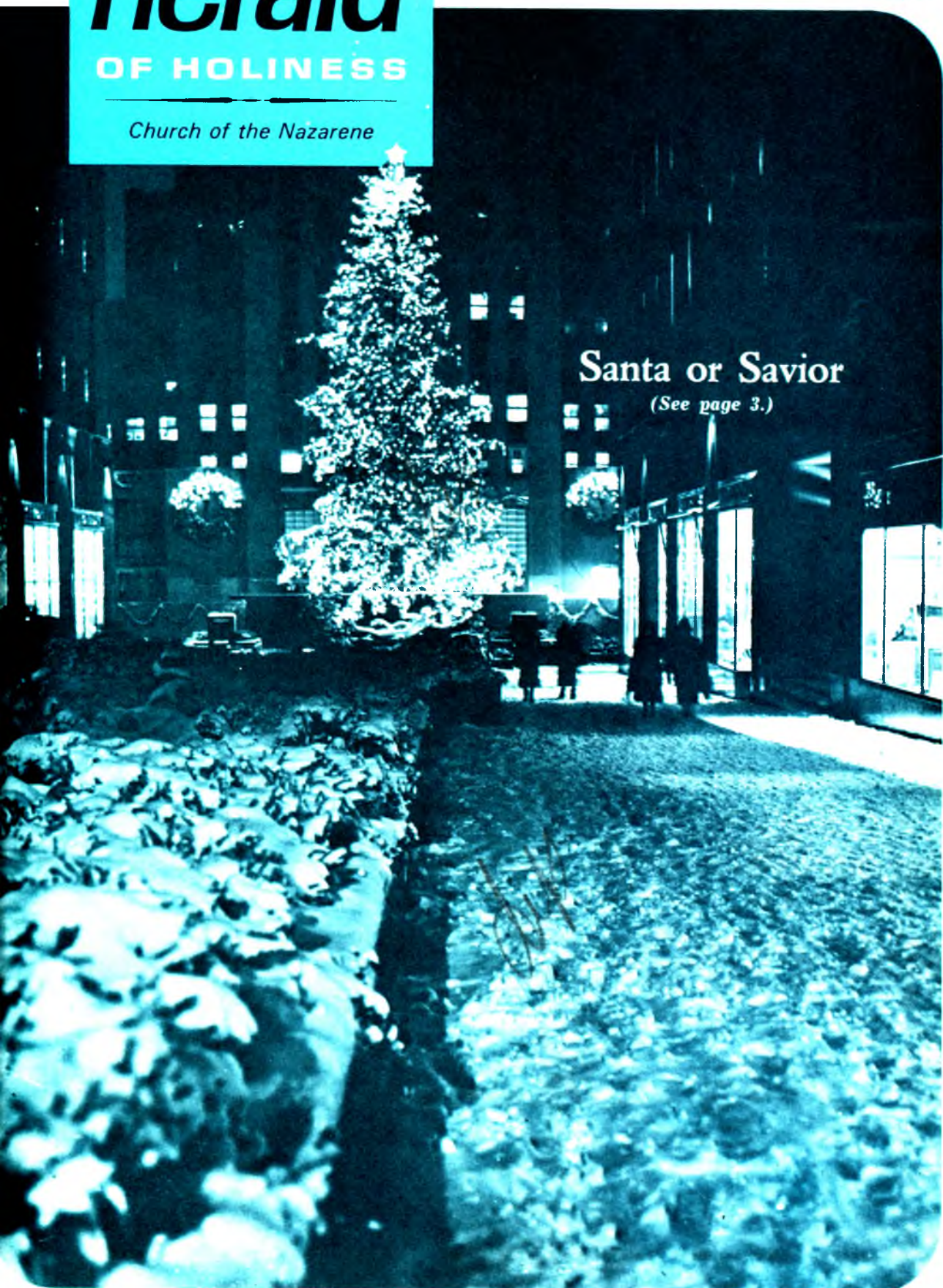
Church of the Nazarene

In the Asphalt Jungle

THE 20th CENTURY

Santa or Savior

(See page 3.)





General Superintendent Young

Stewards Of God's Grace

Clarence Stoughton defines stewardship, "It is what I do after I say: I believe." We have learned in our own ministry that whether or not a man remains a Christian is often controlled by his acceptance or rejection of God's view of the stewardship of life. Christians are redeemed by the grace of God received through faith. Even this faith is a gift of God but it is never an overwhelming coercion.

Paul's word to the Corinthian church fits our generation too: "And what hast thou that thou didst not receive?" (I Corinthians 4:7) No man or nation or race can claim to be the end of God's grace without destroying that grace. All men in our generation are in debt to the heroes of faith in former centuries, and we make payments to the past only by being good stewards of God's grace to our own generation. In the ultimate sense, no man ever pays his debt to Calvary. But Calvary is not the scheme of a capricious God, hoping thereby to extract compound interest from all mankind through the centuries. To God, Calvary was not a moral necessity; it came from His own loving heart. Our giving today should be like His.

But we need to keep books with God and not guess or follow moods or whims. God trusts us and runs the risk that we might become engulfed in possessiveness. In studying the Sunday school lesson about Ananias and Sapphira recently, one of the men of the class observed that God does not come in swift and final judgment today when we cheat Him in our giving. But I wonder about it. Is it not also true that when we lie or cheat with God today, something dies within us immediately?

Surely the tithe (a tenth) is the Lord's today. How can we do less? Many can and should do more. God has entrusted us with time, talents, and treasure; shall we not also trust Him in our practical giving? Why not let God become our Partner? Or maybe we should become His. Most mature Christians believe in regular giving to God's kingdom through the church, so that their giving must be systematic or else the enterprise itself will become haphazard or chaotic. Common sense accepts the biblical principle, "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). We are His stewards, and God's first and last requirement is faithfulness, nothing less.



OR



• **By B. Edgar Johnson**
General Secretary, Church of the Nazarene

We do not seem to be sure today whether Christmas is a celebration for Santa or the observance of the advent of a Savior. This is not confined only to the secular mind. Too often the two ideas are thrown into a spiritual blender and become very much the same, even in the minds of Christians.

In recent seasons a song became current bearing the title "Jesus Is My Santa Claus." Although banned from the radio networks in New York, the fact that the song was written and published is a sad commentary on our times. We may be in deeper trouble than we think if the confusion grows.

When the old as well as the young begin to confuse the sleigh with the manger, the prancing reindeer with the plodding donkey, and the elfin Santa with the infant Jesus, then we have cause for alarm.

Taken out of the context of the North Pole Toy Shop and letters from the young who want a doll that cries or a plastic replica of the Gemini Spaceship, "Santa" gets out of order and out of place.

In this joyous Christian season is it not proper to put Santa in his place? Santa in his place belongs to Christmas as evergreens and holly, stockings and fireplaces, and turkey for Christmas dinner.

Why is Christmas hallowed? Is it hallowed because God thrust himself into the physical presence of man, that we might see Him, hear Him and know Him, and turn to Him in repentance—and turning again, experience purpose in living. The season is sacred because it marks the dawn of new hope in the lives of men. It is hallowed because Christ came to dwell with men. He was born to save people from sin. That is why Christmas is a time of such great wonder. Unto us "is born a Saviour."

Should not our first concern about Christmas be to make sure our lives are oriented to the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? How desperately our day needs to hear the words, "Unto you is born . . . a Saviour," for it

is He who will "save his people from their sins"!

But confusion dies hard. Once the identification is made of Santa and Jesus as one, the folly is soon compounded and before long people begin to equate the genial old elf with God himself. Did we once honor God? People line the streets to greet Santa. Some even say their prayers to Santa. Agnes Just Reid puts one on a Christmas card: "Dear Santa Claus, please bring to us, and folks of every land, the rarest gifts you've ever brought—I think you understand. It is not wealth, nor power, nor fame, nor ships on seven seas; it is not state-ly buildings . . . no, we have enough of these. It is not guns or bayonets; nor atom submarines; it is not missiles for the air, nor powerful gas machines. The thing we want is simple, quite, but means our souls' release—we're asking that you bring to us the priceless gift of peace. So put on an extra reindeer, please; place sideboards on your sleigh. Let cloudless skies be overhead, to make your day a 'Day.' Then hurry from your northland home to homes of every ken; leave peace in all the stock-

ings, please, and in the hearts of men."

If the song mentioned earlier can be shrugged off because it was for children and they can't understand anyway, there is no easy way out here. This was written by an adult for adults. It is an adult attempt to reflect the earnest yearning of each individual. This yearning is not answered by the white-whiskered man in the red suit. It is satisfied by the announcement of a Savior. Here is the heart of Christmas—"Jesus is born"—salvation from sin—"Peace on earth—goodwill to men!"

