

herald

OF HOLINESS

Church of the Nazarene

Heart Holes and Whole Hearts

APR 15 '68



What Has Gone Wrong with Marriage?
(See page 8.)

The Great Statistic



General
Superintendent
Lewis

The Book of Revelation, chapter twenty and verse twelve, reads in part, “. . . and another book was opened, which is the book of life.” We read farther in the next chapter and verse twenty-seven, “And there shall in no wise enter into it [the holy city] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: *but they which are written in the Lamb’s book of life.*”

The statistics of men are many. The computers work to compile data and tabulate figures. Corporations add up their columns and strive for greater volume, which means more figures and data. But the *great record*, the important statistic, is located in this book which the writer here proclaims. All the other books will be closed, the computers silent, their factual information no longer relevant. Time will be hushed and its noisy clamor stilled, for eternity will be taking over and it will be time to open *the book of the great statistic*.

So final, so vital, so tremendous is the meaning of the book that it properly should overshadow our thinking now.

The names will be read then, but its list is being compiled *now*. That hour is only the

reading of the record. This hour is the making of the record.

The church is assisting in providing names for this book, or it should be! While others are busy with the little books, let us be busy with the *big book*. While others write the record of the past, let us work on the *record of the future*. While some busy themselves studying the record of dead men, let us add to the list of souls who will be recorded there. While some are influenced by the history of evil men who have gone into eternity, shall we not add to the record of pure and righteous men?

Other books have error and non-factual records in them, but *the book of the great statistic* has no mistakes in it. Other books can be rewritten, revised, and modified, but this one is *final*, as final as God’s word, as final as eternity.

Men can add to and delete from some books, but from this list no mere man removes another’s name and to it no human adds another’s name.

It is the great statistic—to it we give our attention; by its standard we should live; from it we will receive our judgment.



"Our Goal Is Excellence"

• By C. WILLIAM FISHER

The "prize" is not merely what we get; it is what we become

THE WAITRESS had just put the check on the table, face down, when I noticed those words on the back: "Our goal is excellence."

But shouldn't that be *everyone's* goal, I thought? Especially every Christian's? And more especially everyone who believes in holiness? For what is the life of holiness, after all, but a life of *spiritual* excellence, or a striving after it?

"Whoever I am or whatever I am

doing," says John W. Gardner in his book on *Excellence*, "some kind of excellence is within my reach."

It is not in the reach of all, or even of many, to achieve excellence in sports, or in music, or in art, or in scholarship—or in any other field. But *anyone*, with the help of God's grace and power, can achieve excellence in the life of the Spirit, for His help is available to all.

"THE NOBLEST search of today," said President Johnson, "is the search for excellence. In every endeavor, there simply cannot be allowed any lessening in this search." If we are searching for excellence in other areas of life, why not, then, a more intense search for excellence in spiritual living?

But that's just it: excellence is always expensive—whether in building a house, or a car, or a rocket, or a mousetrap, or a sky-

scraper, or in the building of a life. Excellence can always be bought, but it is never on sale. It can never be purchased at a discount house, for there are no markdowns on excellence in any endeavor of life.

A REAL "PRO," in any field, is one who is willing to pay whatever price is necessary for his best.

He is the baseball star who is willing to spend hours and days trying to improve his technique—even after his reputation is made.

He is the writer who revises his manuscript right up to the time of submission, trying to say it better—even after he has worldwide fame.

He is the musician who practices endlessly trying to sing it better or play it better—even after he has been proclaimed a genius.

He is the Christian who realizes that he doesn't "have it made" just because he has been to the altar twice, but continues to pray and work and improve and develop by keeping himself open to the fresh challenges of the Spirit—even after he's been saved and sanctified.

AND WHAT is the price for spiritual excellence?

Confession, consecration, constancy. I confess my sins; I con-

secrate my self. I constantly strive to exceed my previous best—in character, in service, in sacrifice. And isn't that the only true achievement—in any field: to constantly try to exceed one's previous best? "Forgetting those things which are behind," said Paul, "and reaching forth unto those things which are before, I press toward the mark for the prize . . ." And the "prize" is not merely what we get; it is what we become.

Our goal, then, is not one trip to the altar, or even two. Our goal is not this experience or that. Our goal is not some rule or regulation or ordinance or ethic or position or prestige. Our goal is excellence—spiritual excellence: a certain style of life, a certain manner of living, a certain bigness of spirit, a certain point of view, a certain frame of reference, a certain set of priorities, a certain hierarchy of values—and above everything else, a certain love-relationship with Jesus Christ that results in an inner awareness of His presence, His power, His peace—and a continued acknowledgment that the very boundaries of our existence are His will for our lives.

FOR CHRIST, and Christ alone, is both the Goal and Gateway to that ultimate of spiritual excellence: Christlikeness. And who has ever fully, totally, reached that Goal? "The most fatal thing to an ideal," said Schopenhauer, "is its realization." But through all of life, and through all of eternity, no one will ever quite realize that ideal or will ever quite reach that goal—but, oh, the joy and the thrill and the challenge of constantly trying!

And that continual striving, not in fear or frustration or feverishness, but in peace and poise and the power of His Spirit, is the life of holiness—the life of *spiritual* excellence.

"Our goal is excellence."
So is ours.

Fifty Years Ago

(From the "Herald of Holiness," March 15, 1916)

Uncle Bud Says:

One morning in a large fashionable church, a precious old mother that was very plain and unlearned in the things of the world, but who had the blessed experience of scriptural holiness, as she testified to it, her learned pastor, a great Doctor, shouted at her to put holiness in a cob pipe and smoke it. The old mother looked at him kindly and said: "My dear sir, if you don't get holiness you will do the smoking." . . .

I will never be a D. D., but thank the Lord I am a B. S. and a P. T. My B. S. degree is (Born of the Spirit) and (Baptized with the Spirit), and my P. T. degree is (Prayed Through); and I have got these wonderful degrees outside of the university, but I have lost many a night's sleep over the securing of them. Well, pray hard and long, and come on with the subscription list—*Reuben A. (Bud) Robinson*.

On Editing

A brother writes complaining that we edit matters sent us for publication. He says they insist on having everything to go in "just as it is wrote." If we complied with the request of these brethren, the matter which goes out in our columns would provoke a smile from a multitude.—*B. F. Haynes, editor*.

About the Cover . . .

Downtown Chicago, with its canal, Twin Towers, and Wrigley Building, is an interesting and picturesque part of the Chicago Central District, of which Dr. Mark R. Moore is superintendent. The Navy Pier and the Chicago filtration plant jut out into Lake Michigan.

There are 69 churches on the district, which is one of three in Illinois. These churches reported 5,889 members in 1965, a gain of 223. They gave \$1.17 million for all purposes, a per capita contribution of \$198.94.

