

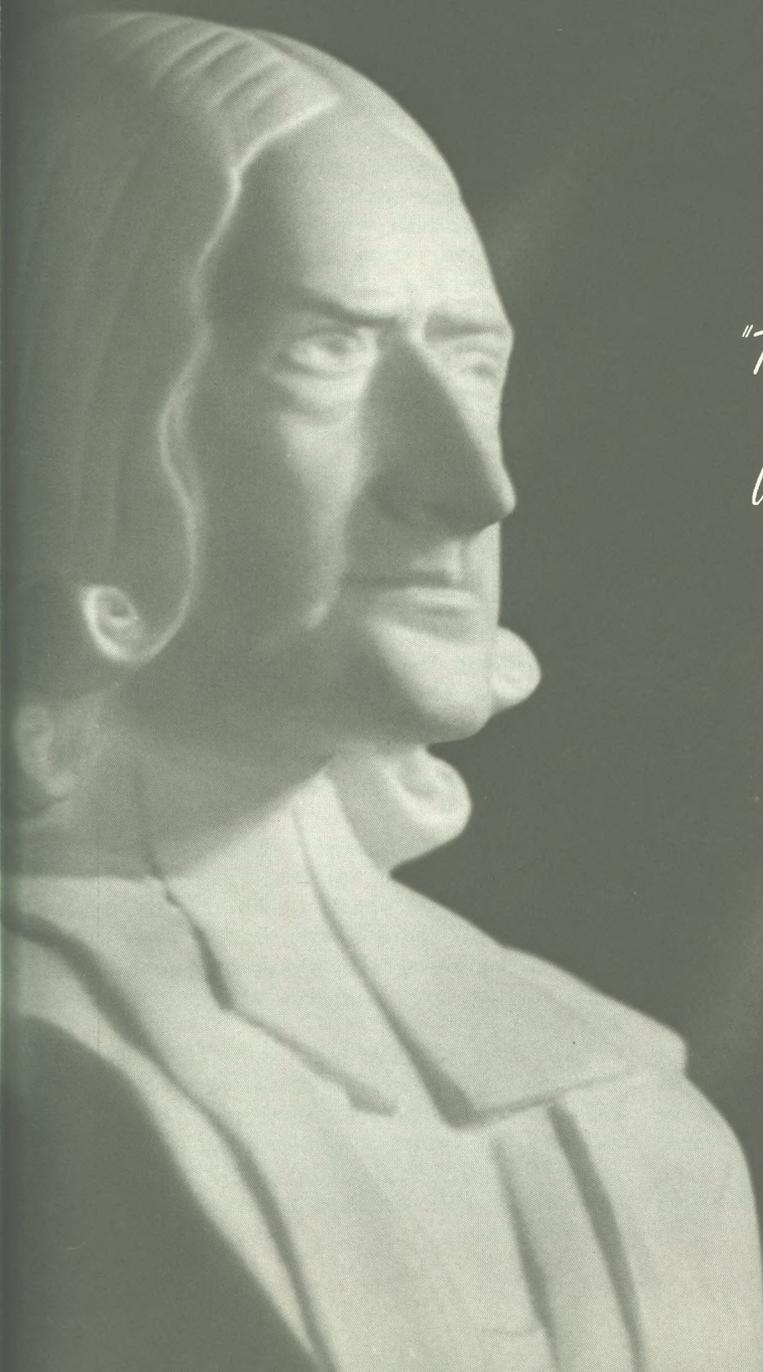
# Herald of Holiness

DECEMBER 3, 1969

CHURCH OF THE NAZARENE

**MENTAL PROSPECTING**

(See page 5.)



*"Reading Christians  
are growing Christians.  
When Christians cease  
to read, they  
cease to grow."*

*-John Wesley*

**Book Issue**

# THOSE VOCAL MAJORITIES



General Superintendent Stowe

SIX months ago an editorial entitled "Those Vocal Minorities" appeared on this page over this writer's signature. It acknowledged the perennial existence of a small but noisy group of students on Nazarene college campuses who under the guise of a plea for relevance clamor for change from our traditional educational stance. In all fairness the other side of the story should be aired.