Peace is not a simple thing. We cannot place our order for it as one would ask for a go-cart or an electric train. Peace can come only from the crucible where human souls are purged and cleansed by the atoning work of Christ. To have peace men need a Savior, not a Santa.

Our problem is not that through the month of December there are a group of red-suited men lining our public streets and filling the windows of the stores, asking for gifts for charity and bringing wonderment to the eyes of children.

Nor is it the fact that Santa is used to sell everything from cars to worthless junk that will be broken before the day is over and be put in the trash before the tree goes out. This is his purpose.

Our problem and our need is to know deep within our minds and spirits that Santa is not Christmas—Christ is! We do not need presents, many of which may never be used; we need a Savior. We need Someone who will be with us and in our conscious presence more often than just during the last month of the year.

We need a Friend, a Lord, a Savior, who will be with us at year's dawning, in the vigor of its summer, and in the waning shadows of its ending—year after year.

And this is the wonder and mystery and power of Christmas, "For unto you is born this day . . . a Saviour . . . Christ the Lord" (Luke 2:11).

Those War Toys

• By John M. Drescher

Scottsdale, Pennsylvania

"If the next generation doesn't know how to fight, it won't be our fault." This statement was made recently by a spiritual leader as he watched a group of small boys playing war. They had all the needed weapons—machine guns, pistols, hand grenades, war helmets, and war uniforms. They knew how to stab the vitals of the enemies and how to react and fall dead when they were hit (all this in pretense now). They were instilled with the spirit and practice of war. They had learned to delight in this kind of killing.

Yet even Christian parents continue to purchase guns and other war toys for their children. What is seen in the play of many children as they shoot at one another says that which is contradictory to the message and life of the Prince of Peace.

Child Psychologist Dr. Carl L. Kline states, "It is certainly well established that we condition our children for adulthood by what we provide them with in childhood. Naturally, if we put our stamp of approval upon toys that play at wiping out thousands of people or single individuals, we are creating attitudes which will make them more accepting of war and killing in adult life."

When the child comes asking for a toy pistol or other war toy, it would be a good time for the parents to talk with him about the awfulness of war and hate. Why not use this opportunity to tell him about the need for love and friendship?

Doesn't it seem strange that we talk of peace, yet pile war toys high in nearly all our stores? Doesn't it seem contradictory to call for peace and at the same time scatter war toys over the living room floors of our Christian homes? Doesn't it seem sinful to say we follow Christ, the Prince of Peace, yet actually portray something quite different even in such simple things as the toys we purchase for our children?

Perhaps the reason war toys are so prevalent in America is that we know so little about war really. I am told that in countries where people know firsthand what war really amounts to, toys of war, real or pretend, are not allowed to enter into the play of a child.

But even if our children never fight a war, the influence of such toys and such play is already having its effect. "Crimes for kicks" are becoming more common. Youngsters are taught to think that violence can be fun. And it is not uncommon today to hear small children tell other children or adults, "I will kill you," at the slightest provocation.

History tells us that to glorify war in the eyes of children makes it socially difficult for a child not to be warlike. To glorify crime and killing makes it impossible to guide against crime and killing. To preach war is not the path to peace. And for youngsters to shoot and kill, even in pretense, is not the way to concern and love for others.

Previous to Christmas, a great deal of advertising of toys is seen and heard. Promotion of war toys is predominant. During these days it is good to remember that guns, tanks, hand grenades, and other toys of war for our children contradict the cause of Christ.

HOLINESS: A Dream Come True

• **By Charles L. Childers**

Nashville, Tennessee

As the hart panteth after the water brooks, so panteth my soul after thee, O God (Psalms 42:1).

DREAMS ARE interesting human experiences. In them we may attain goals or obtain possessions which are far beyond our reach in this world. Even in our waking hours we often indulge our fancies in daydreams, imagining ourselves to be rich, successful, powerful, or in some other desired condition beyond our reach.

In the realm of the spirit we also have our dreams, our longings, our ambitions. We all have at least occasional visions of the men we want to be and ought to be.

We normally do not expect our dreams to come true. We enjoy them, and, perhaps wistfully, let them remain in the mists of dreamland. But our spiritual dreams *can* come true. Holiness of heart and life is the fulfillment of our deepest and most persistent dream.

The call to holiness is the call of God, but it is also the call of the human heart. As the thirsty hart pants for the brook, as the caged eagle longs for the lofty mountain peaks, as the very life of a fish depends upon its being in its own element, water—so the human spirit longs for God.

This is true of the converted man seeking holiness; it is true of the sanctified man longing for those blessed times in God's presence in the "garden of prayer." No

man has ever lived who has never, consciously or unconsciously, yearned and longed for God.

St. Augustine, in the prayer which opens his *Confessions*, stated this truth in these sublime and emotion-packed words: "Thou madest us for thyself, and our heart is restless, until it repose in thee." Man without God is neither a whole man nor a happy man. Even in his sin and rebellion he must strive against an inner pull toward God.

THE RESTLESSNESS and frustration of our present generation—especially of the young people—is a direct result of restless souls searching, ignorantly but relentlessly, for the element for which they were created.

The cry of men's hearts is for holiness, for rest in God. The unconscious dream of every man is to be done with sin and to be fully restored to the bosom of the Father. Nothing short of holiness of heart and life will ever satisfy the longing in men's hearts or bring to an end the restless search. Holiness is man's dream come true. Conversion alone does not end the quest or quiet the restless heart.

Thousands of men and women and young people in the holiness ranks have found the object of their dream, and their victorious and joyous testimonies have given unquestionable evidence of their discovery. This is the special message of the holiness churches—

the message whose neglect has made our churches necessary.

But outside our ranks we find many glowing hearts and triumphant testimonies to the same priceless possession, the same dream come true. Without any knowledge of the doctrine of entire sanctification as a second work of grace, a thirst for more of God and a consciousness of an inward foe have led these Christians on to seek something they did not understand but desperately needed and wanted. And these men and women have proved that a loving God who calls all to holiness will never turn a soul away who seeks His fullness, no matter how ignorant he might be of the doctrine of full salvation.

In fact, these people have proved through experience what the Bible also teaches when rightly interpreted, that holiness of heart is a part of the natural order of the Christian life; that when a born-again Christian walks in the light, the Holy Spirit will lead him into holiness.

THE ORDER OF spiritual progress after conversion is (1) an increasing desire for more of God, (2) an increasing awareness of an inward weakness and depravity, and (3) a fleeing to God for the remedy. Such a soul may be doctrinally ignorant, but persistence and consistency in following the leading of the Holy Spirit will lead to the object of every man's dream.

A Christian Influence in The Asphalt Jungle

• *By Nancy J. Kelly*
Prospect Park, Pennsylvania



Remarkable things have been accomplished within our culture in the past twenty years. Heart surgery is dramatic and exciting. The bacterial infections have been conquered and the major viral cripplers are rapidly falling.

"But in the midst of this remarkable progress so much emotional crippling and disease abound that, psychiatrically speaking, we are in the Middle Ages. Our emotional sanitation is shockingly primitive. It was estimated that in 1962 almost 5 million children, under the age of 12 are in desperate need of psychiatric help, with less than 300,000 receiving any.

"OUR CHILDREN NEED LOVE AND AFFECTION AND CONTROLS. I have enormous respect for today's teenagers. They are healthier, more intelligent, more sensitive, more altruistic, and more adaptable than we were.

"There are four things about them, however, that do concern me: the rising incidence of venereal disease, the very definite problem of teenage drinking, the tragic loss of life in violent automobile accidents, and the prevalence of smoking with its many carefully demonstrated hazards."

Thus began Dr. William Stennis, a leading child psychiatrist in the United States today, as he recently lectured to a group of Temple University graduate students at a summer workshop for emotionally disturbed children. As a high school teacher, I was reminded that I too have a great respect for today's teen-ager and am quite concerned about the current trends of willful deviations of God's known laws.

Four years ago God directed me to accept a teaching position at the

largest senior high school in the state of Pennsylvania. On the first day of the school year I was taken to my office and directed to my desk. As I began to acclimate myself to my new surroundings, I opened the center drawer of my desk. In it I found a pencil with the inscription, "GOD ANSWERS PRAYER." I could not that day totally comprehend the significance of this event, but today I can give evidence of the many answers to prayer in the lives of the youth of this school.

Not only is my profession teaching, but I have tried to make my churchmanship an integral part of my life. It has never been enough for me to be content in the pew.

Some four thousand students daily pass through the entrances of this large, comprehensive high school in Philadelphia—some bound by the "habit," some lonely, some scared, many promiscuous, the majority with no meaning or purpose in life. Many give the surface appearance of being "toughened by it all," but internally they are utterly starving for someone to really care. They are hurt, tired, and convinced that there is no hope.