—Managing Editor

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Heart Holes and Whole Hearts

Just a few months ago, David, on his own, went to the altar and gave his heart to Jesus

• **By MRS. CLOYD L. MANZER**

ON APRIL 20, 1965, at about 8:00 a.m., we face again heart catheterization, the initial steps of open heart surgery on our five-year-old son, David.

We experienced this procedure a little over two years ago. However, then we confronted it with dread and fear, for we were alone. Since that time my husband and I have been marvelously saved and sanctified in the Owego, New York, Church of the Nazarene. What a peace fills our souls as we enter with God, not an ordeal, as in the past, but a perfect plan of God, since our all has been promised to God in service!

We had always considered ourselves "average." Tragedies like premature death, blindness, malformations at birth, or even high honors are all events that transpire only on the pages of magazines or newspapers. We have two children, a girl and a boy, both checked out at birth as normal, physically and mentally.

I HAD NOTICED our son, in comparison to his older sister, was



Doctors discovered that young David had two holes in his heart. The crisis is not yet past, but David's parents are now equipped to accept the outcome, regardless of what it is.

rather small, and had a poor appetite. That's not unusual. All children, I had heard, are different. I had also noticed that his rate of breathing by the time he was a year old seemed rather rapid, again possibly to be expected at that stage of respiratory development. His chest seemed to protrude somewhat—yet I have a cousin with a similar protrusion and had a grandfather whose chest was similar. We blamed heredity.

During David's routine medical examination when he was one, I mentioned the above signs. The doctor's diagnosis was rickets. Rickets! I thought. In this day and age of vitamins! Nevertheless, iron and vitamin D were immediately prescribed.

FEELING a little uneasy and alone, since my husband was away at school, I pursued the issue of the rapidity of breath. So to allay any further fears, a checkup appointment was made by my doctor at a nearby heart clinic, where X rays, blood tests, and cardiograms were made.

A week later we received a card from the clinic doctors, stating that a reevaluation of David was necessary due to a poor initial cardiogram reading. During the next visit the heart specialist informed us of David's congenital defect. The medical terms used were unfamiliar

to me; therefore I assumed it to be a minor problem. Even the doctor's words were hesitant.

So for assurance, we were given an appointment with a child heart specialist in Syracuse, New York. I went alone since my husband was unable to get excused from school. Again blood tests, X rays, and cardiograms. Six doctors examined him—made him cry, then stop; then cry, then stop.

QUESTIONS poured at me:

"Was my pregnancy normal?" "Yes." "Any signs of measles, fainting, etc.?" "No." "Any history of heart trouble?" "No." The same unfamiliar words, "congenital septum defect of the intra-ventricle system."

Then in my own familiar language: "Two holes in his heart; open heart surgery a necessity before age eight."

Tears of bitterness welled up in me against doctors, nature, the world, even my own husband, but especially against God; for, after all, He had made David this way.

BEING UNSAVED at the time, I momentarily froze in fear; then uttering curses, I screamed, "You're lying; it's not true." I perceived only vaguely the horrifying words which followed: "His maximum life expectancy without surgery may be only twelve to fifteen years

of age." Digitalis was prescribed for David twice a day to strengthen his heart and to prevent it from growing in size so rapidly.

Oh, how I needed someone stronger than myself!

Praise God! Two years ago this Easter season, the Owego Nazarene pastor's daughter and her husband led us into a vital personal relationship with that Someone stronger. Christ has given us inner strength and peace and we find in Him assurance to face each day's problems. We find that faith in God's love for us has helped us with the question, "Why?" that invariably all parents in similar cases must ask.

TWO MONTHS after we were saved we joined the Church of the Nazarene in Owego, and just a few months ago David, on his own, went to the altar and gave his heart to Jesus.

We travel to Syracuse in April, not alone this time. We go in the security of the faith that, if God is willing, He is able to miraculously heal our boy. We are also aware that God may be glorified more by a "no" or "not now" answer. You too would be thrilled to hear a little boy pray for God to please give him a good heart. We would ask you to join David and the Owego church in praying for God's will to be done.

OUR CHIEF objective is not only to witness to men and women about Christ, but also to win them to Christ.

At Peter's suggestion, the disciples decided one evening to spend the night fishing. It was after the Resurrection and before the Ascension. When morning came, they had caught no fish. At that point our Lord appeared on the shore and asked, "Have you caught any fish?"

This is the place to begin if we are to be successful in any effort, including that of an introduction to Christ of one of our friends, neighbors, fellow workers, or fellow students. A fisherman's purpose is to catch fish; the Christian's is to "catch" men.

JESUS, when first calling His disciples, said that if we would follow Him we would be "fishers of men." Our objective then is to introduce people to Jesus Christ. It isn't just to tell them of Christ, or just to invite them to church, but actually to bring them to the place where they meet our Saviour.

To do this we must develop a plan of action. Don't rely on chance opportunity; don't assume that the right occasions will occur, or that the right words will be said. Rather, lay your plans carefully, map your strategy for bringing the person to Christ. People do not attend church nor get interested in spiritual life by chance.

WE MUST FOCUS attention on an individual's problem, and not generalize about him. Only by investing time and effort can we learn the reason or reasons why this individual has not become a Christian. It can be as simple as: "He isn't interested in Christ, in his need for a Saviour, or in His church. He just isn't interested." There may be those who are interested and concerned but who are confused or puzzled about what they must do to become Christians.

Or it may be that the person is a skeptic, rejecting notions of God or Christ, or of any divine power. Some people are interested but ignorant of spiritual matters, or perhaps they have been deceived by false teaching. There are those who are backslidden, who once were Christ-followers but now have forsaken Him. Some

Soul Winning Requires Introduction of Christ

• By W. LEE SHEVEL

have become embittered over misunderstandings in the church which have caused long-standing hurts, envy, or jealousy.

IF THE HINDRANCE is not removed, the individual cannot become a Christian; and if he cannot be saved, he is lost. A medical doctor doesn't treat his patients for some general difficulty; he first diagnoses their condition and then prescribes the appropriate remedy. What does the Christian do?

The next step is where the Christian witness too often stops short. This step is to give the sinner opportunity to meet Christ *now*. There are four key words to keep in mind: confess, repent, believe, and receive. It is to God through prayer that confession and repentance are made. It is in Christ that one believes for salvation. It is Christ who is received.

The Christian who testifies with

his life, who witnesses to the unsaved, and who would be a soul winner requires a working knowledge of the Scriptures that are the basis for every statement he makes in leading others to Christ. These scriptures are best used when committed to memory, but wherever possible it is good for the person to see the passage you are quoting. (Scripture is best used when used often.)

THIS ACTUAL introduction of Christ is the crux of it all. It's the objective; it's the reason for building interest; it's why we witness and befriend. Don't fall short of giving opportunity to men to accept Christ. When He one day reviews the extent to which Christians have employed their "talents," His prime question will be, "Whom did you lead to Me? How many introductions to Me did you successfully make? How many souls have you won?"

