

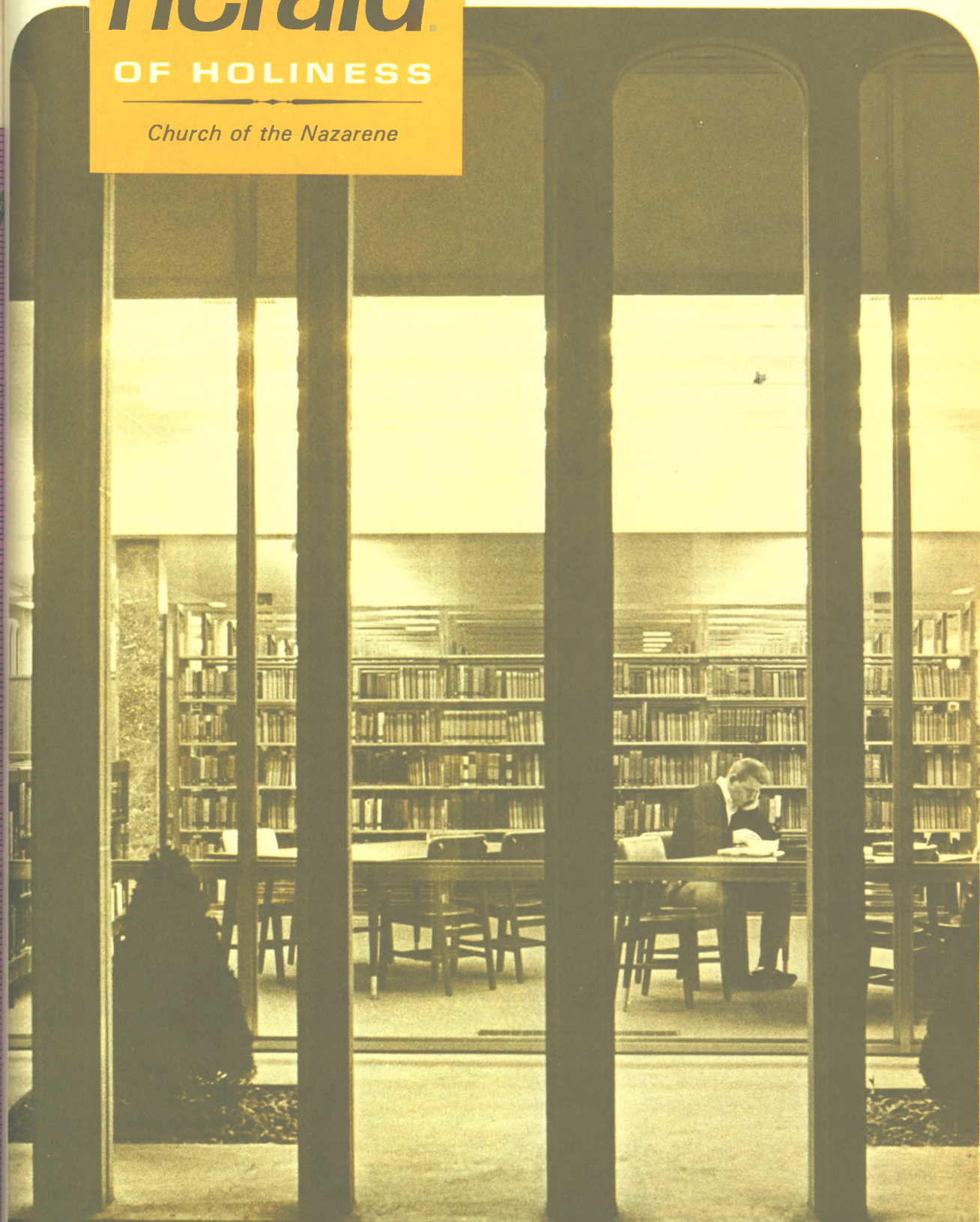
February 7, 1968

# *herald*

OF HOLINESS

*Church of the Nazarene*

**Seminary Sunday—February 11**



**Young theologians take advantage of improved facilities, curriculum**

*See page 12.*

# Are We Strong Enough?

General  
Superintendent  
Benner



Jesus Christ lived on earth in days of unusual significance. Just prior to His coming the Roman conquests had circled the Mediterranean Sea. Those were days of pagan power. Palestine was under Roman tribute.

In that situation our Lord spoke frequently of His kingdom. The disciples sensed something of the magnitude of His plans and purposes. However, they interpreted these as temporal, and the mother of two disciples came to Jesus asking that her sons be given places of prominence and authority.

Christ asked them this simple question, "Are ye able?" With no time for reflection, they glibly replied, "We are able." But later events proved that they were not able. Their own interests were first in their thinking. In their hearts they were not completely abandoned to the will of God. They were the victims of carnal weakness and they failed in the major crisis. The demands were different than they thought, and were greater than their resources.

The demand was in the spiritual realm. And Christ is challenging the Church today, asking, "Are ye able?" It is easy to point to material possessions and gains and say, "We are able." But we need to survey our situation

candidly and ask ourselves, Are we able? Are we prepared? Are we spiritually strong enough to meet the demands?

Jesus made it clear to those disciples that the answers to the world's needs is not in temporal success and development. It is not in human ability as such, nor in gaining high places. Their highest contribution as Christians would not be in clever plans, and human manipulation, but to "drink the cup" of humility and burden; to "be baptized" with the baptism of sacrificial service. Ability in His kingdom meant strength and achievement in the spiritual realm.

The disciples were made "able" on the Day of Pentecost. Cleansed and filled with the Holy Spirit, they understood Christ and His mission. They were cleansed from a self-seeking spirit and were brought into full consecration to the will and work of Christ. With that experience came spiritual power sufficient for every responsibility.

The Church of the Nazarene must have more than commodious buildings, numbers of people, great sums of money, or clever programs. We must be able to achieve in the spiritual realm. And we can, if we are willing to pay the price.

# No Double Standard

Double

**T**he double standard, a moral code more lenient for men than women, has long been under attack. What we expect of one we should expect of everyone. The double standard is attacked because of its basic unfairness. This is true in every area of ethical thought, including race relations and political freedom as well as personal morality.

There exists something in Christian experience which can be compared to the double standard in ethics. It arises from some misconceptions about the experience of entire sanctification. The double standard in this context is in setting two levels of Christian living, one level for the "saved" and another for the "sanctified."

A man recently indicated no desire to seek sanctification because, in his words, "I can't live it." He was living at a level of Christian experience which he thought placed fewer demands on his life than would be the case if he were to be sanctified. Holiness to him was something for people interested in stepping up to another level of Christian commitment.

There are differences in the lives of the "saved" and the "sanctified." Some of the effects of sanctification are immediate and obvious—others, gradual and unseen. But always, Christians filled with the Spirit, wholly committed and cleansed, will be different.

The man was not wrong in noticing that difference. Nor was he wrong to confess his personal inability to live a life of holiness.

St. Paul wrote to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Holiness living is not achieved by great effort so much as by total surrender. It is the admission of personal weakness that opens the door to God's presence.

The error of this man's view is quite common. The difference he observed was, he thought, due to a double standard of Christian living—one level for the "saved" and another for the "sanctified." Several times I've read the New Testament to find some support for that idea but it's not there.

There is only one standard of Christian living. That standard is the same regardless of denomination, position of responsibility in the church, or age. The "saved" as well as the "sanctified" are to live by that standard. When a man becomes a Christian he identifies himself with that standard. It is the life of Christ. That is the one and only pattern of Christian living.

That standard is described throughout the New Testament. We read of it in Jesus' Sermon on the Mount in Matthew 5; 6; and 7. It is found in the chapter on Christian love—I Corinthians 13. The apostles preached only one standard—to live like Christ through the

strength of the Spirit. According to the first Christian records, the Holy Spirit was God's promised gift to all Christians. The standard of holiness is the kind of life described in the New Testament—a life patterned after Christ.

The difference between the "saved" and the "sanctified" is due to something other than a double standard. The unsanctified believer therefore cannot excuse his sins of the spirit or whatever the failure. If he is a Christian, his failures will only point out the gulf between what he is and what God intends him to be.

To seek sanctification, to be filled with the Spirit, is to seek all that God can do to assist us in living the Christian life. The truly sanctified man is not a person with unique spiritual perceptions living by some special standard. He is one aware of his own inability to be a Christian without what some call "the fullness of the blessing."

Critics sometimes label holiness people "perfectionists" with the inference that we have a standard of Christian living which is different from the rest of Christendom. They are wrong. There is a difference, but not because we raise up another standard. We try to live by the only standard Christians have—the example of Christ.

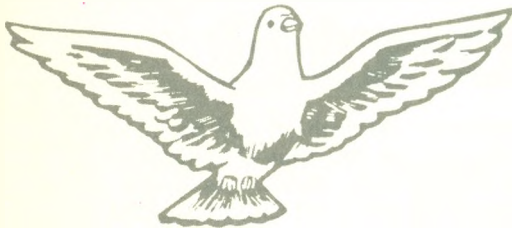
The difference is not in the standard but in the source of strength. To be sanctified is to live "in Christ." It is to seek for the removal of inner conflict and to live in the strength of the Spirit—the Spirit of Christ. □





# QUESTIONS

for  
**HAWKS**  
and  
**DOVES**



• **By Paul Merritt Bassett**

Morgantown, W. Va.