Alone, I could not reach the inner needs of these students. They were hardened by the events of time; they trusted no one. But the realization gripped me that I was not alone; the Holy Spirit was guiding my every move. If I would prove faithful, He would reach my students.

My lesson plans became saturated with the leadings of the Holy Spirit. Ears that previously would not listen suddenly became attentive. Hearts were touched; consciences reawakened; hope stirred; and my prayers became realities. Some of these realities took the form of unsolicited personal notes left on my desk. The first two were written by tenth grade girls; the fourth was the product of a senior girl:

For quite some time, I've wanted to thank you for what you've done for me. You see I was going with a boy, and like the story goes, he wanted me to prove how much I meant to him. And I'm ashamed to admit it, but I almost did. The day I was supposed to, you started talking and I felt such

a guilt complex, I couldn't even look at myself in the mirror. And then I saw the light and straightened up just in time. Of course I lost him, but I now seem to have more friends than before. I just wanted to tell you, what you're doing is not being wasted. It's nice to know someone cares.

When I was fourteen years old trouble began. I was attacked six times by men. I didn't even trust my father. I then met a boy. He treated me like I was the greatest thing in the world. He wanted me to say yes. Miss Kelly, I have you to thank for so much. If it had not been for your help, I would have said yes. I don't know—it seemed as if no one understood me or would talk to me. Now that I look back I know God helped me without my realizing it. I can only hope you will help another girl just as you have helped me.

I would like to thank you for our class discussions. You didn't tell me anything I didn't know, but knowing something and doing something are two different things. My boyfriend just left for Germany. I think you can see that it was a very tempting situation. Fortunately, I didn't do anything. But at first I did have doubts if this was right or wrong. You made me know that I was right. I have set a new goal for my life: it is for a better life than I have now. You helped me to fix this in my mind by what you are trying to do to help us. I know I'm not

much now, but I'm certainly going to try and be a better person, not just a popular one.

To complete a most exciting year, one of my most capable college-bound students expressed her feelings as follows:

I feel lonely and depressed and I can't keep my mind on anything. The feeling I experience isn't a new one; however, the outcome doesn't follow suit. I realize now that giving myself up to God is the only answer to inward peace. I can't fight it and I don't think I want to.

Where do I go from here?

Besides, if I don't stop having these mixed emotions, I'll never get any homework done!

Love,

Linda

Linda began attending church with me. At the close of the service on Pentecost Sunday she was beautifully converted at our altar. A week later the Crusader Trio representing Eastern Nazarene College sang in our morning worship service. Although Linda had already been accepted at an outstanding college in Philadelphia, she felt God definitely speak to her concerning Eastern Nazarene College. Linda applied and was accepted at E.N.C.

Can we afford to sit passively in our pews as society cries out for someone to really care? No! We must seek them out and win them for Jesus' sake. It can be done! It will be done as we permit the Holy Spirit to take complete control of our lives. WE HAVE MUCH TO OFFER A CONFUSED AND NEEDY WORLD. "GOD ANSWERS PRAYER!"

*One cannot free the captive unless he is free. Remember, Joseph was not released from prison until the butler, who had been in prison with him, said to Pharaoh, "There was there with us a young man . . . he interpreted to us our dreams . . . Then Pharaoh sent and called Joseph" (Genesis 41:12-14).—
John G. Rupp.*



BENEATH THE BELL TOWER of the Church of the Nativity, Bethlehem, Jordan, tourists mingle, singing Christmas carols at 9:00 on Christmas Eve. At midnight, the bell tower peels out the message, "Jesus is born."

Christmas Means Christ

• **By Doris Schumann**

Bradenton, Florida

Christmas means many things to many people. What does it mean to you?

To the merchant, it often signifies shelves running over with extra merchandise; crisp, green paper money; jingling coins; ringing cash registers; stores jammed with late, noisy shoppers; the mercenary satisfaction at the end of an aching, bone-weary day.

The postman sometimes associates Christmas with mountains of mail from every city and clime; letters, cards, and packages to be weighed, counted and assorted; wading through snowdrifts to a gaily decorated box or door; carrying a heavier satchel; stepping up the pace; tired feet; stopping now and then for a sip of warm coffee; trying to get everything to its destination on time.

The school boy or girl giggles gleefully at Christmas over extra holidays from books and school routine. But first comes a round of parties, the school operetta, drawing names, exchanging gifts, sleigh rides, trimming the tree—

and, oh, so many exciting things! Then, finally, Christmas morning and the fulfillment of the promise of dolls, bicycles, and roller skates.

To the housewife, this wonderful season of the year frequently means addressing cards; going shopping; doing the marketing; hiding gifts under the bed; decorating the house, after it's all polished and shining; baking, broiling, basting; marking off lists; and seeing that the family and any visiting relatives or friends have another memorable day.

The man of the house too often fails to see anything in Christmas but unpaid bills mounting higher and higher each year. This Christmas he was going to budget the finances, but once more they seem to have gotten out of hand. "What a relief when this is all over!" he grumbles to himself.

Many of these are indeed a part of the traditional Yuletide celebration. Without them, some of the joy would be dispelled. But un-

derneath all the tinsel and frills, let us glimpse once more the real significance of the glorious Christmas season.

Christmas means Christ!

Oh, that my lips were adequate to speak forth the praises due His matchless name! Could this writer's pen but pour out the language of my heart and soul as I think of Him! Would that every living creature might somehow envision Him as He really is this happy, holy time of year! "Hallelujah! what a Saviour!"

Long before His miraculous birth, the prophet Isaiah proclaimed that His name should be called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

Centuries later the angel Gabriel was sent from God to visit a lowly virgin whose name was Mary. Luke records the beautiful story as he tells how Mary discovered she was to bear a son, conceived of the Holy Ghost. And the angel said, "Thou shalt . . . call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Matthew tells us how the angel of the Lord spoke to Joseph, Mary's espoused husband, concerning the holy birth which would soon come to pass. The angel announced to Joseph, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matthew 1:21).

And on that first Christmas, more than 1,966 years ago, Jesus Christ, our Lord and Saviour, came into the world as God's greatest Gift to mankind. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)!

How can we amply praise Him this Christmas season? By bowing down and worshiping Him? That is one way. By singing the world's great carols which tell of His love? That is another way. By giving ourselves, wholly, unreservedly to Him? That is still another way. Yes, let us magnify His name altogether.

Christmas means Christ!



After the children had completed the manger scene, one child lingered to ask . . .

Where Does God Fit In?

• *By C. Neil Strait*
Carmi, Illinois

A CLASS of schoolchildren in England undertook the construction of a manger scene at Christmas. The class shared the work of designing and constructing the model stable, covering the floor with straw, arranging the clay figures of Mary, Joseph, and the shepherds, all facing a little crib wherein lay a tiny doll representing the Baby Jesus.

One little boy could not leave the scene once it was completed. He returned to it again and again, each time standing before it completely engrossed and wearing a puzzled expression on his face.

One day the teacher, who had noticed his frequent trips to the manger scene, asked: "Is anything wrong? Is there something out of place? Is there something you would like to know?" The boy, with his eyes still glued to the manger scene, asked: "What I'd like to know is—where does God fit in?"

Amidst the anguish of activity this Christmas-time, we might do well to ask: "Where does God fit in?"

Does God fit into our materialistic manners? With increased spending for others, does God receive a gift? A gift for His cause? Often God does not figure in our financial picture at Christmastime. The event is too big! Gifts are too numerous! God just doesn't fit in anywhere!

Does God fit into the commercial picture? An emphatic "No!" is the natural response. The "X-mas" is more than a convenient symbol. It is

a symptom of a malady that is etched deep upon the commercial scene.

The purpose of Christmas gets lost in a barrage of commercial pursuits geared to divest man of his dollar. God doesn't fit in.

In fact, the real truth is that He's a nuisance. He is ever a convicting reminder to the economic world that riches shall someday rot and money will not matter. Too many would like to think that riches and money are eternal. Therefore God doesn't fit.

Does God fit into our religious life at Christmas? Pleasant platitudes and soothing soliloquies can be spoken at Christmastime to keep pace with the merriment of the season. But the Advent—God's coming to men—can be overshadowed and blurred if we are not careful.

In the enactment of the Christmas story, the stable and its pleasant surroundings capture our minds. And too often we leave the story there. But Christmas is a scandal without the Cross. It is a mockery without the Crucifixion.

CHRISTMAS IS seen in true perspective only when man sees the predicament that made Christmas necessary. To the poverty of man's need came the Gift of God. This is the only concept of Christmas where God really fits.