Dr. W. Lee Shevel, Jr., a Sunday school teacher of forty adults at the Yorktown, New York, church, received his Ph.D. degree in electrical engineering in 1960 from Carnegie Institute of Technology, and is now a research director at the IBM Watson Research Laboratory. Shevel, who joined IBM in 1956, was named "Outstanding Young Electrical Engineer of 1964," an honor bestowed on him by Eta Kappa Nu, a professional engineering society. Rolf Landauer, director of physical science at IBM, said, "Lee is particularly active in church affairs. . . . Typically, Lee is not satisfied with his present task of chairing the board of trustees [of his local church]. He helps on weekends and weekday nights with the actual construction work."



Each year divorce tears apart the homes of 750,000 children

What Has Gone Wrong with Marriage?

• **By W. NORMAN MAC FARLANE**

FOUR THOUSAND times a day a man and a woman stand before a clergyman or magistrate to be united in matrimony. At that point they are at the door of heaven or at the gates of hell; they are beginning a life either of marital happiness or of what someone has called "conjugal infelicity."

Many a romance has collapsed under the strain that comes when two people try to make a life together. That pretty girl who was always well groomed now spends half the day in a housecoat with her hair in curlers. That young athlete is beginning to put on weight around the middle. Before they were married, she admired him for his strength as he made end runs and touchdowns. Now when she asks him to put up the

screens or mow the lawn, his strength seems to vanish. Somehow Hollywood does not tell us the whole story when it shows the hero and heroine riding off into the sunset. The real test of love lies ahead, as two people who before have lived separately now live together and attempt to adjust to each other's faults and idiosyncrasies.

Nowhere is there greater optimism than at the marriage altar. Many young people stumble into marriage convinced that love conquers all. And yet one of every four new marriages ends in divorce. (Among teen-agers the rate is three times as high.) Each year 750,000 children have their homes torn apart by divorce. All this indicates that our ideas about love

and marriage need reexamination.

What has gone wrong with American marriage? As a navy chaplain, I have done a lot of marriage counseling. During one year I talked to many young people whose marriages were disintegrating; the longest any of them had been married was five months. One couple who had been married six weeks and another who had been married five weeks were both ready to give up.

WHAT DOES the Bible say about marriage? What does God expect of married people? As the people asked the Old Testament prophet, "Is there any word from the Lord?" In this day of promiscuity and divorce, we have heard from Hollywood and Ernest Hem-

ingway and Dr. Kinsey. The Christian Church now needs to return to the Bible to find the theology of marriage. Let us give our attention, then, to three ingredients, not just of marriage, but of holy matrimony.

Love is the basic ingredient. Yet so many unfortunate couples suffer through a loveless marriage because no one ever told them what love is. Their life together is one of frustration rather than fulfillment, because their philosophy of love is based on the idealism of a Hollywood musical, the perversion of a character in Tennessee Williams, the escapades of an Elizabeth Taylor, or the sob stories of *True Romance* magazine.

One of the tragedies of American life is that love is being defined for us by those who have never experienced it. We are hearing about marriage from those whose own marriages—one or two or more—have failed. We have listened to the pied pipers of sex-obsessed movies and literature. Now we are reaping the consequences—the young man who wants his girl friend or fiancée to prove her love by compromising her purity, though he is not willing to prove his love by waiting; or the young married couple (or not-so-young couple) who tell the marriage counselor that they

just do not love each other any longer. The fact is that in the true sense they never did love each other. What they consider love is sadly like the degraded concept of it in “adults only” movies or in books that talk about “love in the raw,” or “free love,” or “love for sale.” The cruel hoax undermining our society is the notion that love is only physical. Capitalizing on this error, Madison Avenue tries to persuade us that to be loved we must use the right kind of toothpaste, bath soap, and hand lotion, and that domestic tranquility depends upon keeping Anacin in the medicine chest and Billy’s bike out of the driveway.

Although we are all fairly well read on the subject of love, most of us have been reading the wrong books. We need to ponder what Paul wrote in the thirteenth chap-

ter of First Corinthians: “Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.” We need to listen also to Shakespeare’s words: “. . . Love is not love/Which alters when it alteration finds,/ . . . Love alters not with his brief hours and weeks,/ But bears it out even to the edge of doom.” We need to hear Solomon as he says, “Love is stronger than death.”

The trouble began when we stopped listening to Solomon and St. Paul and began listening to Sigmund Freud and Hugh Hefner;

“In 95 percent of all divorce cases, either one or both partners did not attend church regularly”

when he stopped listening to Shakespeare and Robert Browning and started listening to Bertrand Russell and Henry Miller; when we stopped listening to God and began listening to unregenerate man. That was when we began confusing love with lust, and when marriage started leading to the gates of hell instead of to the door of heaven. It used to be that a person with a shameful past moved away to a place where no one would know what he had done. Now he writes a book about it, Hollywood makes the book into a movie, and we call it sophistication, art, realism.

Conjugal love has its God-ordained physical expression. Suppose someone tells you that there is a fire in your house. Whether this is good or bad depends on where the fire is. If it is in the

furnace, the stove, or the fireplace, it is good. If it is in the roof or the walls, it is bad. In the right place, fire provides warmth and comfort; in the wrong place, it destroys what is good. Lust is destructive not only of human relationships but of the human personality as well. It is impurity at the deepest level of the spirit, and quick boredom follows. But the physical expression of love within marriage is an endless road of profound satisfaction and ever-deepening union.

God made us the way we are and told us how to live. We are free to violate his laws, but we are not free from the effects of our transgressions. Married love has both a physical and a spiritual side. When we try to have one without the other, we are going against the plan God has made for our completion and happiness. It is He who has made us and not we ourselves. If we want to live life to its fullest we must do things His way, a way clearly outlined in the Bible.

The Bible most certainly condemns both adultery and fornication and says that they who commit these things will have no part in the kingdom of Heaven. When God says, “Thou shalt,” and “Thou shalt not,” there is no room for rationalization. Today public opinion is more permissive of illicit

unions and even of perversion than it has been since pagan times. Chastity is the most unpopular of the Christian virtues. Yet the Christian rule is either marriage with complete faithfulness or total abstinence. Marriage is ordained of God and is thus a sacred institution of the Church. Therefore a violation of the marriage vows is an enormous sin.

THE GREATEST Example of love the world has seen is our Lord Jesus, who loved us and gave himself for us and who wants for each of His children a holy love that honors God and enriches man. I had a couple in my church years ago—and they are representative of many others everywhere—who, having just celebrated their fortieth wedding anniversary, told me

(Continued on page 13)

Editorially Speaking

● By W. T. PURKISER

Holiness and Heaven

That holiness and heaven have more in common than the first letter of each word is just as certain as anything can be. Heaven is a holy place, into which shall never enter anything that defiles or is unclean.