## So You're for the War . . .

The Christian will never agree that war is good. If there is any justification at all to war, it is simply a decision that a situation is developing which is morally so intolerable as to require war to prevent further evil.

So, the argument goes, we are in Vietnam to stop Communism from spreading. And because Communism is godless, we Christians are duty-bound to halt its spread. "After all," the militant Christian remarks, "the Old Testament is full of examples of the necessity for war. And the Lord there calls for the absolute destruction of His enemies."

Or it may be that we can argue that, as long as we are living in this fallen world, truly good al-

ternatives will never be open to us. Therefore we are often forced to make decisions between bad and worse rather than between clear-cut good and evil. In this case "bad" is war in Vietnam; "worse" would be no war and the consequent spread of Communism. This argument and the one above are two sides of one coin. One emphasizes offense, the other defense.

There are several moral questions which those utilizing these arguments must answer—and this is not to say they *must* answer them in such a way as to deny support of the war in Vietnam. We have our individual consciences to deal with.

Are we sure we have analyzed the situation correctly? Of course, Washington knows a great deal we

do not know, but for all of its knowing it is apparently no less confused than we are. If we were to get out of Vietnam, would a less tolerable situation really develop?

The area has never known a nation in the modern sense. It is a congeries of petty principedoms and feudatories in both the north and south. France did not unite the area, and Saigon certainly hasn't drawn allegiance. Hanoi itself hasn't yet solidified control over the north, though our attacks there have helped them proceed in that direction. Is there really danger of an imminent Communist take-over? Is such a take-over possible? And if it is, does this *necessarily* mean the eventual fall of any more of southeast Asia? As long as these questions are accompanied by unclear answers, the

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Christian will have great wrblings of conscience about the war.

Are we really exercising Christian faith in noting but one set of alternatives, war or Communist take-over? If there is any one thing the Christian knows about the course of history, it is that there is no such thing as historical necessity. To see the Vietnam war in terms of political alternatives only is to limit our viewpoint severely. War doesn't necessarily prevent Communist take-over, nor does withdrawal from the war necessarily bring such a take-over to pass.

If we really believe Communism to be a religion—perhaps the most horrid religion of them all—should we, to begin with, be using primarily carnal weapons and political warfare?

Further, the alternative which Jesus posed seems completely ignored; and that is the weapon of unselfish love. Impractical? Well, how do we know? We've tried it seldom enough. For the Christian, death or slavery are not the ultimate tragedies. But for the non-Christian death is the beginning of the worst, the hopeless worst. Should not destruction then be only the very last resort—if any resort at all—even at the risk of losing our own lives in the process of trying to love?

Can we really equate the United States with ancient Israel and say that, as the Lord called Israel to war, so He has called us to war? Surely we have been blessed beyond measure as a nation. But the tragedy of our history has been our tremendous confidence that *we* are the masters of our fate, *we* are the captains of our souls. God has blessed and we have taken the credit. We may indeed be a Christian nation by comparison with any other nation on earth. But are other peoples to be the standard of comparison? We may well be proud of our democracy, but we have no cause for rejoicing about our spiritual status.

Assuming we *have* been especially appointed to set the world straight, are we in danger of the condemnation Obadiah pronounced on the Assyrians and Jeremiah on the Chaldeans? Having been useful to Jehovah in punishing evil Israel, they came to worship them-

selves and imagine that their previous successes were signs of unqualified divine approval and guarantees of future approbation. Are we of that ilk?

### A Look at the Other Side . . .

The Christian dove takes seriously Jesus' statement concerning peacemakers. In fact, he takes it rather literally. For him, the Vietnam war is morally wrong. As he sees it, our reason for going there is inappropriate. He points out that at one moment Washington hawks declare we are in southeast Asia to protect the interests of South Vietnam and at another moment these hawks declare we are there to protect our own interests. He can point out a number of instances in which military and government figures have admitted their belief that South Vietnam itself is even unimportant. The dove further objects to bringing the war to civilians in an indiscriminate manner.

From an idealistic standpoint, the dove seems to be correct, but reality seldom responds, says the hawk, to ideals.

Surely no Christian—not even the hawk—is about to argue that the ideals of the dove are wrong-headed. But the area he would search out is that of motivation. Our purpose here is not judgment but probing.

Admittedly, motives may be mixed. Is the motive that brings forward the demand to halt the war truly Christian? Or is it simply one of many possible human motives that is rationalized and baptized "Christian"? For instance, Is the call for peace in the name of love really a matter of misnaming fear? Motivation is a subtle dynamism. We must seek diligently to be honest with ourselves.

Are we really looking at the problem realistically? Given the irreversible fact that we are already

in Vietnam, does getting out now really solve the crucial problems, or does it create new ones without solving the old?

For instance, it is obvious that the Saigon government is a baling-wire and bubble-gum arrangement which would probably collapse were we to remove our support. What would be the fate of the South Vietnamese in such an event? Can Christian charity tolerate the various possibilities?

Is the dove position, at heart, really any less harsh than the hawk position? With the doves, the suggestion is that we save ourselves even at the risk of the slavery of the Vietnamese—slavery induced by our departure. With the hawks, the suggestion is that we save ourselves even at the risk of destroying innocent Vietnamese lives. In both cases, the basic motivation is national self-preservation—a motivation which must always be open to the most searching scrutiny, and to constant suspicion, especially by Christians. This is not because we are ungrateful for our citizenship but because we know that even the best of human institutions and notions are open to the tinkering of the devil.

The dove and hawk both must ask themselves whether they have analyzed the situation correctly. For the dove, this means a reasonably clear answer as to the basic aims of American foreign policy. Does the United States have some missionary responsibility, as it were, for spreading and defending democracy? The dove answers that it does—it must be an example of a nation that promotes self-determination.

But if we were to get out of Vietnam, would the result there really be *self-determination*? Or would we not be leaving by the front door only to admit a worse villain at the rear? Could not our presence in southeast Asia be looked upon as a matter of being our brother's keeper?

THE PURPOSE of this article is not to advocate one or the other side in the debate over Vietnam. But it is hoped that it raises useful questions concerning the position of hawks and doves in our search for a Christian decision. □

**DR. PAUL BASSETT**, in addition to being an active Nazarene layman, is assistant professor of religious studies at West Virginia University in Morgantown, W. Va.

**I**n his book on *How to Be a Transformed Person*, Dr. E. Stanley Jones has presented some significant evidence that the great American president, Abraham Lincoln, did indeed have a real Christian conversion experience.

Dr. Jones quotes from a speech given on September 29, 1897, by Rev. James F. Jacquess, who had been a colonel of the Seventy-third Regiment of the Illinois Volunteers. Part of the quotation is as follows:

Mr. Lincoln came in after the service had begun and he and Governor French and his wife were given seats inside the altar, for the church was full. I had chosen for my text, "Ye must be born again," and I noticed that Mr. Lincoln appeared interested in the sermon. A few days after that Sunday, Mr. Lincoln called on me and informed me he was deeply impressed by my remarks on Sunday, and that he had come to talk with me about the matter. My wife and I talked and prayed with him for hours. Now I have seen many people converted; I have seen hundreds brought to Christ, and if ever a person was converted, Abraham Lincoln was converted that night in my house . . . He never joined my church, as his wife was a Presbyterian, but I will always believe that since that night Abraham Lincoln lived and died a Christian gentleman.

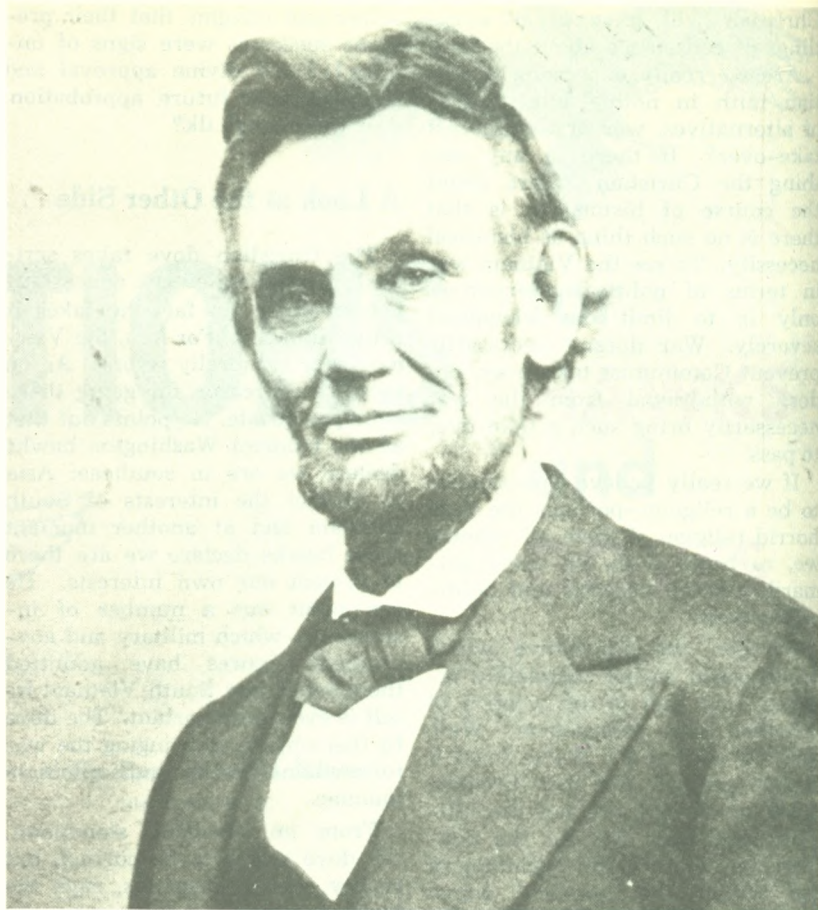
Abraham Lincoln often expressed belief in prayer, requested prayer, professed to pray himself, and made eloquent proclamations calling for days or times of thanksgiving and prayer. There even seems to be some evidence that he was able to "pray through."