Check yourself this Christmastime. Does God fit in?

Editorially Speaking

● By W. T. PURKISER

Three in One

The approach of the Christmas season brings us face-to-face again with the wonder of Christ. It also reminds us that what we have so firmly believed about Jesus is now under strong attack from many different fronts.

For almost two thousand years orthodox Christianity has stood solidly for the conviction that the one true and living God is revealed in three Persons as Father, Son, and Spirit. Countless volumes have been written defending or explaining this truth.

In our day the doctrine of the Trinity has come under constant question. There is, for one thing, a strong reluctance to accept what human reason cannot “understand”—at least in the field of religion.

No doubt many are genuinely puzzled by the claim that God is one, and yet that the Father is God, Christ Jesus, His Son, is God, and the Holy Spirit is God. The cynic even claims that, if one is in danger of losing his soul by denying the Trinity, he is in danger of losing his mind in trying to understand it.

True, these same people seem to have no difficulty understanding how one man can be a father, a son, and a husband all at the same time.

They do not puzzle over the fact that water may be solid, liquid, and vapor and still be essentially water.

They do not question that the sun in the heavens is at the same time mass, light, and heat.

They can see how one government combines the exercise of legislative, judicial, and executive functions.

They concede that one human person is body, soul, and spirit.

They know that a spring of living water may surge up in a fountain and flow out in a stream.

Not that any of these human comparisons are completely satisfactory. Nothing earthly and finite can truly picture the Infinite. But such analogies may help us not to be too quick to rule out as impossible what we can't draw in a picture or express in an equation.

Without ignoring the need to understand as much as we are able, the question remains, If we could with limited minds fully comprehend the inner nature of God, would what we thus grasped really be God at all? Are we to make our mental

capacities the measure of reality? Shall we fashion God in our own image, subject to our limitations and littleness?

BUT EVEN MORE SERIOUS than the attempt to apply to God our rigid and limited human ways of thinking is a two-pronged attack on the basis of the Christian faith which we are witnessing in our day.

There is the deliberate assault of some very vocal “liberal” and “radical” theologians on the scriptural teaching about the very nature of Jesus.

Not that heresy is a new thing. Most of the “fresh” interpretations are just old wolves in new sheepskins.

But until modern times, heresy was generally recognized and labelled as such. It wasn't baptized and brought into the Church, or its exponents hired to teach in theological schools.

What, for lack of a better name, has usually been called “liberalism” or “modernism” has denied the essential deity of Christ. It has reduced the Holy Spirit to the status of an “it,” an influence or power.

The culmination of this is the so-called “radical” theology of the last few years. This school of thought proclaims that “God is dead” and even describes itself as “Christian atheism,” a phrase which makes about as much sense as a “square circle” or a “barefoot boy with shoes on.”

Today this undermining from within the Church has been reinforced by the attacks of new cults and sects. The isms and the schisms are many and their approaches are varied. But the results are the same: Christ is said to be less than fully and eternally divine, and the deity and personality of the Holy Spirit are either denied outright or ignored.

QUESTIONS OF THE NATURE of God and of His Christ will never be settled in the arena of human philosophy (even when it calls itself “theology”), or by charge and countercharge. We are not called upon to explain God but to proclaim His saving purpose for mankind.

This was the mood of John Wesley in his sermon on the Trinity: “It was an evil hour when these explainers began their fruitless work. I insist upon no explication at all; no, not even the best I ever saw. . . . I would insist only on the

direct words, unexplained, just as they lie in the text."

Perhaps it would help us to see that "the direct words" of the New Testament come straight out of what the apostles experienced in their own hearts and lives. Early convinced that Jesus was the Messiah promised in the Old Testament, they joined Thomas in worshiping the risen Christ as "my Lord and my God" (John 20:28).

Preaching at Pentecost, Peter applied directly to Jesus what the Old Testament had said about the true and living God (Acts 2:21, 36). The entire New Testament bears testimony to the fact that, as the Holy Spirit made Christ real to the hearts of the early Christians, they found themselves in direct contact with the Father.

So they preached and wrote that the incarnate Christ was God in human flesh (John 1:1-4, 14, 18). They recorded His own words: "He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23).

They recognized that His enemies hated Him because He said "that God was his Father, making himself equal with God" (John 5:18). Christ's very opponents charged that "thou, being a man, makest thyself God" (John 10:33). It is at least passing strange that His foes recognized His nature more clearly than some who profess to be His followers.

Christ's own testimony was, "I and my Father are one" (John 10:30), and, "He that hath seen me hath seen the Father" (John 14:9).

The New Testament disciples spoke of their fellowship as "the church of God, which he hath purchased with his own blood" (Acts 20:28).

They described their Lord as being "in the form of God" and thinking "it not robbery to be equal with God." They rejoiced that God had given Him *the name* (so the Greek reads) "which is above every name," that at His name "every knee should bow" and "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:5-11).

In Christ "dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). He is "the express image of his person," who upholds "all things by the word of his power," and to Him belongs the promise, "Thy throne, O God, is for ever and ever" (Hebrews 1:3, 8).

Even more impressive is the way in which, over and over, the preachers and writers of the Early Church applied to Christ Jesus the title "Lord," the very same name they used in speaking of the true and living God of the Old Testament.

AND FOLLOWING THE LEAD of their Master, the first-century Christians recognized the personality and deity of the Holy Spirit. They spoke of "Him" instead of "it" (John 14:15-17, 26; 16:

7-15). They baptized in His name (Matthew 28:19). They honored Him as God (Acts 5:3-4), and joined His name with that of the Father and the Son in benediction and invocation (II Corinthians 13:14; I Peter 1:2).

To these could be joined many other references. It is enough to show that the revelation of the Triune God was not concocted as an intellectual puzzle to baffle the mind. It came directly out of the lives of New Testament Christians, who found that the Creator-God redeemed them in His Son and their Saviour, and that His Holy Spirit made God in Christ real to them in sanctifying power.

There are many ways of saying it, but the truth is the same. God as Creator is the Father, as Redeemer is the Son, and as Sanctifier is the Spirit.

The God of holiness, majesty, and power of the Old Testament prophets became flesh at Bethlehem, "and dwelt among us, (and we beheld his glory)." The Spirit of the Father and the Son, dwelling in us, brings us into His own moral likeness. Here are the three aspects of the eternal Godhead: God above us, God before us, and God in us.

Let none be shaken in his faith by those who would deny the essential and eternal deity of Jesus Christ. Let none give ear to cults or isms that rule out the real personality of the Holy Spirit.

Let us, at the season of the Incarnation and always, continue to worship with the historic Church on earth and the glorified Church in heaven, in Reginald Heber's majestic lines:

*Holy, Holy, Holy, Lord God Almighty!
Early in the morning our song shall rise to
Thee.
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, blessed Trinity!*

*Holy, Holy, Holy! All the saints adore Thee,
Casting down their golden crowns around
the glassy sea;
Cherubim and seraphim falling down before
Thee,
Which wert, and art, and evermore shalt be.*

*Holy, Holy, Holy! Tho' the darkness hide
Thee,
Tho' the eye of sinful man Thy glory may
not see,
Only Thou art holy; there is none beside Thee
Perfect in pow'r, in love, in purity.*

*Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy name in
earth, and sky, and sea.
Holy, Holy, Holy! Merciful and Mighty!
God in Thee Persons, blessed Trinity!*

PRO

Letters to the Editor

CON

Pro: **Christian Action**

The latest faith symbol under attack is a fifty-one-foot, neon-lighted cross on a hill outside Eugene, Oregon. A group of ten townspeople—Christians, Jews, and others—are pressing to get rid of it. Large numbers of citizens are sincerely confused as to the role of religion in American public life. However, for the genuine Christian, things such as these ought to enthuse us rather than confuse us. By that I mean, all tools the devil is using to destroy Christianity should backfire on him. And the only way it can be done is by the true Christian becoming aroused by such tactics, not to condemn and criticize, but to fast and pray. If we fast and pray and become concerned for the salvation of souls, it could be that the devil's efforts to throw us into a state of religious confusion would bring us into a state of religious infusion.

KENNETH HAWKINS
Indiana

Pro: **Bible College**

For what it is worth, let this voice of varied experience speak out against those who would find fault with the forthcoming Bible College at Colorado Springs . . . They forget about the twenty-five-year-olds, the thirty-five-year-olds, the forty-five-year-olds, and the in-between's—who have been called to preach and have never finished high school. D. L. Moody was uneducated by the standards of today but he was Spirit-filled and God used him, crudeness and all, mightily! . . .