Because this is true, Christians in all ages and in all denominations have agreed that before human beings can enter a holy heaven they must themselves be holy. Theories as to the "how," the "when," and the "where" of it are many and varied. But there is no argument about the fact.

Some will have it that holiness is by growth. Others claim that holiness is by death. While strictly speaking the Catholic purgatory is not related to the problem of inbred sin, yet it is supposed to complete the preparation of the soul for the holiness of heaven.

Without pausing to examine these alternative views, we may note a very different emphasis in the New Testament. It shows up clearly in the high priestly prayer of Jesus in John 17. This was a prayer not only for the disciples there present, "but for them also which shall believe on me through their word" (v. 20).

Jesus said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (v. 15). The Kingdom had greater need of witnesses on earth than jewels in heaven.

Yet the prayer in verse 17, "Sanctify them," had the ring of urgency in it. In the present experience of sanctifying grace, the disciples in all ages are to be kept from evil while still in the world.

THE ENTIRE PROMISE of the gospel age is summarized by Zacharias in the words, "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1: 73-75).

In the same vein, Paul summarizes the lessons of grace: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we

should live soberly, righteously, and godly, in this present world" (Titus 2:11-13).

Further, holiness now is the divine qualification for heaven later. Paul's concern for his Thessalonian converts was expressed in his benediction and prayer: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23).

The writer to the Hebrews also enjoins us to "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

It is hard to believe sincerely that God would command, Jesus would pray for, and the Holy Spirit would promise what cannot be. The prayers, precepts, and practice of the New Testament apostles point to the essential qualification for heaven later. It is holiness now.

*Choose I must and soon must choose
Holiness, or heaven lose.*

*If what heaven loves, I hate,
Shut for me is heaven's gate.*

*As the stream its channel grooves,
And within that channel moves,
So doth habit's deepest tide
Groove its bed and there abide.*

*Light obeyed increaseth light;
Light resisted bringeth night.
Who shall give me will to choose,
If the love of light I lose?*

*Speed, my soul, this instant yield;
Let the light its sceptre wield.
While thy God prolongs His grace,
Haste thee to His holy face.*

The Hammer and the Sickle

The hammer and sickle has become the dread symbol of international Communism. Like a sinister skull and crossbones these implements have adorned the Russian flag since its official adoption in 1923.

One of the greatest ironies in modern history may well be the fact that separately the hammer and the sickle both appear in striking ways in the very Bible rejected by the Communist cause.

There they have meaning both symbolic and prophetic.

The hammer is the symbol of God's powerful Word, smashing the hardest rocks and shaping the tools of God's purpose. We find this in Jeremiah 23:29—"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

The power of God's Word is represented in different ways in the Bible. It is like the quiet working of leaven in the dough. It is like the imperceptible but irresistible growth of a seedling.

But the Word is also like a purifying fire, and like a great sledgehammer that breaks the stubborn and resisting heart. Nothing can stand before it when it is wielded by the mighty arm of the Spirit.

God's hammer breaks in order to reshape and remake. Other books are given for our information, it has been said; the Bible is given for our transformation. God's Word is as creative in our lives as it was in the beginning when He spoke and the worlds came into being.

The hammer is used in another way in Jeremiah. Not only does it mean the Word of the Lord. It also stands for the futility of human pretension and pride. "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" (Jeremiah 50: 23)

Babylonia was the mightiest nation of its day. Its power was exceeded only by its pride and boastfulness against the true God. But its day was soon passed. Jeremiah saw the hammer shattered and broken that had brought terror to the whole earth.

Of one thing we may be sure. The mills of God grind slowly, but they grind exceeding fine. "The hammer of the whole earth" can never endure against the hammer of the Word of the living God.

THE SICKLE is no less important in the Bible. It is prophetic in its meaning. It stands for the harvest of judgment. Joel speaks of the gathering of the nations in the valley of decision, and says, "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great" (3:13).

One of John's great visions in the Book of Revelation reported an angel with a sharp sickle, to whom was said, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress

of the wrath of God" (Revelation 14:18-19).

Scripture shows that God's judgments are of two sorts. There is His judgment of the nations in the ongoing of history. Egypt, Assyria, Babylonia, Persia, Macedonia, and Rome have all witnessed the reaping of that sharp sickle of historical judgment.

Then there is the individual judgment yet to come before God's great white throne. All of earth's victors and their victims, its conquerors and its conquered, its Neros and its "zeros" will be there. There will be no hooded masks to cover the evil of its night riders. "Every work . . . with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14) will there be made known.

There "the books" will be opened—the book of "This is your life" and "the Lamb's book of life"—and all will be judged according to what is written in those books.

In one way or another people seem to escape some of their appointments with destiny in this world. But there is one appointment every one of us will keep: "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

That some do not like it will not change it. God will not forget the sickle. Communism's sickle has cut down its millions for no other offense than that they owned a little property, or were educated, or held other political theories, or bore witness to their faith in Christ.

But those who have wielded the bloody sickle of godless violence will in their turn feel the sharp blade of God's sickle gathering them to judgment and to destiny. If the earth should survive, long after the red hammer and sickle has become only the memory of a bitter nightmare, God's hammer and God's sickle will still go on.

A Timely and Important Book

It's Revival We Need! is the title of a new book by Evangelist C. Wm. Fisher, just off the press and advertised for the first time in this issue of the *Herald*. This is the manuscript which formed the basis of Dr. Fisher's memorable address at the Evangelism Conference in Kansas City in January.

The effects of the Evangelism Conference are being felt all across the Church of the Nazarene. The publication of this timely and important work should help to perpetuate the influence of the Conference.

Any pastor and church board would be well advised to see that a copy of *It's Revival We Need!* is placed in every Nazarene home in the community. Check the advertisement and order now.

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



WHY DO GOOD PEOPLE SUFFER?

(Part Two)

Suffering is not an illusion! Also, it is not necessarily the result of sins committed by the sufferer. Sins bring suffering, but not all suffering is the immediate result of sin. And James further suggests that tribulations do not come from God. "God cannot be tempted . . . neither tempteth he any man" (James 1:13). Why, then, do good people suffer? Only God knows the final answer. But there are some rather certain reasons why good people are not immune to suffering:

First, good people suffer whenever they break the laws of God. What some have called "the inexorable laws of God" operate in both the physical world and in the minds and hearts of men, in nature and in human nature. If a good man breaks the law of gravity he suffers, regardless of his state of grace. In fact, the law is not broken, it remains; it is the person who is broken when he goes against the law of gravity. Likewise a person who is correct theologically will suffer if he breaks God's laws about love and forgiveness. In fact, all kinds of pains have developed in people who have broken the eleventh commandment: "A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34).