The reader may judge for himself concerning this latter idea from the following conversation recorded by General Daniel E. Sickles:

"Mr. Lincoln, we heard at Gettysburg that here at the capitol you were all so anxious about the results of the battle that the government officials packed up and got ready to leave at short notice with the official archives."

"Yes," he said, "some precautions were prudently taken, but for my part, I was sure of our success at Gettysburg."

"Why," I asked, "were you so



**"The Dogmas of the quiet past are inadequate to the stormy present: the occasion is piled high with difficulty, and we must think anew and act anew."**

—Abraham Lincoln

*Message to Congress December 1, 1862*

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# Lincoln:

## Could He Have Been Converted?

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confident? The army of the Potomac had suffered many reverses."

There was a pause. The president seemed in deep meditation. His pale face was lighted up by an expression I had not observed before. Turning to me he said:

"When Lee crossed the Potomac and entered Pennsylvania followed by our army, I felt that the crisis had come. I knew that defeat in a great battle on Northern soil in-

involved the loss of Washington, to be followed, perhaps, by the intervention of England and France in favor of the Southern Confederacy. I went to my room and got down on my knees in prayer. Never before had I prayed with such earnestness. I wish I could repeat my prayer. I felt that I must put my trust in Almighty God. He gave our people the best country ever given to man. He alone could save

it from destruction. I had tried my best to do my duty and found myself unequal to the task. The burden was more than I could bear. God had often been our Protector in other days. I prayed that He would not let the nation perish. I asked Him to help us and give us the victory now.

"I felt that my prayer was answered. I had no misgivings about the result of Gettysburg."

Lincoln often expressed a belief in God, and in His overruling providence. He believed in God's guidance but was not so ready with a testimony to a personal experience. In searching biographical data one gets the impression that his ideal of a Christian was very high and that he had considerable hesitancy in declaring that he had arrived at such a state of experience. However, after his return from Gettysburg he is said to have told a friend:

When I left Springfield I asked the people to pray for me; I was not a Christian; when I buried my son, the severest trial of my life, I was not a Christian; when I went to Gettysburg and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ.

Harmonizing this testimony with the conversion account given by Colonel Jacquess and with the indication of ability to reach a sense that prayer had been answered as mentioned above presents some problems. If the conversion experience described by Colonel Jacquess was real, it may be that Lincoln, like many other highly conscientious people, had difficulty holding fast the profession of his faith.

It might possibly be also that the experience at Gettysburg was more like that of a Christian making a full consecration or becoming more deeply committed than that of a sinner finding God.

Abraham Lincoln's church background was Baptist and Presbyterian. He attended camp meeting under Peter Cartwright, the Methodist evangelist, and may have been originally converted as indicated above under the guidance of Rev. James F. Jacquess, a minister of the Methodist Episcopal Church

South. His wife, a former Episcopalian, joined the Presbyterian church.

Lincoln was a faithful attendant at this church both at Springfield and in Washington. He seemed to have no difficulty believing the Bible, but apparently needed time to think through theological matters. In particular he apparently had some reservation about certain aspects of Calvinism, which may have been a factor though probably not the only one in delaying entrance into the church.

He seemed to link the idea of joining the church with that of making a public profession of one's faith. That he intended to make such a profession is indicated in more than one source.

Leslie Flynn in an interesting article called "Lincoln Went to Prayer Meeting," published in the February, 1949, issue of *Christian Life*, has presented evidence concerning Lincoln's intention to join the church. This evidence is based on information handed down in the family of Dr. Phineas D. Gurley, Lincoln's pastor in Washington. Lincoln hesitated for some time in joining the church because he did not think he believed enough to join. Part of his unreadiness stemmed from lack of acceptance of some minor aspects of the Westminster Confession of Faith.

The pastor pointed out that he as a layman did not need to subscribe to all of the Confession but only the essential parts. So Lincoln decided to join the church and was to have done so on Easter Sunday, 1865, had not an assassin's bullet fired on Good Friday prevented his uniting with the Visible Church.

Mr. Flynn points out two main evidences of Lincoln's faith in Christ, namely, the fact that he had made preparations publicly to unite with the church and that the pastor, a true preacher of the Gospel, would not have accepted into church membership a person he did not think was a believer.

Abraham Lincoln was a complex personality who does not fit readily into a single mold, but these evidences of Lincoln's actual religious experience previously presented and here reiterated should be of interest and encouragement to evangelical Christians everywhere. □

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## Pen Points

### Thanks, Mr. Lincoln!

**A**FTER THE battle of Gettysburg, Abraham Lincoln urged General Meade in a preemptory order to pursue Lee in his retreat, attack him, and with one bold stroke end the war.

The president sent the following note along with the directive: "The order I enclose is not of record. If you succeed you need not publish the order. If you fail, publish it. Then, if you succeed, you will have all the credit of the movement. If not, I'll take all the responsibility."

"When people talked of Lincoln," wrote Carl Sandburg, "it was nearly always about one or more of these four things: (1) how long, tall, quick, strong or awkward he looked; (2) how he told stories and jokes; how he was comical, or pleasant or kindly; (3) how he could be silent, melancholy, sad; (4) how he was ready to help a friend, a stranger or even a dumb animal in distress."

Lincoln's moral grandeur towers high on the horizon of his life. This morality comes to one of its highest peaks in the expression of his selflessness. This is seen best in his attitude toward his high-strung wife, his lively children, the scholarly but often presumptuous Secretary Seward, the fiery and irascible Secretary Stanton, the imperious and ambitious Secretary Chase, and the haughty and arrogant General McClellan. His goodness of heart bewildered his foes. His very gentleness made him great.—Ross Hayslip, Tucson, Ariz. □



# File It Under STEWARDSHIP

Compiled by Marilyn Slemmer  
for the General Stewardship Committee

You might think that scores of choice illustrations of stewardship would come tumbling naturally into the General Stewardship office. Some do, but this is hardly the whole picture.

Stewardship, like humility, shows most clearly when we aren't trying to show it.

The files of four other offices in addition to our own help prove this fact. We picked out hundreds of letters that sparkled with that quality of devotion which radiates true stewardship.

But we print excerpts from just these few which seemed to us to say some of what *stewardship* is really all about:

DEAR DR. JENKINS: \*

"Due to a basic conservatism which sometimes accompanies older farm people, progress was usually limited to about five or six hundred dollars of work at one time. But this last year a former member put 'anonymous' deposits in the church account, and we were able to see a great deal accomplished through it." (Oklahoma)

"... just last week one of our ladies was concerned about a neighbor who is in a car pool with her. I helped her with some materials, gave some pointers, and the next day she reported to me that this neighbor accepted Christ in her home, having never before known what it meant to be a Christian." (California)

"We maintained a weekly visitation program, but even more effective than the visitation program on Thursday nights was the constant burden on the people during the other six days. They took advantage of the opportunities to witness. Our enrollment went from 79 to 143 . . ." (Illinois)

"When the suggestion came that the church be closed, the church board said, 'No!' I accepted the pastorate and we all went to work. Several community leaders and church neighbors have commented favorably on the improvement made on the church and parsonage property, and the increased activity at the church. Our attendance was up to 80 at the end of the year." (Indiana)

"A wonderful schoolteacher had two weeks she wanted to donate to some needy church that couldn't afford a paid VBS director. She not only had to plan for VBS but also helped train teachers. Everyone wanted it to be a success. Our program on Sunday saw our attendance record broken with a 92. (The previous year's average attendance was 24.) Since that VBS we have never dropped below 60, and we finished the

year with a 72 average—a 300 percent increase!" (Arkansas)

"The church was averaging 47 in Sunday school (mostly children) when I accepted the pastorate and agreed to devote 50 percent of my time and devote 50 percent to the church. But at the first board meeting God spoke and said He wanted a full-time pastor. I was heavily in debt, but we wanted to obey the Holy Spirit. Through the year 87 people prayed through at our altar, a man was healed of cancer, two high-tithers were reclaimed. The community is now looking up to us again. Attendance has tripled, finances have doubled, we are crowded out of our old building. My own obligations are all up-to-date, and neither I nor my wife has worked secularly." (Ohio)

DEAR DR. LAWLOR: \*

"Although several meetings have been canceled and our financial burdens have not been easy, evangelism is still our first love, and until the Lord shows us another area of service, we will continue to hold revivals wherever we can." (Rev. S.)

"I wonder if in pulpit and pew alike we don't let the Divine possibilities lose some of their grip on us. I'm praying, 'O God, make my message urgent, dynamic, evangelistic, and give me a passionate prayer life.'" (Rev. L.)