During this academic year it will be my privilege to be the preacher in three Nazarene college revivals. The first of these is now history. It was held on the campus of the institution with the largest enrollment of any of our schools. Chapel attendance during revival week (as it is for the daily chapel services throughout the year) was compulsory for all students, regardless of their religious affiliation. Though the student body included young people of a number of denominational backgrounds, including Roman Catholic, I have never spoken to a more courteous and receptive audience. Evening services in the College Church saw the large sanctuary filled to capacity every night (including Monday and Saturday) with a congregation composed in the main of students and faculty members. The college president was present in each of the 6:30 a.m. prayer meetings, which were attended by an average of 200 people from the campus. The largest altar service resulted from a message on scriptural holiness, with more than 100 young people seeking the fullness of the Holy Spirit. One evening the presence of God was so manifest that without any preaching the front of the church was filled with college students earnestly seeking divine guidance in the choice of their vocation. A number subsequently testified to receiving and accepting calls to special Christian ministries in this service.

In the opening convocation of this school year the president of this institution delivered a masterful address on the subject "Academic and Spiritual Confrontation." In it he frankly discussed the past, present, and future of Nazarene higher education. He acknowledged the historical drift which has taken many institutions away from their stated purpose as church colleges by becoming "church-related colleges," then "nonsectarian colleges," then "independent colleges with a Christian emphasis," and finally "independent colleges or universities." He cited these five marks of institutional drift which must be resisted:

1. Reduction of the number of chapel services with distinctly spiritual emphasis
2. Secularizing the social life of the campus on the false premise of relevancy
3. Changing campus revivals into special missions and group conversations.
4. Diluting the aims and objectives of the college until they have lost their traditional spiritual thrust
5. Belittling church leaders and the church which has given birth and nurture to the institution

His address concluded with a call for both academic excellence and unapologetic spiritual emphasis, "a vision in which scholarship and piety are both emphasized." This challenge was greeted with a standing ovation by both faculty and students which lasted for five minutes!

This, I steadfastly believe, is the voice of the majority. It is representative of the basic convictions which still motivate our educational institutions. It is becoming more vocal as we face the frightening alternatives. May it mount to an even louder crescendo in these crucial times. □

# THE GROWING CHRISTIAN READS BOOKS

• By T. E. Martin  
Nashville

**T**HERE is much in the Bible to encourage and advise the reading of good books in the growing Christian life.

I once heard a preacher say that the only book a Christian needs to read is the Bible. He betrayed himself by the statement, because if he read the Bible, he would find his mental appetite whetted and his conscience pricked to become a faithful and disciplined reader of many books.

In the letter to the Christians at Rome the Apostle Paul urges them not to be conformed to this world; but rather to be transformed by the renewing of their minds. Such a renewal, he promises, will enable them to "prove what is that good, and acceptable, and perfect, will of God."

The mind is renewed by what is put into it and the mental exercise the truth stimulates. The reading of good books fills the mind with ideas and questions which, while they demand the discipline of judgment, also stimulate exploration of the imagination.

In his letter to the Christians at Philippi, the apostle counseled them to let their understanding be known of all men, since the Lord was at hand. He promised that the peace of God would guard their hearts; yet he advised that they should fill their minds with the things that are true, and honorable, and just, and pure, and lovely, and gracious.

Here, if you please, is a scriptural diet of reading that will enrich the mind of a growing Christian. The Christian seeks truth to develop character. He knows the truth in the person of Jesus Christ, who is the Truth. He follows the truth through the thoughts of others, as they follow the Christ, by reading their words.

The relationship the Christian has with Christ enables him in the journeys of the mind to recognize the truth and receive it. There is sufficient truth in the Bible to lead any man to salvation. There is, however, so much of the truth for growth and maturity that comes through the thoughts and words of others, as well.

Paul puts it well when he says, "Those things which ye have learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Some of the same could be said about many other authors.

Today the appearance of a new Sodom seems at hand in the news from Copenhagen. Throngs of people appeared at a display of the latest books on pornography. Thus the level of moral standards in our time rapidly declines. If Christians do not fill their minds with pure things on purpose, they will find their minds bombarded with the impure by all that fills the air. We have

air pollution problems in the realms of reading and thinking.

The honorable, the decent, the fair are not a part of the climate of today's thinking, but they do belong to the beauty of holiness. They are fundamental to the shape of the life which is hidden away with Christ in God. They will not develop without the cultivation that good reading activates.

An Ethiopian minister to Candace, queen of Ethiopia, rode one day and was reading as he travelled. The Spirit told Philip, a layman, to catch up with the chariot in which the Ethiopian was riding. When Philip did so, he discovered that the man was reading from the Book of Isaiah, yet he showed that he did not understand the meaning of what he read. Perhaps if Philip had not obeyed the Spirit this man of great authority in Ethiopia would have remained outside of Christ.