Homes have been divided, people's faces have been lined ahead of their years, and psychosomatic ailments of many kinds have resulted when God's laws on such matters as love, faith, optimism, and Christian usefulness have been ignored. These laws of human nature and the kinds of suffering they condition are just as real as the laws of physics concerning moving objects; and good people are subject to both.

Second, good people suffer because of the interdependence of the human race. The breakfast coffee served today came through many hands of many people in a variety of vocations in several lands before it finally was poured into a cup by the side of your plate. But this same interdependence which brings unending blessings also has its liabilities. The armed forces assure our continued freedoms but take the sons we love to do it. The high-powered automobile and the superhighway which bring us great joy in rapid transportation also may be the place and occasion for extreme physical suffering and a prelude to death. If we accept the blessing of jet aviation we also accept the liability of possible suffering and death because of interdependence on others. "As by one man sin entered into the world," so by one man's miscalculations can death and destruction come to many. We live in a constant state of interdependence with others.

Third, good people suffer because God, in His sovereign will, created an orderly world of cause and effect. Therefore it rains on the just and the unjust. And winds of tornado or hurricane force destroy the brothel and the church, the Christian college and the secular university. Cancer-causing viruses may do their deadly work in the body of the saint or the gangster.

Last, suffering is a part of life. Each person in his own time and way is subjected to his share of grief. The really important question is not, "Why?" The real issue is how we choose to react to the suffering which is our share in life. We have only three options:

(1) We may resent suffering and therefore waste time and energy in bitter blaming and second guessing.

(2) We may accept suffering stoically and trudge on through life wearily bearing our burdens.

(3) Or we may learn how to grow and mature through suffering. A voice coach said of a brilliant singer who performed with precision and power that she never could be a really great singer because she had never suffered. Suffering taken in the right attitude is therapeutic. It makes for growth and development. For "we know that all things [are made to] work together for good to them that love God . . . If God be for us, who can be against us?" (Romans 8:28-31)

What Has Gone Wrong . . .

(Continued from page 9)

they were more in love then than ever before. This is what God wants for us all.

The second ingredient of a true marriage is maturity. This means keeping one's eyes wide open before marriage and half shut afterward. In marriage counseling, problems fall into fairly well-established patterns. One familiar pattern is the marriage in which two people who are deeply in love cannot stand each other. They lack the maturity to live together in a relationship any more congenial than that of a cobra and a mongoose. They fight over every picayune detail: one gets angry and the other gets hurt. They cannot stand being together and they cannot stand being apart. He shows her that he is the boss by trying to smack a little sense into her; and she, to show him he cannot treat her that way, goes home to Mother—and we know whose side her mother is going to take. It is the old story of each trying to teach the other a lesson.

After two sessions in which I talked to a young man and his wife separately, I brought them together in my office and had them retell their respective sides of the story. The problem was obvious, and since they wanted me to tell them what it was, I did. I told the husband, "You need to grow up and stop acting like a child every time you don't get your own way." To his wife I said, "My dear girl, you talk too much." And she did. There was no big problem, just little things they lacked maturity to cope with. Physically they were adults; emotionally they were children, married four months but not ready for marriage. Man and wife are two people united in matrimony but with different goals and divergent viewpoints.

A divorce lawyer once said he was absolutely convinced that any two people who had made the wrong marriage could be reasonably happy if they had enough maturity really to try. That may be far from the ideal marriage; but when a man and woman stand before God and solemnly vow that they will take each other for better or for worse, may God help them if they do not mean it. What God has joined together, man by

judicial decree cannot put asunder. The state may legalize divorce, but God says that marriage is for life, and it is He who will ultimately judge us.

JESUS PERMITTED divorce and remarriage for only one reason—unfaithfulness—and even that is not always sufficient grounds. By the laws of many states, marriage is easily contracted and easily dissolved. Yet in the sight of Almighty God it is a lifetime contract that can be broken only by death or by unfaithfulness. The marriage vows are sacred, binding, irrevocable. This is the divine order, and we cannot change it without serious consequences.

Success in marriage comes not just from finding the "right person" but also from being the right person. Booth Tarkington has said that an ideal wife is any woman who has an ideal husband. The degree of success in marriage reflects the degree of maturity brought to it. "Incompatibility" and "mental cruelty" are usually just pseudonyms for immaturity.

Many young people rush into an ill-advised marriage for no other reason than that it seems to be the answer to their problem of insecurity or of unhappiness at home. This is why most ministers read in their introduction to the ceremony that matrimony is holy and is not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, and in the fear of God. Where in heaven's name did we get the idea that marriage is a refuge from an unhappy home life, a haven of security, or a bower of moonlight and roses?

Genuine love and personal maturity, then, are ingredients for a happy marriage. But for those who want to go beyond a happy marriage to a perfect marriage, there is a third ingredient. This is a Person, *Jesus Christ*.

St. Augustine said: "Love God and then do whatever you wish," because he who loves God will never do anything to hurt love. It is true that some marriages are made in heaven. Human love has reached its peak when it says: "I love you because God made you mine."

THE PERFECT marriage is a uniting of three: a man, a woman, and Christ. This is what makes

matrimony holy. When a husband and wife pledge their lives each to the other and build their relationship solidly on spiritual principles, they create the greatest assurance of success and happiness possible. In 95 percent of all divorce cases, either one or both partners did not attend church regularly. In regular church families, only one marriage in fifty-seven fails. And in families that worship God publicly in church and privately in the home, only one marriage in five hundred breaks up. It may be trite but it is nevertheless true that families who pray together stay together.

Those who look to Christ for guidance in choosing their marriage partner and who make Christ the Head of their home will be blessed. Those who leave Him out of their life and out of their marriage will be left to ways of their own choosing. One of the consistencies of human nature is that we are always wrong when we are not right with God. "Except the Lord build the house, they labour in vain that build it." Jesus said, "Without me ye can do nothing." He is the Pilot who knows what is ahead—the narrow channels, the rocks and reefs where many lives have been wrecked. And He says: "If you will trust Me, I will direct your life."

What marriage is may be summed up in these lines from a wedding ceremony used by Peter Marshall:

"Dearly beloved, the marriage relation when rightly understood and properly appreciated, is the most delightful as well as the most sacred and solemn of human relations. It is the clasping of hands, the blending of lives, and the union of hearts, that two may walk together up the hill of life to meet the dawn—together bearing life's burdens, discharging its duties, sharing its joys and sorrows.

"Marriage is more than moonlight and roses, much more than the singing of love songs and the whispering of vows of undying affection. In our day it is by many lightly regarded, and by many as lightly discarded. But marriage will ever remain in the sight of God an eternal union, made possible only by the gift of love which God alone can bestow."

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WHAT IS THE CRITERION FOR A GOOD STUDENT?