"My doctor just gave me a clean bill of health, and said I was good for a lot of years yet. I mean to spend them fully for the Lord. I am financially able to go to some of the smaller churches. I am glad to serve anywhere." (Rev. T.)

"... just wanted to let you know there is another man willing to go wherever God would open the door to advance His cause and see souls won into the Kingdom." (Rev. C.)



DEAR DR. PHILLIPS: \*

"Words can never express the feeling of deep pain and joy that settled upon us as we boarded that Boeing 707 and winged our way into the future. God has been good! Most of the things which seemed overwhelming only a year ago are now insignificant." (Cape Verde Islands)

"What we are accomplishing may never make headlines, but some of the 'fruit' brought forth during the past year includes our first laymen's conference, the first conference for our pastors' wives, completion of 21 years of day school activity, completion of our Managua Blandon Church, a district-wide evangelistic campaign with our Guatemalan pastors, a good year in our Bible Institute . . ." (Nicaragua-Costa Rica)

"On Wednesday I had 226 patients. As I unwind one of those bandages to dress a small sore or a huge burn, you may be assured the patient is hearing about the One who suffered and died for us and with whose 'stripes we are healed' . . ." (Africa)

"Last year this time there was no Church of the Nazarene in this section of Port-au-Prince; now every service is packed out. The first unit of our new church in Belair has a seating capacity of 800, but there are always people standing outside the building listening to the service. There have been so many new converts in St. Michel that the main nightclub in town has had to close down. So many Nazarenes live on one street that they have renamed it 'Rue Nazareth.'" (Haiti)

DEAR DR. WESSELS: \*

"All around the world people are being lost for lack of money—money that could enlarge our missionary program, provide Christian education, improve our churches, or provide Christian literature to reach more people. We feel that God has called us into business and the financial support of the gospel." (Ohio)

"Several years ago we were head over heels in debt when the church launched its building program. After much prayer we decided that we would take the Lord in as active business Partner. Each week we would make out a check to the church just like we made out for ourselves, and we intended to do it whether business got better or worse. Business did get worse for a while, but somehow we were always able to make out that check for the church. The last two years we have seen a steady and sometimes spectacular growth of new business. The closeness and fellowship we have had with Christ our partner mean more to us than all the gold, silver, houses, land, or

travel the world has to offer. That relationship is worth it all." (California)

"I was a penniless 18-year-old gas station attendant when I signed a contract with the Lord in which He became my Partner. Now, some 15 years later, looking back on that occasion I wonder that the Lord was ever willing to enter such an arrangement, for certainly the benefits have all been mine . . ." (Texas)

"We were granted a dealer franchise and from the beginning asked God to take the top position—Chairman of the board. He has fulfilled the position admirably. The most rewarding part has been a closer daily walk with Him. He is in on every sale, every decision, and has guided our business much better than we ever could have." (Ohio)

"Each Monday morning we take the telephone off the hook and all of the employees of our plant gather for a short service. We sing hymns, pray for God's guidance and safekeeping through the new week, and have a short message. It has paid dividends in our lives, in the lives of our employees, and in our business." (Texas)

DEAR DR. RICE: \*

"I received a call from R., who was saved while in a local jail. A man R. worked with became interested. D. came forward and accepted Christ; then we went specifically to lead D.'s wife to Christ. She soon accepted. Then E. became interested. While R. was endeavoring to lead this man to Christ, his sister-in-law came in to listen. R.'s wife found Christ. Two of these men now serve as Sunday school superintendent and NYPS president in a church in Wyoming." (Rev. H., California)

"One week after I was converted, the Sunday school superintendent asked me to teach a class of junior boys. I challenged those three boys to help me double the class. The next Sunday there were six. The following Sunday there were 12. The next Sunday we had 24. We grew until at the end of the year we had 88 junior boys . . ." (Mr. N., Ohio)

So, you see, there are all kinds of Nazarenes who believe that God deserves much more than "the least I can do . . ."

That's the beginning of *stewardship*.

\*Dr. Orville Jenkins, Executive Secretary, Department of Home Missions.

\*Dr. Edward Lawlor, Executive Secretary, Department of Evangelism.

\*Dr. E. S. Phillips, Executive Secretary, Department of World Missions.

\*Dr. Dean Wessels, Secretary, General Stewardship Committee.

\*Dr. Kenneth Rice, Executive Secretary, Department of Church Schools.

# Editorially Speaking

• By W. T. PURKISER

## The Quart Before the Hearse

With this atrocious pun on an old proverb, someone has described the fatalities on our highways due to drinking drivers. A recent Mobil Oil survey reported that approximately 65 percent of highway fatalities involved drivers who had been drinking.

If, in line with other studies, the figure is reduced to 50 percent, the toll is still staggering. Every year, on the streets and highways of America alone, 50,000 people die in automobile accidents. Any activity that claims 25,000 lives each year in one nation is, to say the least, a serious problem.

But the effects of beverage alcohol go far beyond the tragedy of death on the highway. The *Journal of the American Medical Association* editorialized to the effect that "drink has taken five million men and women in the United States, taken them as masters take slaves, and new acquisitions are going on at the rate of 200,000 a year."

When one considers that for each problem drinker there are on the average three other lives twisted and distorted, then the stark fact remains that at least 20 million Americans, directly or indirectly, are victims of the bottle.

There are admittedly many facets to the problem of beverage alcohol as William Garmon showed when he wrote about "The Many Faces of Ethyl."

Drinking is not only a physical issue; it is a social issue. Superior Court Judge John A. Sbarbaro of Chicago has said, "Seventy-five percent of all divorce cases I have heard resulted from alcohol." Other law enforcement officials name alcohol as a causal factor in general lawlessness, juvenile delinquency, as well as sexual promiscuity.

Drinking is an economic issue. What has been called "the most pathetic delusion a gullible citizenry ever swallowed" is the way industry spokesmen have pictured liquor as a source of tax revenue, employment, convention profits, or advertising income.

But every appraisal of the situation by competent researchers has led to the inescapable conclusion that any economic gains from the liquor industry are but a pittance compared to the enormous costs connected with drinking.

California alone spends \$7 million per year in the attempted rehabilitation of alcoholics. Over \$2 billion annually is lost to business and industry through absenteeism, faulty workmanship, and labor turnover as a direct result of drinking on the part of employees. Forty percent of the patients admitted to public mental health institutions are victims of alcoholism, and the rate is undoubtedly higher in expensive private institutions.

THERE IS SOMETHING almost demonic about the irrational way in which people view drinking.

This is illustrated by the report of a woman who wrote a letter to her local newspaper. She said that her husband thought it funny to make their pet cat drunk by pouring gin into its milk. The cat would dance like mad, stagger around in circles, and finally drop into a corner and go to sleep. In addition, the animal was losing its hair.

Immediately letters poured into the newspaper office denouncing the husband and suggesting the most dire punishment for one guilty of such cruelty to animals.

The reporter commented, "Perhaps I have a warped sense of humor, but the reactions of the readers struck me as ironically funny. Give an animal liquor and you are considered cruel. Give a man liquor and you are considered sophisticated. Let an animal reel, act foolish, fall in a drunken stupor, and immediately readers howl protest. Let a man do the same thing and we simply ignore it."

The reporter continued, "We wouldn't give liquor to a dog. It is inhumane. Yet we give it to our sons and daughters, and with all of the advertising media at our command we continually encourage them to drink.

"It is not fit for a dog or a cat, but it is fit for our children."

The reporter closed with a question for which there is no answer: "How crazy can we get?"

Overriding all other issues related to drinking is the moral and spiritual issue. Whatever degrades and debases human life and destroys its potential for happiness and service is evil and must be opposed with all the strength at our command.

There is only one sure way for an individual to face the problem of alcoholism. It is by strict and complete abstinence. It is true that not all social drinkers become alcoholics. But all alcoholics have started with a first drink.

Alcoholism destroys more lives than cancer. Yet alcoholism can be totally eradicated by the simple device of not taking the first drink.

In addition to personal abstinence, we owe our society every bit of influence we can wield in opposition to the liquor industry in all its forms. This will certainly include support for legal efforts to limit liquor advertising. And it could well include letters of protest against distribution of liquor in the close and confining cabins of commercial airlines.

If we can slow down the distribution of the "quart," we can slow down the relentless pace of the "hearse." □

## Feelings and the Physical

In his valuable new booklet entitled *Mastering Our Moods*, Albert J. Lown has quoted a significant paragraph from the diary of the saintly George Muller. Dated January 7, 1838, the entry reads:

"This is the ninth day that I have been kept from ministering in the Word. My head is in a distressing state, and, as far as I can judge, as bad as ever. It seems to me more and more clear that the nerves are affected. My affliction is connected with a great tendency to irritability of temper; yea, with some satanic feeling, foreign to me even naturally. O Lord, mercifully keep thy servant from openly dishonouring thy name! Rather take me home soon to thyself!"

These words bring into sharp and clear focus the very close connection between the state of physical health and pervasive moods or feelings. The problems of which Mr. Muller spoke are not at all uncommon in our days of tension and pressure.

Moods may, of course, be the result of spiritual need—an unsanctified heart, a disobedient life, walking behind light. Yet even the most saintly may experience the "tendency to irritability of temper" and the satanic darkness alluded to here.