But Philip, beginning at the same scripture, preached Christ to him and he believed and was baptized. Listening to the right man or reading the right book (which is another way of listening) made the Word of God a Light to the feet of the eunuch. It will do the same for us.

There is no substitute for the Bible, I am sure. It is the Word of God. However, good books, carefully chosen and prayerfully read, bring the ways of God to be seen more clearly.

It was so for John Wesley. He had struggled long for light and understanding. He had carefully studied the Word of God, but it was one night in a chapel on Aldersgate Street as he sat listening to one read Luther's preface to the Epistle to the Romans that he felt he could trust Christ for his salvation and his heart strangely warmed.

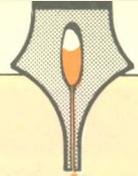
How thankful we who claim to be Wesleyan should be for the wisdom of that class leader who knew the value of reading and what it could do for the Christian life! Wesley himself, although he referred to himself as a man of one Book, declared that no one understands the Bible who reads it only.

If it sounds like I am arguing for reading books as against reading the Bible only, then I give the wrong impression. There are too few laymen and preachers alike who read either good books or the Bible today. Books sales and their conversation as well make this evident.

It is not an either-or matter. If folk would start reading the Bible, it would not be long before they would be reading good books too. They would find the discipline of Bible reading would open the door for the other reading as they sought to understand and intellectually digest the fare they find in God's Word. I would suggest that they will either move into a program of balanced reading or quit, altogether—Bible and all—for spiritual death is already upon them.

Have you ever noticed how many times in the Bible the command is given to write or read? It is the frequent and continuing method that God uses to reveal His will, for by this means many will hear and be helped. The author, like Abel, being dead, will still speak. When the growing Christian is with a book, a fellow pilgrim is sharing with him—or a voice that is timeless speaks again.

Just think, with good books all the meaning of the long years can be packed into moments for you. Don't you agree that good books are some of God's finest gifts? □



## Pen Points

### Education

HE WHO finds no continuing adventure in learning has died, while tired blood yet courses in his veins and his stomach still demands food. He who finds no daily demand for more knowledge has not awakened fully to the morning but is only wanting his breakfast and the easy security of his job.

He who can see a bird a-wing and not wonder how it flies, see a flower a-bloom and not wonder at how it chooses its colors, or see a tree without wondering how it shapes itself in symmetric perfection, is only pretending to be alive.

No person can suffer from boredom while he is alive to what is going on about him or find life dull when his eyes are wide-open.

There are a million lovely truths flirting to make our acquaintance, and the world is full of wonders seeking the embrace of our eager minds.

God wants us to live fully, to glorify Him by becoming adequate persons, and to enjoy an increasingly meaningful fellowship with Him.

Let us be truth-hounds, digging eagerly through our Bibles, our books, and our opportunities for learning.—  
MILO L. ARNOLD, *Colorado Springs.*



## Herald of Holiness

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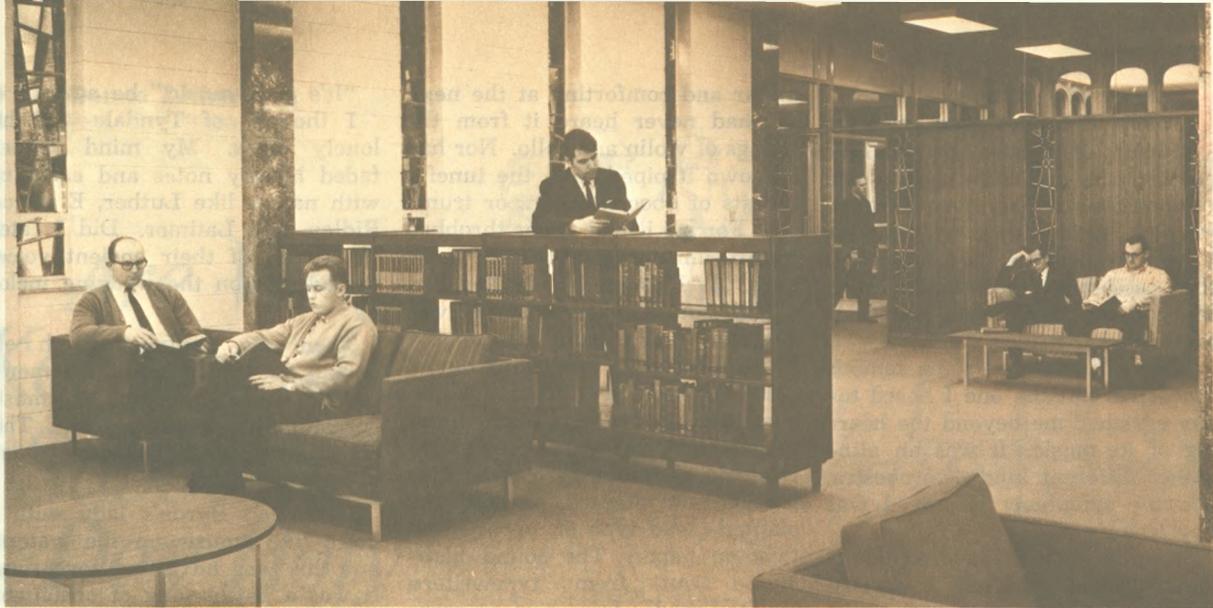
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# MENTAL PROSPECTING