Kids-Liquor Idea Gets Rocky Ride

By FLETCHER SPRUCE

"Elementary schools should teach children the techniques of social drinking. It would be a good idea for students to start practice drinking in elementary school and continue it through college. Alcohol is here to stay."

At least this is the feeling of Dr. Morris Chafetz, a Harvard university psychiatrist, according to a January 15 report by the Associated Press. The wire-service story concerned the professor's recent speech on alcohol and food in health and disease.

Is this to be the next step in our modern educational process? We have clouded the legality of Bible reading in the schoolroom, forbidden prayers, and restricted the singing of the fourth verse of "The Spar-Spangled Banner." Do we replace these religious and patriotic "relics" with an exercise in the public school curriculum for each fourth grader on "Children Can Be Alcoholics Too"?

Can you see tomorrow's young teacher, bottle in hand, calling Johnny forward to wheel the cart of spirits down the aisle while each child samples his individual flask? What is the criterion for a good student?

If "alcohol is here to stay," as Dr. Chafetz says, so are dope and murder. We may as well be logical and include in the elementary curriculum a course on "How to Smoke Two Packs a Day Before You Are Ten," and another on "Heroin Makes Children Happy." Maybe a big-time hoodlum could be employed by the board of education on a part-time basis to teach the children a course on "Young Murderers Need Not Be Messy."

Actually, Psychiatrist Chafetz could stand a bit more logic himself, for he was recently quoted in a magazine article as saying, "Alcohol narcotizes the brain and higher nerve centers, releasing inhibitions and inciting more animal-like behavior" . . . yet in a front-page article of the *Boston Globe*, January 12, 1966, headlined "He Taught His Sons About Drinking," Dr. Chafetz is quoted, "It's always been available to our children."

Should a drug such as alcohol which "incites more animal-like behavior" be made "always available to our children"? Is it a good idea for students to start practice drinking in elementary schools and continue it

through college"? If we want more animal-like behavior, yes. (As if we needed more!)

But not everyone agrees with the Harvard professor. Governor Harold E. Hughes of Iowa, according to the AP report a reformed alcoholic, commented: "This psychiatrist ought to consult a psychiatrist. I disagree 1,000 percent. Children ought to be taught the great danger involved in the use of alcohol, not how to drink it."

Dr. Marvin Block, noted authority in the field, wrote in 1962 that alcoholic beverage "allows activity without control . . . encourages the thoughtless deed that ruins too many young lives . . . alcohol affects judgment whether the individual is an alcoholic or not . . . the person with one drink is not the same person as he is with no drink at all."

Crime is costing the American people \$27 billion a year, 80 percent of which is directly or indirectly related to drink, says Dr. Charles Wesley Ewing, and alcohol is responsible for 20,000 highway deaths annually, plus the death of some 400,000 alcoholics each year. And of the \$13 billion spent for drinks each twelve months,

only \$5 billion is returned in revenue, he continues.

Dr. Chafetz, don't we have already enough trouble with the oldsters drinking alcohol? Are you trying to tell us that if you invite children to drink they will thereby not keep drinking in adult life? Do you want to jump our army of alcoholics from five million to fifteen million?

Dr. Chafetz, we sincerely pray that your family will not experience the sorrow, heartache, and tragedy which frequently comes to families because of intoxicating beverages.

We will not allow our children to be taught "practice drinking in elementary school" or in any other school, for it is wrong—morally wrong, physically wrong, mentally wrong, and spiritually wrong! In fact, we are in favor of kicking out the whole damnable liquor business now and forever!

Do those of us who never touch the stuff have a smug feeling that this warning does not apply to us? That it cannot happen to *my* child? Someone said, "The only way you can protect *your* children from the ravages of liquor is to help protect *all* children."



Of Area Interest

The Lancaster, Ohio, church has recently given Rev. Frank A. Noel, who is completing eleven years as pastor there, a four-year recall vote.

Although the Blantyre, Scotland, church has only thirty members, no fewer than eight parents had babies baptised or dedicated during the last few months of 1965. Among the five babies dedicated was the son of Pastor and Mrs. David Bowman.

Associate Professor Garth Morse, of Pasadena College, received his Doctor of Philosophy degree in physics early this year from University of California at Riverside.

While face-lifting the physical property of the San Angelo (Texas) Trinity Church during the last year and a half the congregation has also worked on increasing the Sunday school attendance from fifty to ninety-five, according to Pastor Lawrence Aspen, who was recently extended a unanimous recall.

Christmas gifts were proffered in a large quantity to Home Department members of the Winter Park, Florida, Sunday school, according to Mrs. Ethel K. White, supervisor. Members and friends contributed gifts, including money.

Mr. and Mrs. Hans Nelson, senior members of Minot (North Dakota) First Church, were among dignitaries to break ground for a new church which is now under construction. Rev. Samuel P. McKay is pastor.

Morris A. Weigelt, who will receive a Doctor of Theology degree in June from Princeton Theological Seminary, recently joined the Northwest Nazarene College faculty, where he will teach in the Religion Department. A Northwest student, Weigelt was graduated from the Nazarene Theological Seminary in 1959.

Rev. William Goodman, who formerly worked with Negroes in Kansas City, and later pastored a church on

SIGN HOME MISSION CHARTER
—Russell Edwards, a production supervisor at the Nazarene Publishing House, signs the charter for the Overland Park, Kansas, home mission church while (right to left) Mr. and Mrs. Don Hodges, Cheryl, Jan, and Greg watch. Hodges is an area building contractor. Sixty-one persons joined the new church which is on the Kansas City District. Superintendent Wilson Lanpher is the acting pastor.

How can we offer to God an offering for world missions on Sunday, April 10, that cost us little or nothing? Our love is demonstrated by sharing in the world mission of our church. Our concern is expressed in our personal involvement. Lord, what wouldst Thou have me to do?



Samuel Young

Samuel Young
General Superintendent

the New York District, is now pastoring in Kailua, Hawaii. The "only approach to people from East and West is the Christ-centered message of repentance and salvation," he said.

Port St. Joe, Florida—Pastor J. A. Blackwell reported that the church here was "greatly inspired by the biblical preaching" of the Glen Ide, Jr., evangelistic party, who recently closed a revival.

Oregon Author Honored

Hal M. von Stein, member of Medford (Oregon) First Church and author of *New Trails Among New Mountains*, has been named by the Oregon State Library among "Authors of Oregon," the state's literary "hall of fame."

The book, one of the more popular titles on the Nazarene Publishing House book list last year, is based on experiences of the author as a forest ranger in the Siskiyou Mountains of southern Oregon. The state library has placed copies of the book in libraries throughout the state.

N.N.C. Group Abroad

A Northwest Nazarene College singing group, the "Northwesterners," were selected to make an eight-week European tour in February and March, one of fourteen college groups receiving such an honor.

The music council of the Overseas Touring Committee recommended the group. The decision was ratified by the U.S.O. and the Department of Defense. Cost of the tour, in the main, is federally underwritten.