A very practical problem is to be able to distinguish the true cause of the negative moods in question. We must avoid the twin perils of excusing the carnal and condemning the purely human.

We want no compromise with selfish, explosive temper. Neither do we wish to join forces with the "accuser of the brethren" and point the

finger of condemnation at one whose heart may really be pure.

In the quietness of one's own conscience, open before the Lord, there is a clue offered in Mr. Muller's words. The feelings that puzzled him, he said, were "foreign to me even naturally."

This was not the fruit of his own nature, either apart from or under the grace of God. This was an intrusion from without.

The devil, Thomas Cook said, is adept at throwing mud on the Christian's windows and then accusing him of being a poor housekeeper. But the mud is the adversary's mud all the time, and it is on the outside.

THERE IS ONE ENCOURAGING fact about feelings caused by the physical. They are temporary. They tend to change and fluctuate. They are the kind of experience of which it may be said, "It came to pass!"

Because feelings are affected by the physical, it is never safe to judge one's spiritual condition on emotions alone. Our relationship to God never depends on feelings. It depends on faith.

Since faith is a human response to a divine promise, it may also vary in clarity and intensity. But faith is an act of the will far more than an expression of emotion.

Faith reflects the basic purposes of our lives. It is a commitment in confidence to the reliability of a Person who is eminently trustworthy. And because faith links us to a power not our own, it gains a strength that is not its own.

The very human but thoroughly sanctified Apostle Paul was tempted to discouragement and spoke of being weak, pressed beyond measure, troubled, and perplexed. Yet he never turned back, and he never wavered in his ultimate purpose to serve the Lord in the obedience of a conscience void of offense toward God and man.

More important than fluctuating feelings are the posture of one's faith and the prevailing purpose of his life. In Martin Luther's oft-quoted but ever relevant lines:

*Feelings come and feelings go,  
And feelings are deceiving.  
My warrant is the Word of God;  
Naught else is worth believing.*

*Though all my heart should feel condemned  
For want of some sweet token,  
There is One greater than my heart  
Whose Word cannot be broken.*

*I'll trust in God's unchanging Word  
Till soul and body sever;  
For though all things shall pass away,  
His Word shall stand forever!* □

A BRIGHT FALL SCENE is reflected in the library window as Seminarian Tharon Daniels pores over his books.



Special Report: **SEMINARY**

# On a Clear Day in 1927

• **By Elden Rawlings**

Managing Editor

**G**OD CALLS His own preachers," said Dr. J. B. Chapman, "but it is the business of the church to train them for their task."

It was on this premise the then-editor of the *Herald of Holiness* and later general superintendent built a case 40 years ago for a Nazarene theological seminary.

While such a seminary did not develop for nearly 20 years, its present form is remarkably similar to what Dr. Chapman envisioned in 1927.

"We need a high-grade theological seminary where we can give our college graduates as good work as they can get in the best seminaries of the country," wrote the late general superintendent who decried any form of shabby intellectual pursuit.

"A school like this would not require large investments in buildings. It would require a large library and a few university-trained professors. It

will take considerable money to maintain such a school, but it will be money well spent.

**President Stowe**



"Unless we found and maintain such a school," Dr. Chapman continued, "we shall continue to lose the very choicest of our young preachers who must go to the seminaries of the other churches to get their higher training."

Twenty years later Dr. Chapman's concepts still proved workable. Church leaders have housed the seminary in one unit, although it has been expanded to enclose a large, new library wing.

But the number of volumes in the library, like it was to Dr. Chapman, has been of particular concern to President Eugene Stowe.

"Our present holdings of 35,000 volumes must be substantially increased," the president said recently. "The new library facility, which will house 90,000 books, provides adequate room for growth. The problem is mainly money."

Of the full-time teachers, seven have received their doctoral degrees (and several of this number have done postdoctoral study), and the remaining two are candidates for their degrees. The efforts of these men are augmented by 12 part-time teachers, three of whom also have their doctorates.

Dr. Chapman's concept of "a few university-trained professors" is a bit ambiguous as the enrollment continues to rise, and the accrediting association presses for a lower student-teacher ratio. The seminary is now only an associate member of the American Association of Theological Schools.

The appointment in January of Dr. James D. Hamilton, an associate professor of religion at Pasadena College, to the seminary pastoral ministry area strengthens the faculty at a point where large numbers of students concentrate. Dr. Hamilton will join the staff in August, and providing the enrollment next fall does not take another significant jump, the addition of the present Pasadena College chaplain at the seminary will help reduce the critical student-teacher ratio.

Also being added to the faculty in the fall of 1968 is Dr. Chester Galloway, currently registrar and professor of religious education

years superintendent of the Haiti missionary work, has been an associate professor of missions since 1964. Now, one out of five seminary students is either a missionary or is planning toward missionary service.

Dr. Hamilton, Dr. Galloway, and Mr. Orjala supplement a strong bank of theological and biblical literature instructors, two of whom have been at the seminary since its beginning in 1945. The full-time faculty at present includes:

ditional faculty in such areas as evangelism and missions."

The seminary suffered a declining enrollment similar to other denominational seminaries between 1959 and 1965. It dropped from 186 in 1959 to 155 in 1963, before it started a recovery which hit 201 in 1965, and is presently at 252.

While the Nazarene seminary enrollment has recovered, others have not. Coupled with sagging enrollments and financial problems, some denominational seminaries, where they are located in the same



Dr. M. Taylor



Dr. Finley



Dr. Grider



Dr. Earle



Dr. Gish

NAME	ACADEMIC INTEREST	YEAR JOINED
Dr. Mendell L. Taylor, Dean	Church History	1945
Dr. Delbert R. Gish, Registrar	Philosophy of Religion, Christian Ethics	1947
Dr. Ralph Earle (currently on sabbatical leave)	New Testament	1945
Dr. Harvey E. Finley	Old Testament	1954
Dr. J. Kenneth Grider	Theology	1953
Mr. James P. McGraw	Preaching, Pastoral Ministry	1953
Dr. Richard S. Taylor	Theology and Missions	1961
Dr. Willard H. Taylor	Biblical Theology	1961
Mr. Paul R. Orjala	Missions	1964
Mr. Robert E. Crabtree	Librarian, Field Service	1959

In addition to the full-time staff, there are 12 limited teaching assignments for the spring semester: Dr. Albert F. Harper, religious education; Dr. Westlake T. Purkiser, English Bible; Dr. Kenneth S. Rice, religious education; Mr. H. T. Reza, missions; Mr. Roy E. Swim, religious education; Mr. Robert Troutman, religious education; Mr. B. Edgar Johnson, church administration; Miss Mary L. Scott, missions; Miss Helen F. Temple, missions; Mr. Earl Wolf, religious education; Mr. Marvin R. Bloomquist, music; Mr. J. Melton Wienecke, religious education.

While the faculty has expanded, the student body has outstripped it proportionately. The present teacher-student ratio is 1-28, compared to a maximum of 1-15 recommended by the accrediting association. The association does not consider part-time faculty toward accreditation.

"In the immediate future," President Stowe said, "we must have ad-

ditional faculty in such areas as evangelism and missions."

Some observers think the lack of interest in the ministry comes from the emphasis on science training in the post-Sputnik days, as well as an overall bad image of the ministry. The latter is helped along by a \$5,914 median salary for ministers in 1967. A recent research publication listed the average annual salaries of 27 occupations, and ministers were number 27, almost \$1,000 behind the next lowest salary category.

Yet to dwell on statistics drawn from a large number of denominations can be misleading if they are applied to the Church of the Nazarene. Admittedly, the pull of another field and minister's low median in-



Dr. McGraw



Dr. R. Taylor



Mr. Orjala

at Northwest Nazarene College. A two-year master's degree program in religious education has already been launched, and Dr. Galloway will head the program.

The emphasis on Christian education follows closely an increased emphasis on missions. Mr. Paul Orjala, for 14

## SEMINARY LIBRARY OFFERING

February 11

come may have their effects. But, as mentioned above, our particular seminary problems are created because of growing, rather than shrinking, enrollments. Also, while the per-



**Dr. W. Taylor** percentage of seminary students in 31 denominations who are preparing for the pastoral and missionary ministries has declined in the past seven years from 87.3 percent to 82.9 percent, the percent at Nazarene Theological Seminary is currently 96 percent. Encouraging this is the increasing appreciation for seminary training in the Church of the Nazarene.

This has not always seemed to be the case. In the same editorial where Dr. Chapman suggested a seminary, he said, "It has been somewhat of a proverb among holiness people that our preachers are 'unlearned and ignorant,' and we have talked in a formal way as though we put a premium on ignorance."

But he was convinced of neither the proverb nor that Nazarenes really believed it: "The fact is that there is no people who have more respect for learning than we do."

And it's this latter premise on which they operate at Nazarene Theological Seminary. □



**Mr. Crabtree**

*God's problem has always been to find a man. If He can find one, God can always provide a way to preserve him alive. It had taken four hundred years of sordid slavery before God found a man with the courage and spiritual dedication to lead His people to freedom. . . . If He can find a Moses, there will be a Jethro in the wilderness of his need to sustain him.—Howard H. Hamlin.*

## VITAL STATISTICS

### DEATHS

MRS. OLA M. BOLLS, 83, died Dec. 16, at Borger, Tex. Services were conducted by Rev. Jim Tracy and Rev. Billy Burton. Surviving are one daughter, Mrs. Ineta Hart; four sons; Ivan, Franklin, John, Jr., and Bill; 12 grandchildren; 18 great-grandchildren; and four great-great-grandchildren.