**R**OBERT CRAWFORD, in *The Techniques of Creative Thinking*, said: "Discovering ideas is the most satisfying way of occupying your time, since you never know when you may be striking fascinating paydirt. It is mental prospecting."

One way of mental prospecting is reading. There is available through books and magazines that which is not available in any other source. Through such channels, authors have put down in writing their best thoughts, their most adequate research, their most elaborate inspirations. He only hinders himself who never drinks from the well of another's wealth.

Crawford has observed that "a great number of people just wait at the idea station and never board a creative train of thought. But all about them are thought starters."

This might explain why some do so many things over and over, in the same manner. They have not discovered new or better ways of doing them. They have not gone prospecting for new ideas.

Not a few seek and enjoy the comfort of the familiar. To absorb ideas and to encounter new thoughts would tempt change. And change is not what they want. An unwholesome contentment has isolated their lives from things new and from ways that are different.

• **By C. Neil Strait**  
Uniontown, Ohio

Yet have you ever observed that not a few times those with the most answers are those with the fewest facts? They have not been mental prospecting for years. Yet they speak freely out of an emptiness.

Pearl Buck, writing in *This Week Magazine*, said: "I have no patience with people who say 'I have no time to read.' This means simply that they have no interest in meeting great minds. It means that they have no interest in developing their own minds and hence their own personalities. It means they are content to remain the small, limited people that they are."

Someone has observed that the man who will not read has no advantage over the man who cannot read. And it is true. Life broadens its dimensions and enlarges its capacity through reading.

Through reading we can be put in touch with experience we ourselves have never had, and many of which we never will have. And from such experiences, if only secondhand, will come a fullness to life.

To read a great novel helps us to live because it helps us better to understand life. To read a grip-

ping biography inspires our faith and touches our deepest resources. To read a book regarding social ills stirs our concern and informs us of the world about us. To read a devotional book is to encounter truths and ideas which bathe the soul in renewal and which draw from us a commitment to things spiritual.

Reading is like having a companion. It can sympathize with our moods and lift us. It can sense our frustrations and guide us. It can search out our motives and inspire us.

It was Gibbon who said, "My early and invincible love of reading, I would not exchange for the treasures of India." And his priority was a wise one.

Reading is a doorway. Often a doorway to a new world. It is a doorway to a new world for the man trapped by his own emptiness. It is a doorway for the person whose experiences are few, but whose thirst is unabated. It is a doorway to a new world for the person who seeks, with honest heart, to find the best and to become effective in life's endeavor.

He who wants an excursion into the meaningful and a journey into the factual, let him board the creative train of thought and ride it through the reading of a book. At journey's end, he will be a wiser man, and a bit richer too. □

I CANNOT play a musical instrument. I cannot even read the notes of music. But I love good music, and when I hear the compositions of the great masters, my soul soars with the sound. As I open my heart to the beauty and the cascading vibrations sweep through my being, deep emotions are stirred.

I have listened to some famous orchestras but the one I heard today enriched me beyond the hearing of its music. It was an altogether different kind of orchestra, and the symphony it played was new to my ears.

When I heard the first challenging notes peal out, I realized that the conductor was not on the podium. There was no waving of his baton, nor appealing gesticulation of his hands. But, somehow, I sensed his presence; and as I studied the faces of the musicians, I knew that they too were keenly aware of him.

As the music flowed from the various instruments, the melody roused deep response in me. The message it bore was strange and haunting at one moment, then fa-

miliar and comforting at the next.

I had never heard it from the strings of violin and cello. Nor had I known it piped from the tuneful throats of oboe, clarinet, or trumpet. For me it had never throbbled from drum nor poured from ivory keys. As I listened, I thrilled.