Choir personnel include Sue Hoffmann, Nampa, Idaho; Hannah Lindbloom, Spokane, Washington; Karen Kirkman, Twin Falls, Idaho; Nancy Rodda, Huntington, Indiana; Karyn Santo, Boise, Idaho; Sonja Steiber, Tillamook, Oregon; Alyce Wesche, Nampa, Idaho; Dan Berg, Deer Park, Washington; Doug Bolles, Willmar, Minnesota; Ron Butchart, McMinnville, Oregon; Dan Griep, Zamora, California; Ron Johnson, Spokane, Washington; Mike Litsey, Honolulu, Hawaii; and Dave Raine, Nampa, Idaho. Dr. D. E. Hill is director.



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Youth Revival Nets Results

Newport News, Virginia—A seven-day youth revival here with Rev. William Bailey resulted in some teen-agers being "saved, others sanctified, and others consecrating their lives for special service," according to Rev. Mrs. L. B. Smith, pastor. Two young men, one a serviceman, testified of their calls to preach. The serviceman has since departed for overseas duty, Mrs. Smith said.

"Showers of Blessing" Program Schedule

March 20—"The Future Belongs to the Fit," by **Russell V. DeLong**
March 27—"Acres of Diamonds," by **Russell V. DeLong**
April 3 (Palm Sunday)—"Three Important Days," by **Russell V. DeLong**

Deaths

L. B. HUGHES, seventy-five, died January 22 in Merced, California. Rev. Wilford Presson and Rev. M. B. Rayborn conducted funeral services. He is survived by his wife, Ina; a son, Robert; a daughter, Mrs. Anna Wardrobe; a sister; six grandchildren; and one great-grandson.

RICHARD G. CROWE, fifty-four, died of cancer November 12 in Lebanon, Oregon. He is survived by his wife, Jean; two daughters, Mrs. Sylvia Rastadt and Mrs. Patricia Hodges; one son, John; his mother; and a brother.

MRS. BRITTE M. HEABERLIN, eighty-six, died November 7 in a Paris, Kentucky, hospital. Rev. Kirby Cummins and Rev. Robert L. Dixon conducted funeral services. She is survived by five daughters, one son, thirty-nine grandchildren, and ninety great-grandchildren.

Announcements

EVANGELISTS' OPEN DATES

W. W. Hoot, Route 9, Box 27, Morgantown, West Virginia: April 14-24

H. G. Purkhiser, 308 E. Hadley, Aurora, Missouri: May 11 to 22

BORN

—to Rev. J. Kenneth and Roberta (Cooper) Copenhaver of Newtonsville, Ohio, a son, William, on February 11.

—to Rev. Bill and Althea (Kohnk) Campbell of Beatrice, Nebraska, a son, Brad LeDon, on February 11.

—to Philip and Marthalene (Blackwell) Ward of Fort Walton Beach, Florida, a daughter, Angela Marcela, on January 28.

—to Dixon and Barbara Shead of Port St. Joe, Florida, a son, Alton Jay, on January 28.

SPECIAL PRAYER IS REQUESTED

—by a lady from Indiana, an urgent request "for the saving of our home and for the salvation of my husband";

—by a Christian reader in Kentucky for the salvation of her husband, the reclamation of her son, and that he will not marry a worldly girl—that God will undertake in a special way that her home shall not be broken up.

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A Story-Note from.....



Hi,


Can you think of a happy name?

My happy name is  Jeff because he makes me laugh!

Can you think of a friendly name?

 Maxine is friendly because she listens and cares.

Can you think of a joyful name?

I can...  Gary. He sings so joyfully.

Can you think of a holy name?

Yes, it is God, our Heavenly Father. His name is hallowed. His name is goodness.

When you call on God's name He always listens because He always loves.

Love,

Gloria

"Hallowed be thy name" (Matthew 6:9).



Dr. Donald A. McGavran (right) and Seminary President Lewis T. Corlett.

McGavran Sees Increase In Response to Gospel

Dr. Donald A. McGavran, a recognized authority on missions and church growth, gave the Turner Lectures at Nazarene Theological Seminary, February 15 and 16. Dr. McGavran is now dean of the School of World Mission and Institute of Church Growth at Fuller Theological Seminary in Pasadena, California.

Having served as a missionary in India for thirty-three years, and having visited many mission fields throughout the world, Dr. McGavran emphasized the fact that the growth of the church must take precedence over the development of institutions.

Dr. McGavran sees a growing responsiveness to the gospel in many world areas, and urged that resources in men and money be concentrated in the strategic fields that are now receptive to Christianity.

Late News

Of People and Places

Trevecca Nazarene College, Nashville, Tennessee, has been awarded a \$286,000 Federal grant for the construction of a \$944,000 science building. Construction is to begin within a few months, according to William H. Anderson, assistant to the president. Two dormitories, costing \$755,000, are now under construction.

A goal of \$40,000 has been established for the July N.W.M.S. offering which will go to the support of Spanish "Showers of Blessing." The so-

Space Grows Short For Lay Conference

Accommodations for less than 300 persons remain unassigned to the first international Laymen's Conference on Evangelism, according to Dr. Edward Lawlor, secretary of the Department of Evangelism.

Approximately twelve hundred have deposited the necessary \$16.50, indicating they will attend the conference. It is scheduled August 23-28 at the Diplomat Hotel in Fort Lauderdale, Florida.

An earlier hope of having sleeping facilities to accommodate 500 additional persons in nearby motels now appears remote, Lawlor said. He encouraged all laymen interested in attending to write directly to the Department of Evangelism for application forms.

The evangelism secretary was recently at the Diplomat to inspect new convention and banquet facilities. He

said that 150 new sleeping rooms have been completed on schedule, which brings to 1,500 the number of persons the hotel complex can now accommodate. New seminar rooms are also being completed.

He added that a prayer chapel, given the name of the "Upper Room" for the duration of the conference, has been reserved on the top floor of the Diplomat. The chapel in the sky, enclosed in glass, offers a scenic view of the Atlantic Ocean and the Miami area.

A host committee of Floridians, headed by Jack Reed of Orlando, is making arrangements to meet all incoming planes and trains. The air terminal is twenty-five minutes from the hotel.

Former Congressman Walter Judd and returning Ambassadors will appear on the conference program.

ciety, which annually sponsors the offering, raised \$36,000 for the radio work last year. The 1966 offering will go toward the development of a Portuguese program to be used in Brazil.

The board of trustees of the Nazarene Theological Seminary will meet in Kansas City, Missouri, on Monday, April 4, to elect a president succeeding Dr. L. T. Corlett, who will retire in June. The seminary constitution provides that the trustees shall elect the president upon nomination by the Board of General Superintendents. Dr. Harvey S. Galloway, Columbus, is chairman of the seminary trustees. —N.I.S.