MYRTLE EDNA CAMPBELL, 69, died Dec. 26, in Oklahoma City. She is survived by her husband, Rev. Ira; one son, Jean Paul; and three daughters: Mrs. L. Ray Stansel, Mrs. G. O. Bright, and Mrs. Howard Manwarren.

ROBERT H. COCHRAN, 53, died Dec. 16, of a heart attack in a Borger, Tex., hospital. Funeral



**EVANGELIST** Leo C. Davis preached during the recent dedication service for the Sullivan, Ind., church sanctuary and educational unit. The expanded church plant is valued at nearly \$70,000, according to Pastor Leo T. Reed.

services were conducted by his pastor of 24 years, Rev. A. R. Meador. Surviving him are his wife, Stella; two daughters, Mrs. William Bailey and Mrs. Bobby Gilbert; two sons, Wilbur Smith and David; his mother, Mrs. Ruth Cochran; four brothers; two sisters; eight grandchildren; and one great-grandchild.

Rev. AMON F. DANIEL, 93, died Dec. 20, in Denton, Tex. Funeral services were conducted by Dr. A. Milton Smith. Surviving are his wife, Emma; two sons, James C. and Lee F.; six daughters: Mrs. Ola Evatt, Mrs. Lena Falk, Mrs. Anna Demarest, Mrs. Ruth Parker, Mrs. Georgia C. Bridgeton, and Mrs. Laveta Brewer; nine stepchildren; and 36 grandchildren.

Rev. JOHN DAVID COX, 56, died Jan. 5, in Toledo, Ohio. Funeral services were conducted by Dr. Wilson R. Lanpher and Dr. J. Fred Parker. He is survived by his wife, Anna, and three daughters.

MRS. FRED A. MCGHEE, 56, died Dec. 13, in Toledo, Ohio. Funeral services were conducted by Rev. Orville L. Maish, Jr. She is survived by her husband, George; and one daughter, Mrs. Carolyn Lemond.

MRS. JAMES (BETTY BURRIS) MILLER, 37, died Jan. 4, in Coshocton, Ohio. Funeral services were conducted by Rev. E. L. Jefferson. Surviving are her husband, James; a daughter, Becky; and three sons: Paul, Philip, and William.

MRS. R. E. POTTER, 59, died Dec. 31, at Bakersfield, Calif. Funeral services were conducted by Rev. R. F. Lindley. Survivors include her husband, R. E.; one son, Troy; two daughters, Louise Bryan and Bobbie Mullins; and eight grandchildren.

EMMANUEL JAMES SCHAAL, 84, died Dec. 4, in Lawton, Okla. Funeral services were conducted by Rev. J. C. Leonard. He is survived by his wife, Irene; one daughter, Mrs. George Ellis; one granddaughter; and two great-grandchildren.

## ANNOUNCEMENTS

### EVANGELISTS' OPEN DATES

C. B. Dickerman, 7940 N.W. 28th Terrace, Bethany, Okla. 73008, has the following open dates: Feb. 14-25, Feb. 28—Mar. 10, and Mar. 27—Apr. 7.

### BORN

—to Rev. Lewis and Joyce (Murphy) Hansen of Effingham, Ill., a son, Lewis Edward III, Dec. 7.

—to Lt. John A. and Edna (Blackmon) Long of Virginia Beach, Va., a daughter, Krista Dawn, Nov. 1.

—to Mr. and Mrs. Marvin Byard, Bourbonnais, Ill., a daughter, Kimberly Denise, Dec. 5.

—to Mr. and Mrs. Gary Leonard, Kankakee, Ill., a daughter, Lisa Annette, Nov. 25.

### SPECIAL PRAYER IS REQUESTED

—by a wife in Illinois for the salvation of her husband, brothers, and sisters.

## DIRECTORY

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## MOVING MINISTERS

*Clarence Jennings* from Brighton, Colo., to Sterling, Colo.

*Roy Shifley* from Oakwood, Ill., to East St. Louis (Ill.) Maplewood.

*Robert Gilpin* from Manzanola, Colo., to Griggsville, Ill.

*Roy Bickford* from Watonga, Okla., to Waterloo, Okla.

*Harry Glaspy* from Jerome, Pa., to Hawthorne, Pa.

*H. Robert Grossman* from Astoria, Ore., to Marysville, Calif.

*Ira Hemmings* from Seth, W. Va., to Clendenin, W. Va.

## "Showers of Blessing" Program Schedule

February 11—"Custom or Christ," by *Dr. Eugene L. Stowe*  
February 18—"When Trouble Comes," by *Dr. Eugene L. Stowe*  
February 25—"How's Your Heart?" by *Dr. Eugene L. Stowe*

### NEW "SHOWERS OF BLESSING" STATIONS

KDOX	Marshall, Tex. 1410 kc.	10:00 a.m. Sunday
WKNT	Kent, Ohio 1520 kc.	12:15 p.m. Sunday
WKNT-FM	Kent, Ohio 100.1 meg.	12:15 p.m. Sunday
KVML	Sonora, Calif. 1450 kc.	1:30 p.m. Sunday
WEAV	Plattsburgh, N.Y. 960 kc.	8:10 a.m. Sunday
WEAV-FM	Plattsburgh, N.Y. 99.9 meg.	8:10 a.m. Sunday



# Campus Commentary

## THE "COMPLEAT" MINISTER

"The church needs a well-trained ministry." This statement is nearly as familiar to Nazarenes as statements of belief. From our early leaders to the present time the statement is essentially the same. In 1919, Dr. J. B. Chapman wrote, "Our people want good books, good schools, and an educated, Spirit-filled ministry. We want the training that requires time and patience and the learning that is fundamental and not hypothetical." The next year in a report to the General Board of Education he added, "If pastors serve extended pastorates successfully they must have the ballast that is possible only to the educated man." He said, "We must make our schools strong in scholarship and adequate in equipment and must turn out educated people who are not only spiritually right but intellectually and scholastically strong. Here as everywhere the emphasis is on quality. . . . We must build schools or die as a church."

This is a curious instance of the church continuing to say the same thing which has been said for years while the statement becomes more freighted with truth and urgency as the years go by. A young man entering business in 1918 would have met competition well with no more than a business college diploma. To fare equally well in 1968, his grandson will probably earn no less than a master's degree in business administration in order to compete on similar terms in the same field of endeavor. The ministry through the centuries has called for a high educational level. Harvard, Yale, and many of the best universities find ministerial training prominent in the reasons for their founding. The intellectual demands of the ministry are more rigorous today than ever before. Knowledge from various disciplines which contribute to the work of the ministry has grown so rapidly that the minister must study deeper and deeper and into more and more subjects if he continues to hold his proper place of leadership in the community.

Not least among the demands for further study is that which stems from the wealth of thorough, conservative scholarship in the Bible and theology. The contributions of biblical languages, archeology, and history to the interpretation of the Bible illustrate how much is available for study even to the "man of One Book." Fields of study such as psychology and sociology inform the minister concerning the men to whom he ministers, their needs, and how to communicate with them. A knowledge of social psychology and group dynamics helps him to motivate them to action.

The minister is a generalist in the age of the specialist. Called by the Holy Spirit and trained and skilled in disciplines of Bible, theology, and the contemporary arts and sciences, he can be a tremendous factor for meeting the needs of our tangled world.

"The minister is a man who makes a difference." We thank God for every dedicated minister regardless of the level of academic achievement he has reached. In this the day of education every young man entering the ministry should surely be encouraged to prepare to the limit of his potential. College and seminary years will be crowded with studies if he is to be thoroughly prepared. God calls him, the church colleges and seminary prepare him, the church gives him a place of service, and we all love and support him in his increasingly complex but redemptive mission. □

## BRESEE FELLOWSHIP AT ANN ARBOR

Rev. Robert Helfrich, pastor of the University Church of the Nazarene, Ann Arbor, Mich., writes:

The Bresee Fellowship . . . recently received full recognition by the University of Michigan. This entitles them to all rights of a student organization. The church and its Bresee Fellowship are now included in all official university publications which include student organizations. University officials appointed me as a member of their staff of Religious Counselors, which affords me staff recognition with all rights of staff and faculty members.

On "Student Reception Sunday" church families had students to their homes for Sunday dinner. At an afternoon "get-acquainted time" Dr. Daniel Snyder, faculty advisor and member of the staff of the School of Dentistry, announced the purposes of the group and plans for the year.

Our Friday noon seminars are very well attended. Lunch is ready when the students arrive at noon; begin eating and discussing as the first ones arrive—as most have a 1:10 class. On a number of occasions word has come back to me that many students are saying that the Bresee Fellowship is the "high point of their week!" One newly converted graduate student said that the Bresee Fellowship was "the brightest spot in her life!" I am thrilled more than words can express with the way the Lord is helping us to work with these students. Now, students that are not even attendants of our church are contacting me from time to time to talk with them of spiritual matters. The Lord has already enabled me to lead one of these to Him. One other is very close!