This sound was alive! It was pounding fresh from the mighty heart of our own publishing house.

The rhythm beat from a dozen machines, pulsating from huge, humming presses. Steel arms clacked ecstatically as they plucked and planted, plucked and planted—lead type on paper—lead type on paper. The sound hammered out from typewriters, whirred madly from a giant creation of a monster-press and shot from stapling steel jaws. It slipped wildly from a thousand yards of paper. It glowed deeply from a hundred vats of printer's ink. It ran smoothly from an artist's ready pencil. It fell routinely from a packer's precise fingers.

I felt elated. I wanted to communicate my feelings. Above the din I yelled to someone standing by: "This is music."

"It's good music," he agreed.

I thought of Tyndale and his lonely press. My mind hunted faded history notes and came up with names like Luther, Erasmus, Ridley, and Latimer. Did I catch the sound of their ancient voices threaded upon the weaving melody?

Then the tantalizing throb caught me up again and I remembered Keats talking of music "groaning like a god in pain." This air was groaning but with the joy of accomplishment.

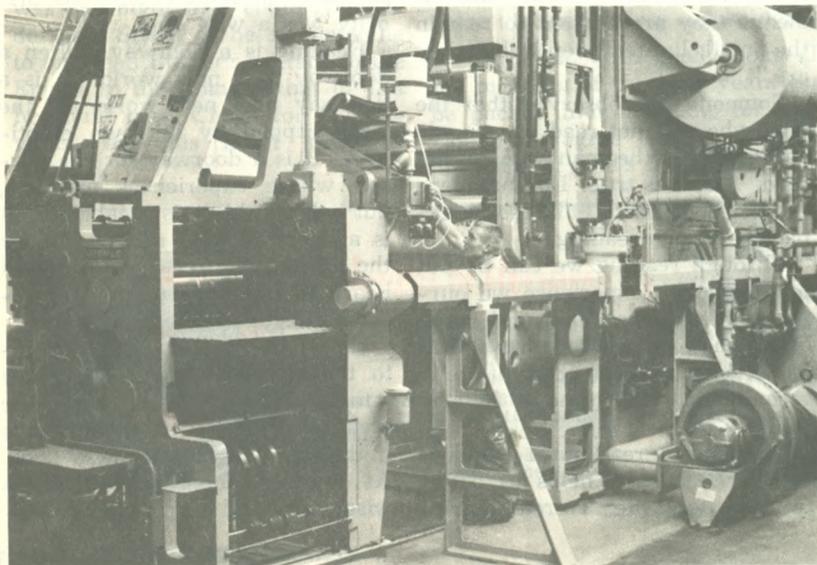
I recalled Byron's lady with a voice like "music on the waters" but this was no lilting love-song. It was a battle-song of onslaught, victory, redemption.

The crescendoes I heard surpassed the poet's tongue. They bore me away with Job as he yearned to have his words printed in a book—graven with an iron pen and lead in the rock forever.

I sensed the climax as the golden promise thundered majestically again for me—"My word shall not return unto me void . . . it shall accomplish . . . it shall prosper." □

• **By Betty Emslie**  
Missionary to South Africa

## Bring Me a Minstrel



A missionary reacts to a visit to the Nazarene Publishing House . . .

# Are We Keeping the Sabbath Day Holy?



**T**HE fourth commandment given to Moses at the time God gave him the laws He wanted His people to follow states that we are to "remember the sabbath day, to keep it holy."

It seems that in many ways twentieth-century Christians are overlooking this commandment.

In Exodus 20, it is further stated that, after six days of work, the seventh is to be set aside for rest and as a special time to worship God.

There was a time when all work stopped at sundown on Saturday evening. Shoes were polished; clothes were laid out for the next day. Sunday dinner was prepared as much as possible the evening before, and plans were made for a day dedicated to the worship of God. In contrast, today many places of industry operate on a seven-day workweek.

There are many who have no other choice than to work on Sunday. Firemen, hospital personnel, telephone workers, and many other public servants find it necessary to work.

There are areas, however, where we as Christians could do a lot to minimize the Sunday working.

*Shopping on Sunday.* When Christian people shop on Sunday, they are helping to make it necessary for some store to remain open. The clerk in that store, in order to keep his job, must work when told, Sunday or not.

If we who claim to be followers of Christ would refuse to do shopping on the Lord's day, we would be casting a vote and taking our stand toward closing business places on Sunday.