God has not given to every man the ability to attain higher learning, but He does fill those He calls (who meet the spiritual requirements) with the power of the Holy Spirit, with love and compassion, with a burden and a burning zeal for the lost, and with wisdom that makes them wise servants.

BOBBY VINCENT WARREN
Florida

Some of the writers in "Pro and Con" seem to think that a Bible college is not relevant to the needs of today. From this position I emphatically dissent.

As a college man myself I am certainly in sympathy with higher Chris-

tian learning. But candor compels me to admit that the greatest soul winners I have known were not college men.

There are areas where both the thinking and vocabulary of a college man places him at a disadvantage so far as communication is concerned. . . . In all too many places there is preached less and less of the Bible and more and more of something else.

P. P. BELEW
Illinois

Con: **Bible College**

What will the Bible College offer that our present ministerial studies program in our several colleges does not already offer?

It seems to me that the proposal is a waste of financial resources and an unnecessary expense of energies. It will mean more teachers and more facilities. Why not strengthen and revamp our present ministerial studies programs by injecting more courses in practices? Don't you believe that a ministerial student needs the environment of a liberal arts college, lest he become too far removed from the problems of our day?

If our church wants to do some-

thing to help the higher education of its ministers, why not strengthen our support to our Seminary? Our Seminary is in desperate need of providing some reasonable living quarters for its students. It seems to me this money could be more wisely invested.

KEN MARCKEL
Kentucky

Pro: **Converting the Beatles**

As a born-again Christian, I wish to bring attention to the present controversy in our nation on "Banning the Beatles."

It is with much concern that I write this, as I feel that our churches in this nation should use this situation to help bring attention to the power of God.

What I wish to promote is "Convert the Beatles." Surely all of the Christian people believe in what Jesus taught about "Love thy neighbour," and have the faith that God will answer our prayers for this worldly group that are leading many young people in the wrong direction. I believe that God can change the lives of these young men and use them as He did Paul after his conversion.

MRS. DON FALCONBURG
Colorado

Pro: **Ecumenicity**

Please let me commend you for giving us the "new" *Herald* with its relevant presentation of our holiness message. I like every part of it, but especially the editorials of recent weeks. I join you 100 percent on your stand on ecumenicity, and often quote or call attention to your statements or articles . . .

L. E. TOONE
Illinois

Pro: **Weekly Herald**

Please never forget there are thousands of us, I'm sure, who would suffer a real loss if ever the *Herald of Holiness* was printed only once a month. I look forward eagerly from one weekend unto the next for my *Herald*. Nothing apart from the Bible and John Wesley's writings have been such a continual blessing to my soul as the *Herald* . . .

BEATRICE SEALE
Texas

Church Chuckles by Cartwright



.. "I think a man in my position should have a church connection. Do you offer any kind of nonparticipating membership?"

Special Studies Attract Students at Seminary

Three seminars recently at Nazarene Theological Seminary have attracted specialists in communication, soul winning, and pastoral counseling.

Dr. James McClung, employed by the John Bean Co., a subsidiary of Ford Motor Co., addressed the student body and area pastors on communications problems in a day-long session, October 27.

He was followed by a week-long student-sponsored series on soul winning conducted by Evangelist Charles Millhuff. According to Dr. Eugene Stowe, seminary president, several conversions have resulted from the students' putting to work the principles which Millhuff explained.

Dr. John Jordan, a Pilgrim Holiness layman and a member of the Michigan State University faculty, discussed with students pastoral counseling in a two-day workshop, November 9-10. The Jordan lectures were sponsored by Dr. L. N. Gilbert, a medical doctor in Bethany, Oklahoma.

News of Revival . . .

Orjala Speaks at E.N.C.

Wollaston, Mass.—Rev. Paul R. Orjala, professor of missions at Nazarene Theological Seminary, was the speaker at Eastern Nazarene College at the fall revival, November 6-13.

Orjala, who pioneered Nazarene mission work in Haiti, brought practical evangelistic messages to the



FLORIDA CHURCH DEDICATED—Dr. John L. Knight, superintendent of the Florida District, preached the sermon at the Holly Hill, Fla., church during dedication services held Aug. 14. The building is valued at approximately \$50,000, according to Pastor Willard Kilpatrick.

student body and faculty during morning chapel and in evening services.

He made himself available to the students for counseling, and mingled with them during lunch hour and afternoon activities.

God richly blessed and used his ministry, and numerous students sought and found definite victory at the altar of prayer.

The revival has already made a large contribution to campus life.

Indianapolis, Ind.—Sixteen persons, mostly young adults, made decisions for Christ for the first time during a revival with Rev. Cecil Wells and Hilman Barnard at the South Irvington Church here. Pastor Robert I. Dixon said, "God met with us

... giving us the best revival of my ministry."

Saline, Mich.—Rev. Willis Scott served as evangelist here recently; each service "was anointed with God's most holy presence." Pastor is Rev. Robert Newbrey.

Milwaukee, Wis.—Families attending the church for the first few times found spiritual victory during a revival at Hampton Church here with Evangelists George and Charlotte Dixon. Rev. Charles W. Weagley is pastor.

Herington, Kan.—Rev. J. W. McGuffey served as evangelist at the church here; "a goodly number" of persons found spiritual help, according to Pastor W. B. McCollom.

Estaline Valley, Va.—Forty-three persons found spiritual help during a revival here with Rev. G. F. Underwood as evangelist. Pastor is Rev. A. T. Underwood.

VITAL STATISTICS

HARRY KINDLE, seventy-five, died Aug. 19 at his home in Belmore, Ohio. Rev. Dale Eades conducted the funeral services. He is survived by his wife, Naomi; daughter, Mrs. Geraldine Rupright; and three stepsons, James, Jack, and Richard.

Announcements

EVANGELISTS' OPEN DATES

L. J. Scherrer, 6875 Robin Drive, Chattanooga, Tenn. 37421: Open time at First of the year and in spring of 1967.

BORN

—to James E. and Betty Lou (Burton) Barnett of Kansas City, Mo., a son, James David, on Nov. 8.

—to Richard E. and Winona (Flatt) Humston of Kansas City, Mo., a daughter, Michelle LeAnn, on Nov. 8.

—to Rev. and Mrs. Frank C. Elliott of Edmond, Okla., a son, David Lynn, on Nov. 2.

Moving Ministers

Rev. Ronald Fox, student, to El Centro, Calif., as associate minister.

Rev. A. E. Belzer from evangelistic field to Benedict, N.D.

Rev. Harold W. Carrison from Abilene (Tex.) Baker Heights to Buffalo Gap, Tex.

Rev. Billy Ferguson from Wheeler, Tex., to Canadian, Tex.

Rev. Harvey Sprague from Dellroy, Ohio, to Akron (Ohio) West.

Rev. Harold Lawrence from Bellaire, Tex., to Lubbock (Tex.) Grace.

Rev. Francis P. Bozeman from Galveston, Tex., to Rotan, Tex.

Rev. Kyra Jackson from Saginaw (Mich.) Shields into evangelistic field.

Rev. Donald Williams from Chesterson, Ind., to Rushville, Ill.

Rev. Wallace Renegar from Hot Springs (Ark.) Richard Street Church to Fort Worth (Tex.) First.

Rev. Ted Conway from Sioux City (Iowa) Highland Park to Mt. Pleasant (Iowa) First.

Rev. W. A. Dayton from Marion, Va., to Petersburg Ettrick, Va.

Rev. John R. Ferguson from El Sobrante, Calif., to Cheyenne (Wyo.) First.

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"Showers of Blessing" Program Schedule

December 18—"This Man Jesus," by E. W. Martin

December 25—"A Christmas Sermon," by E. W. Martin

January 1—"Our Greatest Need for the New Year," by E. W. Martin

NEW "SHOWERS OF BLESSING" STATIONS:

KSCB Liberal, Kansas 1270 kc. 9:00 a.m. Sunday
KRMG Tulsa, Oklahoma 740 kc. 10:35 a.m. Sunday

Deaths

MRS. FLORENCE BUNDY, sixty-seven, died Oct. 27 at Backus, Minn. Funeral services were conducted by her pastor, Rev. Tom Lowry. She is survived by one son, Victor, and three daughters, Caroline Gehrke, Bonnie Paige, and Connie Alexander.

REV. CLAUDE JACK FROST, sixty-eight, died Oct. 18 at San Bernardino, Calif. Funeral services were conducted by Rev. Ralph Kaldenberg, Rev. Wayne Jenkins, and Rev. Raymond Frost. He is survived by his wife, Grace; one daughter, Mrs. Vern C. Vicker; two brothers; and one sister.

HOMER HUBNER, forty-one, died unexpectedly at his home in Pana, Ill., Sept. 20. Funeral services were conducted by his pastor, Rev. E. L. Latham. In addition to his wife, Marjorie, he is survived by three sons, Danny, Steven, and Rudy; one daughter, Carolyn; two brothers; and two sisters.