And—the students of our church are becoming more concerned and, consequently, more active in the local church programs. Two are teachers in our Sunday school; one is coaching our two teen Bible Quiz teams; one is leading our juniors in their own "prayer and praise" time during the same period our adults are involved in midweek service; one is our local NYPS president, etc. All of our born-again students participate in our visitation program. I could go on and on . . . my own heart is stirred and challenged even as I write this letter. □

**PRO** Letters to the Editor **CON**

**Con: "No Santa Claus"**

Is Santa Claus merely a myth? Or can he be a symbol to help children understand the Christian spirit of love and thoughtfulness of others?

You see, I never discovered there was no Santa Claus. I only realized his true identity. Instead of a jolly old man with whiskers, he was a father and mother who went without a new coat, clothes they needed, or even a car to show their love for us at Christmas. For the first time I saw Santa Claus, I was thrilled.

On the other hand, I know well a man whose well-meaning Christian

parents told their children the "truth" as they perceived it—they eliminated Santa Claus, presents they couldn't afford, and pleasant childhood memories. Might they possibly have fogged his faith in a Christ he couldn't see?

Once I asked high school seniors in my English class to read *Alice in Wonderland*. It was no longer a fairy tale; it was much more. They suddenly realized the "Alices" they knew or might become, who didn't see life clearly and who tried to escape its realities.

Is my image of God correct? I doubt it. However, I won't be disappointed. And I especially thank Him for a father, both a Nazarene minister and college professor, who used even the story of Santa Claus as a step toward building my faith and toward showing me Christ's message of love.

Do you dare "offend one of these little ones" by killing a symbol that

can help him believe in the Babe born that beautiful Christmas Day?

GAYL G. BAUM  
New York

**Pro: "No Santa Claus"**

I would like to thank you from the bottom of my heart for the article printed in the December 20, 1967, issue entitled "Fogging Our Children's Faith." The lady who wrote the article is just one person who has gone through the dilemma. We settled it a long time ago that telling children that Santa Claus and the Easter bunny were real was not to be a part of raising our two children. It is impossible to keep your children from coming in contact with the secular emphasis of these days, but they can be guided to understand that these things are only made up and at best serve only as object lessons.

I imagine you will get mail on the other point of view, but you have my hearty thanks, and prayer that there will be more articles of this kind.

CECIL J. ADAMS  
Illinois

**Pro: Herald College Subscription**

We have a daughter who is in her freshman year at Bethany Nazarene College. She wrote home to ask if we had sent the *Herald* to her. . . . I asked our pastor if the church had sent it to her. He then told me of the plan you have for students and that he had sent a subscription to Becky.

Becky's remarks about receiving the *Herald* right in her mailbox was this: "I like to read the *Herald*, but with studying and all, I didn't take the time to go to the library to read it. This way is real 'neat,' coming right to my box, as I have it in my room and take time to read it. Tell Rev. Millikan thank you."

I want to add our thanks, as her parents, for making this possible. We in turn have sent copies to other individuals who might not take it or can't afford it.

I think the *Herald* is great reading material and always look forward to receiving it each week.

MRS. WILLIAM McMULLEN  
Illinois

**Con: Constitution Hall Liquor License**

. . . The owners of the hotel retained the liquor license. The property, including the deed, was transferred to us on December 20, 1967 ("News of Religion," Dec. 13, 1967).

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"It was shown just before the evening service and gave a good setting for the service that followed." —Washington.

"This was used in Junior Fellowship and was enjoyed by the children and the teacher." —Indiana.

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We did not even buy the Howard Johnson franchise.

CARL MCINTIRE  
New Jersey

### Pro: Evangelists' Slates

The slates in the *Herald of Holiness* are a great credit to our church and tell the world that we are still a church doing the work to which the Lord called His people. Then, too, this is not a field of interest only to the pastors but to the whole church. The slates are used by thousands as a prayer list, and without that prayer power the enemy of our church would have gained a tremendous victory.

GEORGE P. WOODWARD  
Pennsylvania

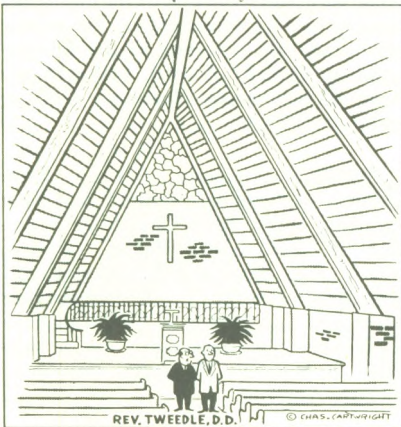
### Pro: Slates in Herald

... We need the evangelists' slates in the *Herald* for at least four reasons:

1. To say to the whole world—"We are an evangelistic church."
2. For a prayer list to the laymen as well as pastors who hold the evangelist up to the throne of God in prayer.
3. To keep the people informed of nearby revivals they may wish to attend.
4. To say to the nearly 300 persons who are listed as evangelistic workers, "You are a very vital part of the Church of the Nazarene."

GARLAND JOHNSON  
Indiana

## Church Chuckles by Cartwright



"I'd classify the architecture as Neo-Gothic with a dash of Army Pup Tent!"

## NEWS OF RELIGION

### You Should Know About . . .

GREENVILLE MISSION Hospital, a Free Methodist institution in the Republic of South Africa, has received a grant of \$138,000 from the South African government to construct a 100-bed tuberculosis block, a water system, and some additional projects.

The grant stipulated that the addition would be built in the next four months.

Located in the Transkei, model Bantu state organized by the government, Greenville Mission Hospital is directed by Dr. Arthur Davis of New York. The hospital is now a 40-bed unit with complete patient care and a training program for African nursing assistants.

Tuberculosis is a highly prevalent disease among the Bantu residents and no adequate treatment has previously been available to its victims. The hospital will be free to continue its spiritual ministry among Bantu patients in the TB ward. □

SMOKERS AT EBSCO INDUSTRIES in Shrewsbury, N.J., have been invited to earn \$10.00 a month by kicking the tobacco habit in the firm's new non-smoking Christmas Club.

Beginning January 1, a savings fund of \$10.00 a month will be established for each of Ebsco's 35 employees who voluntarily abstain from tobacco, W. Alex McClendon, the non-smoking general manager and senior vice-president, said.

Mr. McClendon, who according to an Associated Press story quit smoking three years ago, said while his club is meant to protect the employee's health, it also will save time for the firm. The executive estimated that about 30 minutes in working time is lost each day for each smoker. □

THE AMERICAN HEART Association has proposed that the nation's young people resolve in the new year not to start smoking.

Claiming that the number of young cigarette smokers is increasing at the rate of more than a million a year, the association pointed out that damage to the heart and lungs begins early among cigarette smokers.

"Before becoming addicted to cigarettes," it warned, "the young person should know that a number of disorders—among them heart attack, stroke, hypertensive heart disease, lung cancer, emphysema, chronic bronchitis and peptic ulcer—are triggered or aggravated by cigarettes."

The association said that the expense of the first 10 years of smoking could be more than \$3,000—"almost enough to finance one year of a college education." □

DEMAND FOR MISSIONARY TEACHERS is increasing in Africa, the subcontinent of India, and the Pacific, according to a recent story appearing in the *Christian Science Monitor*.

Although missionaries have been massacred in the Congo, expelled from Guinea, and the motives of some seriously questioned in India, these have been exceptions.

The United Society for the Propagation of the Gospel, a large Anglican organization in London which supports some 700 missionaries, reports that during the last two years it sent abroad a record number of missionaries—236.

The Methodist Missionary Society, one of the largest in Britain, says it constantly gets demands for about 100 more missionaries.

"In almost every independent country in Africa governments are encouraging the church to become involved in formal education," said Canon Herbert Sydenham, who has recently returned from the island of Zanzibar off the east African coast.

The Church, which was once primarily concerned with providing elementary schoolteachers, now faces a rising demand for secondary teachers as educational advances are made in the undeveloped countries.

The Church, which was once providing primary schoolteachers, now faces a rising demand for secondary schoolteachers with the educational advances made in the underdeveloped countries.

While the *Monitor* article ignored the primary function of missions, which is evangelism, it pointed up that governments of emerging nations are learning that churches operate independent of the governments in their respective home bases, and that they are interested in the whole man, not merely his soul. □

## OF PEOPLE AND PLACES . . .

THE CONDITION of Rev. Joshua Wagner, 60, superintendent of the Maine District, who was stricken first by a kidney and then by a heart ailment, continues to improve. He and Mrs. Wagner were en route to the District Superintendents' Conference in Kansas City when the attack occurred in Joliet, Ill.

After he was hospitalized there, doctors feared a recurrence of a heart seizure. He suffered his first coronary attack 16 years ago. However, after a week's stay in the hospital, medical authorities were preparing him for a plane trip back to his Augusta, Me., home, where he would be able to return to his responsibilities part time after a month's convalescence. □

REV. JON P. JOHNSTON, minister of religious education at Columbus (Ohio) First Church, announced recently that a nursery school which accepts children from infancy through kindergarten has completed its first quarter of operation with an enrollment of between 40 and 45 children.