Dr. B. Edgar Johnson, general church secretary, is teaching a course this semester at Nazarene Theological Seminary in ministerial practices.

General Superintendent Hugh C. Benner awarded Evangelistic Honor Roll certificates to four churches during his recent visit to South African churches. They are Klerksdorp, P. M. Schoeman, pastor; Vanderbijl Park, F. H. Snyman, pastor; Ventersdorp, S. S. Steyn, pastor; and Vereeniging, D. J. P. Raath, pastor.

Rev. Juan C. Miranda, sales manager for the Spanish Nazarene Publishing House, will take an extended trip during March in Mexico and

Central America, calling on about thirty Christian bookstores which retail Spanish Nazarene books, music, and literature.

Mr. Herbert Cantrell, father of Dr. Roy C. Cantrell, president of Bethany Nazarene College, died February 23 in Glendale, California. Funeral services were February 26 at Forest Lawn in Glendale.

NEWS of the Religious World

Dirksen to Revive School Prayer Issue

WASHINGTON (EP)—The senate minority leader, Sen. Everett M. Dirksen (Rep.-Ill.), has announced he will lead a move in the United States Senate to reverse the Supreme Court's decision on prayer in public schools.

His announcement was made in speeches here before the National Limestone Institute and the Washington Chapter of Sigma Delta Chi, a professional journalism fraternity.

In response to questioning by newsmen Dirksen refused to reveal what his specific proposals in the senate might be.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

LIVING WITH OTHERS

Ephesians 4:25-32; James 2:8-10;
James 2:14-17 (March 20)

● **Edifying** (Ephesians 4:29)—The Greek word is *oikodomen* (oikodomain). It comes from *oikos*, "house," and *demo*, "build." The verb *oikodomeo* meant first "build a house," then simply "build." The noun refers to the "act of building." In the New Testament, however, it is mostly used in the metaphorical sense of "edifying." Occurring only in Paul's Epistles with this spiritual significance, it is translated both "edifying" and "edification." What Paul is saying in this passage is: "Let everything you say be such as will build up your hearers spiritually, not tear them down."

● **Sealed** (Ephesians 4:30)—Archaeologists have dug up many cylindrical seals from the ruins of ancient Assyrian and Babylonian cities. A piece of clay would be shaped into a cylinder about the size of a man's thumb. On this would be inscribed the insignia of the owner. Then the clay would be baked hard in a kiln. When a man wanted to send a bale of goods along the Euphrates River he would "seal" it by putting on it some soft wax and making in the wax one complete rotation of his cylindrical seal. This would leave an oblong impression in the hardened wax, indicating that this package belonged to this particular man.

In the Roman days in which Paul wrote, the seal consisted of a signet ring, which a man would wear on his finger. With this he could quickly stamp his signature on letters as well as packages.

But only that which belonged to a man was stamped with his seal of ownership. When we surrender ourselves completely to Christ, to be wholly His, He seals us by the Holy Spirit.

● **Clamour** (Ephesians 4:31)—The Greek word is *krauge*. This was used originally of animal sounds, meaning "croak" like a raven, or "bay" like a dog. Then it came to be used of human beings crying out or shouting. So the noun means a loud "outcry" or "shouting." Here it suggests the "clamor of excited persons."

It so happens that at Ephesus, the city to which this letter was written, just such a clamor took place (read Acts 19:28-34). Paul admonished the Ephesian Christians that such conduct was unbecoming to followers of Christ.

Conducted by W. T. PURKISER, Editor

Could you help me understand the reason for the use of the word "church" in our publications to refer to the building? I understand that the New Testament word for "church" is *ecclesia* which means "the called out ones." I want my children to realize that the church is a living organism that is indwelt by God himself. I know we can use reason to come to the conclusion that the church is a building or organization, but human reasoning can go against the true Word of God.

About all I can do is to add some more "human reasoning." If this is unacceptable, then I'm afraid I can't help you understand the use of the word "church."

You are quite correct in stating that the most common New Testament word for "church" is *ecclesia*, which does mean an assembly of those called out. An exception in the King James Version is Acts 19:37, where *hierosulos* is translated "robbers of churches."

The New Testament does not use the term "church" to apply to a building, although it does use it with regard to a local, organized group; as, for example in Matthew 18:17 and III John 10—"the church" from which Diotrephes expelled the brethren could not have been the "living organism indwelt by God himself."

The term "church" in the New Testament is most often used of the universal body of believers, the spiritual "Temple" of the Lord, the "body" and "bride" of Christ.

However, I would remind you that the English word "church" comes from *kyriakon doma* which means "the Lord's house." The same phrase in Old Testament Hebrew consistently meant the

Temple in Jerusalem—certainly a structure of stone and wood.

I think you've created a problem for yourself out of the admitted ambiguity of human language. The custom of the centuries has used the English term "church" to mean not only the communion of believers, but the place where such believers meet to work and worship. Any English dictionary you examine will define "church" not only as a fellowship of committed persons, but also as "a building set apart for public, especially Christian, worship."

You'll just have to tell your children that the word "church" means (1) the whole, universal body of the blood-washed believers in Jesus; (2) a local fellowship of such believers, organized for worship and service; and (3) the building in which a local fellowship meets.

You may be able to change your own usage and that of your family, but you probably won't have much success changing the usage of the three or four hundred million people who speak English more or less according to the dictionary rather than the King James New Testament.

Do the verses where the Bible speaks of delivering people unto Satan (I Corinthians 5:5; I Timothy 1:20) mean that when a person refuses to attend church his name be stricken off the church roll?

By no means.

We do have a provision in our church *Manual* for keeping our membership rolls up-to-date and active. But it does not in any sense involve delivering anyone to Satan for the destruction of the flesh (I Corinthians 5:5), or that he may learn not to blaspheme (I Timothy 1:20).

The *Manual* provides, "When a member of a local church shall absent himself from all religious services of the church for six successive months without a reason deemed justifiable by the church board, his name may be removed from the church roll by action of the church board, after he has been visited and dealt with faithfully, when possible."

The key ideas are indicated by the word "may," and the clause, "after he has been visited and dealt with faith-

fully." Removal is permissive, not mandatory. And the action should be taken only after fasting and prayer and faithful dealing with the individual.

I heartily believe in church membership for all born-again people on earth. But the presence or absence of a person's name on a church roll does not of itself mean its presence or absence in "the Lamb's book of life."

What Paul meant by delivering notorious sinners to Satan is not at all clear to us. This much, however, is sure—in Adam Clarke's words: "No such power as this remains in the Church of God; none such should be assumed; the pretensions of it are as *wicked* as they are *vain*. It was the same power by which *Ananias* and *Sapphira* were struck dead, and *Elymas* the sorcerer struck blind. *Apostles* alone were intrusted with it."

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