GOD IS NOT DEAD:

God is not dead as some have said;
His life they've missed and are misled.
For souls who think that God is dead

Themselves are really dead instead.

—J. M. Scharn

Medical Discovery Poses Tough Moral Question

By the Evangelical Press

Once again the probing finger of science has opened the door to a new discovery, only to face a troublesome moral issue.

Dr. Cecil Jacobson, a George Washington University obstetrician, told doctors at the third International Congress of Human Genetics in Chicago that a new technique enables doctors to tell months before birth whether certain babies will be born with physical and mental defects.

The test is made by studying cells removed from the bag of water surrounding the baby in the womb. If these studies reveal that the baby's cells contain abnormal-looking chromosomes, there is no doubt the baby will be born seriously defective, Dr. Jacobson said.

He also admitted that the test raises grave legal and moral problems because of its application in determining whether a technically illegal therapeutic abortion is medically justified.

Therapeutic abortions done solely on the basis of the test finding would be illegal in all states. The tedious, expensive test is done only on certain high-risk mothers. Dr. Jacobson said, usually between the fourteenth and sixteenth week of pregnancy. When tests show defects, the physician said he sends the mother to a "religious counselor," while advising an abortion.

Finding the answer to this one is another challenge for those who are called to lead the flock.



NEW SANCTUARY FOR HISTORIC CHURCH—Dr. Mack Anderson, superintendent of the Georgia District, preached the dedicatory sermon for the recently completed sanctuary of the Donalsonville, Ga., church. The congregation was organized in 1902 and became the mother church of the Georgia District. The air-conditioned sanctuary has a seating capacity of 200 persons. Rev. Albert Payne is pastor.

HURTFUL EVIDENCE IN SCROLLS DISCOUNTED BY BIBLE SCHOLARS

By the Evangelical Press

An astonishing assertion states that the Dead Sea Scrolls contain unrevealed information that will undermine the accepted bases for Christianity.

This is the view of John Marco Allegro, a British author writing in the August issue of *Harper's Magazine*. His arguments are based on a reconstruction of lacunae, or missing parts, in the surviving manuscript fragments. Allegro's thesis is that, being an agnostic, he can be more

objective about the scrolls.

He claims the root of the matter is the "source and originality of Christian doctrine" and that "Christianity was not quite so unique" as men of the faith have "led their flocks to believe."

But Allegro, along with his colleague Edmund Wilson, who wrote in the same vein ten years earlier, is all wrong, says Dr. William H. Brownlee, professor of religion at Claremont Graduate School in California. Dr. Brownlee was among the first to examine, interpret, and photograph the scrolls upon their discovery.

"There is nothing whatever in [the scrolls] to weaken the Christian faith as most of us know it," Dr. Brownlee told Dan Thrapp of the *Los Angeles Times* in an interview. His associate at Claremont, Professor of Religion James M. Robinson, denied that scholars were sitting on unpublished manuscripts they were afraid would weaken Christian beliefs.

"The reason more has not been published," he said, "is because the people who are doing the necessary studying are overworked."

Brownlee agreed, stating that the only thing "weakened" by the Dead Sea Scrolls would be "a particular view of revelation that has not been held by scholars for 100 years—that Christianity sprang up without roots in its society."

Modern Theologians, Thrapp re-



OREGON PACIFIC District Superintendent W. D. McGraw preached the dedicatory sermon for the new Mount Scott Church in Portland. Valued at \$280,000, the church sanctuary seats 511 persons. Members have given 12 percent for world evangelism for the past three years, according to Pastor Paul R. Nesmith.

ported him as stating, recognize that "Christianity is rooted in its cultural, historical context," and it is that, in fact, which makes study of the scrolls so necessary and so rewarding because it leads to greater and more complete understanding of the milieu in which the faith originated.

"Christianity is related to human life," said the professor. "When God chose to speak to us in Christ, He was speaking in the context of human society to men. It enhances, rather than weakens, the Christian message to see the context from which Christ and His apostles appear."



PENNSYLVANIA CHURCH DEDICATED—Rev. James E. Hunton, Philadelphia District superintendent, dedicated recently the Avon-Grove Church in West Grove, Pa., following the completion of the building valued at \$120,000. Pastor is Rev. Dale E. Hilkert, who served as contractor and supervisor of the building program.

A TRUE STORY ABOUT YOU

You have heard how the Metropolitan Junior College of Kansas City several months ago proposed to take land adjacent to the General Headquarters of the Church of the Nazarene.

You know about their threat to take by outright purchase or condemnation an additional seven acres of the present Headquarters property.

You are familiar with the unsuccessful negotiations which took place between the junior college board and the two neighboring institutions—Research Hospital and Nazarene Headquarters.

You remember reading how the church and hospital officials were invited to the home of the landowner, Mrs. J. J. Lynn, to discuss the purchase of the land in order that it might be secured for their own use.

You no doubt rejoice to see the way the Lord worked to protect our present property and allow us even more land for future growth.

You may have been pleasantly surprised at the emergency action of the General Board authorizing church officials to pay \$718,750 for half of the land. (The remaining property was purchased by Research Hospital.)

You should know that the original figure of \$718,750 was later reduced to an estimated \$500,000 when the land division was agreed upon by the two institutions.

You probably read in the "Herald" several weeks ago that when the land was finally divided the actual price paid by the Church of the Nazarene totaled only \$431,250—a little more than half the original amount!

You need to know that the entire amount used to pay for the property was borrowed from the bank.

You responded nicely to a plea to pay off this indebtedness after the church was forced into this purchase of land in order to protect the present property.

You have sent in hundreds of dollars. Thousands of dollars. Over fifty thousand dollars, to be more exact.

You will be concerned to know that approximately \$380,000 is still needed if Nazarenes are to pay the debt and save further interest costs.

You may not have realized the emergency at first, but the urgency of the need is still critical.

You (along with every other Nazarene) will help the most by giving as much as you can.

You cannot pay the debt alone; you wouldn't want others to pay your share.

You will want to pray for God's leadership.

You who have been especially blessed financially during the last year may want to make a sizable contribution before the end of the year. Every Nazarene will want to give something for this project in 1966.

You may send your contributions to the Board of General Superintendents, International Headquarters, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131.

You remember that an attractive certificate is given by the Board of General Superintendents to each contributor.

You will receive your certificate signed by the general superintendents soon after your contribution is received.

You are deeply appreciated.

DOWN WITH THE DEBT!

\$700,000
\$600,000
\$500,000
\$400,000
\$300,000
\$200,000
\$100,000
\$000,000

Original General Board
authorization cost—
\$718,750

Estimated cost of
land division agree-
ment—\$500,000

Actual cost—
\$431,000

Estimated bal-
ance of indebt-
edness—\$381,000

Enclosed is a gift of \$ _____
to be credited toward the balance remaining on the Lynn
property purchase.

Name _____

Street _____

City _____

State _____ Zip _____

MILO ARNOLD EXPANDS LIFE BY BROADENING IT

● By Terence L. Day

Take a minister, a denominational leader, a college director, a radio broadcaster, an author, a civic-minded citizen, a husband, a father, and a grandfather. Combine them into one personage and leaven with a generous portion of humility. The result is a portrait of Rev. Milo Arnold, pastor of the First Church of the Nazarene in Richland, Washington.

Mr. Arnold is appropriately modest about his achievements. "I'm no chief among ministers. I'm just one who labors along with the rest." He views the radio program and his authorship as "an extension of my pastoral ministry."

Since 1938 he has had a daily radio program. His current one, "The Pastor's Call," is heard at 6:45 a.m. daily on KEPR, broadcasting from the Tri-Cities, Washington's exciting home of nuclear industry.

"A long time ago I decided I was not going to make life longer. The only thing one can do is broaden it. I looked upon the ministry as a full life, but too often not reaching outside" of his congregation.

So he began the radio program, then more recently took up writing. "I discovered writing was still another dimension. Each of these add depth to one's ministry," he said. "By doing these things they make one's life more rewarding.

"I don't pretend to have done the maximum in any one of them by any means," he said. He suggests that he hasn't done as much with his opportunities as he might have done. His office at the church is neatly kept—although he apologizes for a few



Milo Arnold

... discovering new dimensions

papers here and there. Two walls are covered with books.

Mr. Arnold estimates he has counseled thousands of people during his thirty-eight-year ministry. More have been non-Nazarenes than have been members of his congregation. He believes this is because those whose lives are not attuned to the influence of God have more problems than do active church members, and are less able to cope with them.