"We finished the first quarter not owing anything," Johnston said. "We have had one of our parents bow at our altar and numerous others have visited our church." He senses a growing respect for the church among parents "because we are trying to offer a service." His wife, Cherry, and another certified teacher make up the school's staff. Johnston, a seminary graduate, adds: "Of course, there is a long way to go, but we hope that we are headed in the right direction."

Pastor of the Columbus church is Dr. Miles Simmons. □

MRS. M. LUNN, wife of the former manager of Nazarene Publishing House, underwent surgery recently as the result of a fall during which she sustained a broken hip. The accident occurred as Dr. and Mrs. Lunn were leaving their home for church. They both fell on an ice-slicked sidewalk. Mrs. Lunn has begun a long convalescence. □

REV. ROBERT J. SHOFF, 51, pastor at Manchester, Conn., has joined the staff at Eastern Nazarene College as development associate and director of church relations. He began work at the end of January. He previously pastored at Corydon and Union City, Pa.; Livermore Falls, Me.; Richmond Hill, N.Y.; and Barberton and East Palestine, Ohio. □

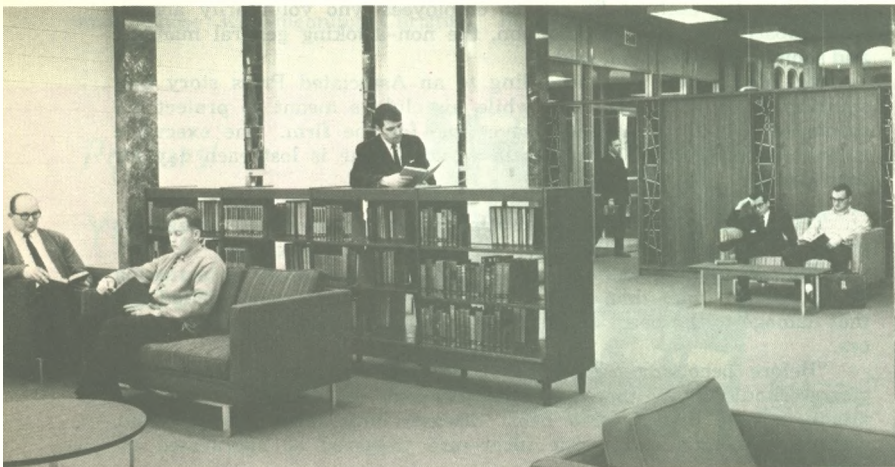
DR. HARVEY HENDERSHOT, superintendent of the West Virginia District, announced recently that district NWMS members contributed more than \$3,500 for a Charles Melton Memorial Chapel in Hiroshima, Japan. Mr. Melton, a missionary to Japan from the West Virginia District, died in 1966 in an airplane crash on an island off the coast of the mainland. □

PFC. FRANK BRACKETT, a 20-year-old member of the Decatur, Ill., church, died December 6 while participating in an air assault in the Bong Son plains in South Vietnam. His pastor, Rev. Dwight Millikan, conducted a military funeral December 16 in Decatur. □

LOWELL R. FERGUSON, a senior at Garden City, Kans., high school, has been selected for *Who's Who Among American High School Students*. Ferguson, who is president of his senior class and the recipient of the Distinguished Student Award, plans to attend Mid-America Nazarene College at Olathe, Kans. □

FIFTEEN Bethany (Okla.) First Church high school seniors and five sponsors spent their Christmas vacation in San Louis Potosi, Mexico, where they held youth services and distributed literature. Accompanying them was Joe Dimas, a 1966 Nazarene Evangelistic Ambassador, and a student at Spanish Nazarene Seminary in San Antonio. □

MR. AND MRS. J. A. Dickson observed, December 27, their sixty-fourth wedding anniversary at their Wellington, Tex., home. □



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## Next Sunday's Lesson

By Albert J. Lown

### LIFE'S HUNGER SATISFIED

(February 11)

Scripture: John 6 (Printed: John 6: 35-44, 48)

Golden Text: John 6:35

**THEME:** To stress, through Jesus, as bread to the body, the nourishing of a growing spiritual life of satisfaction and strength, showing also God's concern for physical needs.

#### INTRODUCTION

Societies and nations are burdened for the needs of hungry, homeless, ill-clad millions. Through missionaries, giving, boxes of clothing, and food parcels our church ministers to this need. This "conscience" springs from

#### CHRIST'S CONCERN FOR DAILY BREAD

The growing fame of Jesus (v. 2) and the Passover pilgrimage to Jerusalem inspired a great company to seek Him. The close-of-day miracle reveals His compassion for hunger and concern for health; His dependence upon the disciples and insistence upon organization; His prayerfulness, confidence, and the disciples' faith and willingness for hard work. The key? A lad noticed by Andrew! The night storm shows Christ's concern for our fears also.

#### CHRIST'S CLAIM TO BE LIVING BREAD

The miraculous meal was a pure social act, used, not simply performed for a spiritual purpose: a sign of Christ's ability to feed and satisfy the soul. To keep this purpose pre-eminent, Jesus refused a material kingdom (v. 15), and a further sign. Men need a true soul food for present and eternal needs—a greater bread than Moses gave in the wilderness. Jesus is this heavenly Bread, satisfying, preserving, and raising from death (vv. 35, 39-40).

#### CHRIST CHOSEN AS THE "ONLY" BREAD

Though interested and hungry, the Jews murmured at the supposed humble parentage of Jesus (v. 42) and misinterpreted His words (vv. 52-53); likewise did many of the disciples (v. 60). Meeting the Lord's challenge, Peter voiced the faith and conviction of the Twelve—Jesus is the only One who meets the soul's deep, eternal needs. Every alternative leads only to worldly husks, as the prodigal experienced.

#### CONCLUSION

The Father may draw, the Saviour invite, and our own heart hunger impel. Faith must still come and receive.

# The Answer Corner

Conducted by W. T. Purkiser, *Editor*

**I teach in a Nazarene Sunday school. We do all we can to bring in the unsaved and teach them. However, a group of board members and leaders in the church sit in their cars talking about more important things during the Sunday school hour, like taxes, business, and how to make money. Please tell me how I can get the professing saved and sanctified board members to attend the Sunday school classes Sunday morning.**

This is a rather curious question. I'm not sure that the problem is as continuous as you represent it, and I'm puzzled to know how you know what they are talking about. Perhaps the word of Jesus to Peter would be pertinent: "What is that to thee? follow thou me."

But on the chance that your spirit is better than the letter sounds, how about trying to draw them in rather than drive them in?

I heard of a cattleman who attended a meeting where the people devoted their time to discussing various devices

to persuade people to come to Sunday school and church. Finally he said, "I attend quite a few cattle association meetings. But we never spend our time talking about how to drive the cattle in to eat. We spend our time talking about how to improve the feed."

Perhaps you could go to work on your adult classes. Get them involved in the serious study of God's Word and its burning relevance to today's world. I fully believe that where the great issues of life and destiny are seriously considered, people will come.

**Where did the term "carnal Christian" originate? Why and how is it used? To us the terms "carnal" and "Christian" are such opposites that it would seem impossible to use them together and make sense.**

It originates principally in I Corinthians 3:1-3—"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

The Corinthians were "brethren"; they were "babes in Christ"—designations we would certainly apply to Christians. Yet they were also twice spoken of as "carnal."

The English term carnal translates a Greek term derived from *sarx*, the same

term found in Romans 8:6-7, where it occurs in the phrases "carnal mind" and "to be carnally minded."

I suspect your problem comes from the more modern definition of carnal as "marked by sexuality that is often frank, crude, and unrelieved by higher emotions; relating to or given to crude bodily pleasures" (*Webster's Third New International Dictionary*).

In this sense, "carnal" and "Christian" are irreconcilable opposites. But in the biblical sense of "lacking in spirituality," "not yet fully sanctified," and "troubled by the remains of inherited sin," there is no incongruity in the phrase "carnal Christian."

**I question your explanation of John 20:17 ("Answer Corner," October 4, 1967). I am more impressed with the explanation that Jesus was on the way to offer His high priestly sacrifice and would have been defiled if Mary had touched Him. That night, when He appeared to the disciples, Jesus invited them to touch Him. Therefore on the day of His resurrection He ascended to heaven and offered His blood as a sacrifice on the heavenly altar.**

The problem with this explanation is that it does not account for Matthew 28:9. If you read Matthew 28:1-9 in connection with Mark 16:1-8, you find that while Mary, the mother of James, and Salome were on the way to tell the disciples about the empty tomb, "Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

Since Mark further tells us that it was Mary Magdalene to whom Jesus

first appeared, the appearance to Mary the mother of James and to Salome could not have been more than two or three minutes later.

This is the reason I prefer the suggestion that "Touch me not" in John 20:17 be understood in the sense of "Do not delay . . . but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

new



# CHOIR ROBES

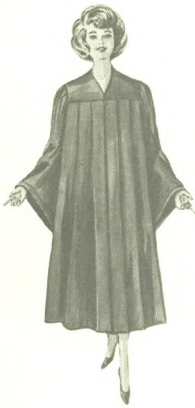
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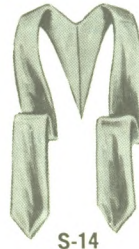
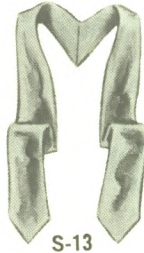
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