For an example, his observation through the years has been that "very few marriages fail inside a church structure." Most divorces involve couples not active in a church.

A few months ago Mr. Arnold had his third book, *This Adventure Called*

Marriage, published by Beacon Hill Press of Kansas City. Another, *The Adventure of the Christian Ministry*, written to attract young men to the ministry and to help new ministers, has been accepted by the publisher.

His other books are *Life Is like That* and *Parents Can Be Problems*. In addition he has written many church pamphlets, including *Excuses Answered* and numerous articles for periodicals.

Life Is like That is a book of inspirational thoughts on a multitude of things. *Parents Can Be Problems* is a 112-page, paperback book written to encourage parents to live in a manner "that our children might have a richer, fuller Christian heritage." It contains practical guidance as well as psychological insights.

This Adventure Called Marriage, first issued in May, 1966, and now in its second printing, was born of Mr. Arnold's thirty-eight years of counseling people with problems. The pamphlet *Excuses Answered* tells how to answer excuses people give for not attending church.

He contributes frequently to the *Herald of Holiness*, his most recent article being in the December 7 issue, titled "In Line with the Star." Editors often receive requests for permission to reprint his articles in other magazines.

Evidence of Mr. Arnold's leadership are the many offices he holds. He is a member of the General Board and is on the advisory board of the church's Northwest District. He is also on the Board of Regents, Northwest Nazarene College, Nampa, and on the Board of Control, Nazarene Bible College, Colorado Springs, Colorado.

In Richland he is president of the community's ministerial association, and a member of the larger Tri-City Ministerial Association, which includes Richland.

His civic activities have been rec-

"QUOTE" QUOTES ARNOLD from his recent book, *This Adventure Called Marriage* (Beacon Hill Press of Kansas City). *Quote Magazine*, which draws material from a cross section of life in the United States, devoted a page to Arnold's most recent book in its October 16, 1966, issue. Some of the quotations appear here.

"Too many courtships are basically only a process by which two people become better acquainted with each other's pleasures and passions, and provide no occasion for knowing each other's deeper spiritual aspirations, needs, or interests."

"Even the most handsome couple is approaching early ugliness if their altar-bound dreams do not include more than physical license. If only the flesh is wed, there is little material for building a home."

"Communication is always an uncompleted project. No two persons ever become completely acquainted. As long as

they live, they continue to discover new personality areas as their communication is enhanced."

"Married persons do not live together as the persons they wish they were nor as the persons they try to make others think they are. They become, openly and without disguise, their true selves with all the imperfections as well as the ideals."

"Children must be taught that they can become anything they set out to become. They should be taught to aim high and have the utmost confidence that they can make it. On the other hand

they should never be taught that things come easy or that life will hand them opportunities, advantages, or immunities."

"Old age is after all only the accumulated becoming, the gathered attainments, and the total of the experience of the years gone before."

"So long as there is a brisk 'flame in the soul' there will be a light in the life. He who is genuinely in love with the stars will never bemoan the nights nor become panicked by the gathering dark."

"Homes do not need less work but more love."

ognized by the Kiwanis Outstanding Community Service Award, which he received in 1961. He has been a member of the club since 1939.

Rev. Milo Arnold was born in Kansas and has been a minister since 1928. Nearly all of his ministry has been in Washington, where he has served pastorates in Yakima, Pullman, Moses Lake, Colfax, Centralia, and Kirkland. He has been in Richland for four years. Out-of-state assignments have been in Portland, Oregon, and Dodge City, Kansas.

The sixty-two-year-old minister has many ideas for new books, but no plans to start another one. He is saving them for retirement. Is retirement getting near? "I hope not," is the reply of this minister who enjoys serving.

Assure Student Assistance

William Anderson and Don L. Newell represented Trevecca Nazarene College recently at a regional informational meeting of the Federal Financial Assistance Program for Students. The conference emphasized, according to Anderson, that every student who wants to attend college is eligible for federal aid if he can meet college admission requirements.

The National Defense Student Loan program has been extended for three years.

Anderson added that "the 65,000 Nazarenes who pay taxes are contributing to federal aid to education; thus we certainly want to reap the benefits."

Newell said, "Without federal aid, we cannot possibly offer a program that will compare to those of state-supported institutions."

Brazil Work Brings Results

Missionary work in Brazil took an encouraging 18 percent upturn in full and probationary members, and giving jumped dramatically to more than \$8,000, which is a 58 percent increase,



THE GOLDEN ANNIVERSARY Pastors' Seminar on the Northeastern Indiana District this year highlighted the fiftieth anniversary of the organization of the district. Featured speakers and district officers are pictured: left to right, front row, Rev. C. L. Rodda, chairman of the Board of Orders and Relations; Dr. J. Kenneth Grider, lecturer; Dr. Paul Updike, district superintendent; Dr. W. T. Purkiser, lecturer; Rev. Roger Ward, member of the Board of Ministerial Studies; back row, Rev. Samuel Roberts, secretary, Orders and Relations; Rev. Walter Graeflin, district N.Y.P.S. president; and Rev. Donald Ault, chairman, Ministerial Studies.

according to Missionary Roger Maze.

The churches received 133 full or probationary members during the year. Two new congregations were organized, bringing to 10 the number of churches in Brazil. The district maintains 15 other preaching points.

Of the \$8,000 given, 13.5 percent went to world evangelism.

Dr. Earl E. Mosteller is field superintendent.

Of People and Places . . .

Mr. and Mrs. John Diffie of Bethany, Oklahoma, and Woodland Park, Colorado, celebrated recently their fiftieth wedding anniversary with their children and grandchildren on a Colorado guest ranch. The Diffees

have two sons, Joe and Victor; and five daughters, Mrs. Eloise Knippers, Mrs. Sarah Parker, Mrs. Johnnie Carolyn Knippers, Mrs. Bobbye Gunn, and Mrs. Robbye Campbell.

Pastor C. C. Haselwood, Winchester, Ky., recently received the keys to a new brick parsonage.

Approximately one hundred thirty Royal Canadian Navy Cadets and Wrenettes paraded across the city of Nanaimo, British Columbia, on a recent Sunday, marched into the Church of the Nazarene, and took part in morning worship. The Cadets, plus the regular attenders, packed the sanctuary. It did not all come as a surprise to Pastor Kenneth H. Martin. He is also chaplain of the local R.C.N. Sea Cadet corps.

Rev. and Mrs. William Kelly, Tucson, Ariz., celebrated recently their fiftieth wedding anniversary when they repeated their wedding vows before Pastor Dick Moore at the Palm-dale Church there. More than sixty friends attended a reception which followed.

Mrs. Agnes Broughton, a charter member in the Monroe, Wash., church, was honored recently on the occasion of the church celebrating its sixtieth year in existence. Rev. Bert Daniels, superintendent of the Washington Pacific District, brought greetings. Rev. W. E. Russell is pastor.



FLORIDA CHURCH DEDICATED—Rev. Reeford L. Chaney, superintendent of the Alabama District, of which the Fort Walton Beach, Fla., church is a member, preached the dedicatory sermon for the above structure, completed last March. Church members, with the help of a \$29,000 loan, constructed the building, which seats 350 persons in the sanctuary. Rev. John O. Taylor is pastor.

Jamaicans Find Help In Two C.S.T. Courses

Forty-one persons attended the first Christian Service Training course to be offered in Jamaica, and another course is in progress, according to Missionary Ralph A. Cook.

The first course, "The Meaning of Church Membership," resulted in forty-four persons joining the organization of the first Church of the Nazarene in Jamaica. Eight persons joined as probationary members.



Mrs. Burke

Twenty persons are attending the course "Administering the Sunday School," taught by Mrs. Orpha Cook. There are now 142

persons enrolled in 2 Nazarene Sunday schools on the island.

Of significant help to the Cooks in establishing missionary work in Jamaica has been Mrs. Lily Mae Burke, chairman of Jamaica's 15,000-member Federation of Women. A member and officer of other influential committees, Mrs. Burke has been a "real friend to the Church of the Nazarene," according to Mr. Cook.

Work Begins on New Church

Excavation began in late November on the first of two units which will become the Overland Park, Kansas, church.

The building will be forty by ninety feet, and is of rustic architectural design. Cost is estimated by Pastor Millard Reed at between \$90,000 and \$95,000.

Rev. Wilson Lanpher, Kansas City District superintendent, and Reed spoke at ground-breaking services earlier in the month. The building will be located on a hill overlooking much of south Overland Park.

Organized last January, the church now has sixty-seven members.

Grandson Finds Link in Missionary Past

The grandson of the missionary who established Nazarene work in southern Africa, Arthur Ray Schmelzenbach, sought out a Nazarene pastor in Ottumwa, Iowa, recently to perform his wedding ceremony.

In reviewing wedding plans he mentioned to Pastor Stewart M. Abel that he would like to see his uncle, Elmer Schmelzenbach, again. Elmer Schmelzenbach followed in his father's missionary footsteps, and is now on furlough in the United States.

The pastor replied, "The best I can do at the moment is let you hear

Oke, Hicks Named to Bible College

Two more significant appointments have been made to the faculty of Nazarene Bible College, scheduled to open next fall in Colorado Springs.



Norman Oke

school.

Dr. Lawrence Hicks, pastor for many years in southeastern United States, and currently at Ashland (Ky.) First Church, has accepted an invitation to teach Bible at the college.

Both Oke and Hicks are well-known in general church circles. Dr. Oke is a member of the book committee, in addition to being a member of the Bible college board of control. Dr. Hicks is a member of the General Board, and of the Bible college board of control.

The appointments of these two follow closely on the heels of the announcement that Dr. Cecil Ewell, pastor at Chicago First Church, has resigned there to assume the position of vice-president in charge of finance at the Bible college. Ewell is presently chairman of the college's board of control, as well as a member of the General Board.

Both Ewell and Hicks will forgo their positions on the General Board

Dr. Norman Oke, pastor at Washington, D.C., First Church, and before that book editor at Nazarene Publishing House, announced recently to his congregation that he has accepted an assignment to teach theology at the new



Lawrence Hicks

when they move to the college site.

The Bible college president, Dr. Charles H. Strickland, announced recently that he has received 121 student applications for the first quarter, which is to begin in September.

The General Treasurer's office, after twenty-three days of receipts, have accounted for about \$43,000 which was received in Sunday school classes October 23 in the denomination-wide Bible college offering.

NEWS OF THE RELIGIOUS WORLD

Three Ways to Say No

PORTLAND, Oregon (EP)—Dr. J. Lester Harnish, pastor of Portland's First Baptist Church, described for the national convention of the Women's Christian Temperance Union three ways to reject an alcoholic drink at a party without making an unpleasant scene.

"There are three ways," he said, "of saying 'no' to an offered alcoholic drink. One is just plain 'No, thank you,' without making a federal case of it.

"Or you can take the glass, and find a convenient place to set it down.

"Or you can say, 'Do you have something else?' and a good hostess usually has."

In any case, he counseled, "don't avoid drinking people, or refuse to go to a party where there is drinking . . ."

Dr. Harnish recommended prayer rather than drinking for times of stress. "If you are frustrated, Jesus says, 'Pray, talk to Me.'"

Sees Sunday School Slipping

MINNEAPOLIS, MINN. (EP)—Today's Sunday school is like the novice in track who starts strong but comes staggering and wheezing across the finish line after everyone else, according to the editor of *Decision*, publication of the Billy Graham Evangelistic Association.

"Presented with a fabulous opportunity to instill Christian truth into the minds and hearts of people young and old, the Sunday school is gradually dropping behind the rest of the world," Dr. Sherwood E. Wirt wrote in an editorial, which appeared in *Decision* and the *Sunday School Times*.

"A cultural erosion is slowly but surely stripping evangelical Christianity of its educative outreach," he warned. "Arteriosclerosis is making the Sunday school wheeze, and it may soon be lapped. All the love and loyalty of hundreds of thousands of volunteer teachers is failing to halt the drift."

Dr. Wirt said some of the things wrong with the Sunday school are its name, tiresome opening exercises, listless singing, encroachment on the teaching time, and antiquated lessons.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

PREPARING THE MESSIAH'S WAY

Luke 1:67-80 (December 18)

● **Salvation** (vv. 69, 77)—This is a word with big meanings. The Greek term is *soteria*. It means "deliverance, preservation, safety." For the Israelites in Old Testament times this meant primarily deliverance and protection from their enemies. So here Zacharias says: "That we should be saved from our enemies."

But man's worst enemies are sin and Satan. And so, speaking prophetically, Zacharias goes on to say: "To give knowledge of salvation unto his people by the remission of their sins" (v. 77). This is Messianic, New Testament salvation. It is a spiritual deliverance from sin.

● **Holiness** (v. 75)—The Greek word is *hosiotés* [hosiotace], found only here and in Ephesians 4:24. In both places it is associated with "righteousness."

The noun comes from the adjective *hosios*, which occurs only 8 times in the New Testament, as compared with 229 for *hagios* (holy). That is probably because *hosios* carries with it more of the Old Testament connotation of holiness. It means "undefiled by sin" or "religiously observing every moral obligation" (Thayer). So its most general meaning is "pious." Hence *hosiotés* signifies "piety." Cremer defines it as "holiness manifesting itself in the discharge of pious duties." He also says that it "denotes the spirit and conduct of one who is joined in fellowship with God." That is true piety.

● **Righteousness**—This word also compasses a vast territory. The Greek is *dikaíosyne* (final *e* pronounced like *ay*). It means righteousness in the sense of "conformity to the Divine will in purpose, thought and action" (Abbott-Smith). Thayer says that it signifies "integrity, virtue, purity of life, uprightness, correctness in thinking, feeling, and acting."

The fact that *dikaíosyne* is joined with *hosiotés* in the only two New Testament passages where the latter occurs inevitably suggests a comparison. Trench notes that in classical Greek "the *hosios* is one careful of his duties toward God, the *dikaíos* toward men." He rejects the idea that this distinction carries over into the New Testament. But Thayer thinks that in this passage "righteousness" denotes right conduct toward men; "holiness," piety toward God.

Conducted by W. T. Purkiser, Editor

What is the difference between the "ungodly" and "sinners" in Psalms 1?

There is a third member of this unholy trio, "the scornful."

While, in broad terms, the three words are parallel in meaning, there seems to be a progression in evil from walking "in the counsel of the ungodly" to standing "in the way of sinners" to sitting "in the seat of the scornful."

The ungodly are those who are morally wrong, guilty, and condemned. Sinners are those who have "missed the way" turned aside from the path of righteousness. The scornful are those who hold God and the right in contempt, who mock and hold in derision the moral law.

We would like to know, Was there any time or place that God actually stated that He did not want polygamy practiced by all men?

Yes, by unmistakable implication if not in so many words.

Jesus said, "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh" (Matthew 19:4-6).

Polygamy, like divorce, was permitted but never commanded. Jesus removed

the permissive element in the Old Testament with regard to marriage, and went back to the creation principle of one man and one woman.

He did not say, "A man shall leave father and mother, and shall cleave to his wife or wives." He did not say, "They three or four or more shall be one flesh." The whole of the New Testament teaching on marriage is based on the assumption that it is a relationship between one man and one woman.

I heard someone say once that so often we take our burdens to the Lord, lay them at His feet during prayer, and then when we're through praying we take our burdens back upon us again and carry them until the next prayer. Please comment. If this is wrong, and shows a lack of faith, then what about all the burdens we are told to have? In fact, we are even told to pray for burdens for the unsaved.

This is a double-barreled question, and I'll try to take the items one at a time.

We are encouraged to cast our care upon the Lord, for He careth for us (1 Peter 5:7). The idea here is plainly to transfer the burden to the Lord and leave it with Him. "Take your burden to the Lord, and leave it there"; that is, of course, unless you think you can do better with it than He can.

This does not mean that we are passive in the face of life's responsibilities. There is a sparkling new translation of Colossians 1:29, "To this end I am toiling strenuously with all the

energy and power of Christ at work in me." Paul hadn't ceased working, but he was working with exhilaration, not exhaustion. Life can be strenuous without being strained.

As to the second item, the term burden in relation to prayer for the unsaved or for the general work of the church really means the concern that leads to intercession. Such burdens we must have.

Something of the double meaning of "burden" is seen in Galatians 6:2 and 5—"Bear ye one another's burdens, and so fulfil the law of Christ"; "For every man shall bear his own burden."

Is there any difference between the "kingdom of heaven" and the "kingdom of God"?

Not according to the usage of the New Testament.

Matthew favors the phrase "kingdom of heaven" and is the only Gospel writer who uses it. Mark and Luke in the parallel passages use "kingdom of God."

If there were a significant difference, then all the other New Testament writers totally overlook a phase of gospel truth so important that Matthew spoke of it some thirty-two times, and Matthew would be ignoring the vitally important truth of the kingdom of God.

If you will compare Matthew 3:2 with Mark 1:14-15 and Matthew 11:11 with Luke 7:28 you will find two examples out of a dozen or more Gospel parallels. It seems clear that the two phrases are synonyms and are used interchangeably.

The reason Matthew rarely uses the phrase "kingdom of God" is probably to avoid offense to his Jewish readers, who had during this period almost universally substituted "heaven" for the name of God.

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