You say, "They would open anyway. My shopping wouldn't make that much difference." If all Christians felt that way, even businesses would remain open on Sunday.

*Buying Meals on Sunday.* Buying even an ice-

cream cone was once taboo on Sunday. Now Christians are seen standing in line at restaurants waiting for their Sunday dinner. Women say it's much easier on them if they go out to eat. Who ever said Sunday dinner had to be a big, long-worked-over meal, anyway? Many could do with less eating and profit by it.

*Christian Businessmen Refusing to Open on Sunday.* Business people feel they must compete with their fellow businessman. "If he opens on Sunday," the Christian businessman says, "and I close, all my business will go to him." Will it? When Christian business people refuse to open their businesses on Sunday, they openly testify that they still believe it is more important to obey God's commandments than it is to make that extra money. God doesn't leave righteousness unrewarded.

Are the days gone when men put God to the test when He promised to supply every need? Are we now afraid to take a stand? Do we lack the faith of our forefathers?

We see young people leaving the church after Sunday school to go off to their jobs. Have we, somewhere along the line, failed to show them the light of this commandment? Their convictions should be made by now, so they would not accept jobs which required Sunday work.

It is refreshing, however, to hear of some who still take a stand. Recently I heard of a high school senior who was working at a job on Sunday. Realizing his mistake, he sought a different job. He walked into a department store and applied. The personnel manager told him to come back later if he didn't find a job somewhere else.

"I will find one by then," the young man replied, "because I want to quit working on Sunday." He was hired. The personnel manager was

a Christian, and the young man's open testimony paid off. God does not forget to reward those who stand for the right.

*Sunday Diversions.* Do we keep our minds in the proper attitude of worship and praise or do we fill them with nonreligious TV programs or music and reading which detract from worship?

How then can we keep the Sabbath holy? A few suggestions would be to read the Bible, read Christian literature, listen to gospel records, sing as a family. Of course, attend Sunday school and church services.

But is it necessary to sit in church all day or sit around reading? Is there no activity which would be conducive to worship? I believe there are other things we could do which would be both worshipful and restful in addition to these.

*Visiting, for instance.* Visiting friends or relatives can be a time of Christian fellowship, if those being visited are Christians. If they aren't, it can be a time of witnessing to the grace and power of God in our lives. I don't believe we need to be "preaching" every minute we are with someone in order to witness. Our lives in general tell a lot: our language, the things about which we talk, our attitudes. Many times these things speak louder than all of the "preaching" and admonishing we could do. If we are quick to grasp an opportunity to give praise to the Lord, these are ways of worship.

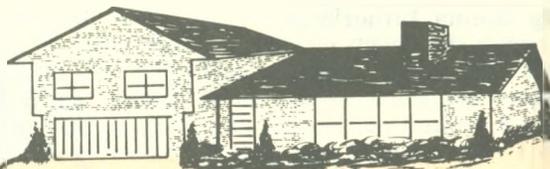
*Looking at Things of Nature.* We all live such busy lives we hardly ever take time to watch a bird glide through the air, to study how delicately a flower is made, to stand in awe at the size of a great oak tree, to gaze in wonder at the moon and stars on a clear night. If we can't take time any other day of the week, Sunday would be a wonderful time for praising the God of creation for all the beauties of this world.

In Isaiah 58:13-14, God promises that if we turn away from doing our own pleasure on the Sabbath, and if we make the day a holy day and honor the Lord, then we shall delight ourselves in the Lord and He will cause us to prosper.

Little by little we are lowering our standards, and it seems we are not having the spiritual blessings we once experienced. Could this be one of the reasons?

We are told that in the last days there will be a falling away. Men will seek after pleasure—money, eating, prosperity, fleshly satisfaction—more than after God. This trend toward desecrating the Sabbath day may be one more indication that we are living in the last times.

Let us not be a part of that falling away. Let us rather live according to God's commandments and keep everything clear between our souls and the Saviour—including that of keeping the Sabbath day holy. □



## Faith at Home

Occupation: Homemaker

I'd been scanning some attractive help-wanted ads when I heard the screams.

Rushing outdoors, I found our pet turtle with its beautiful green shell horribly split. Around its dying form knelt a circle of now stunned-silent mourners.

Officially the turtle belonged to Bill—had for years—but we all cared for it. Bill's face contorted with the effort of holding back tears no 13-year-old wants to admit to.

It was Sharon who voiced the outrage shadowing each small observer's face. "Don't let Heather come here again. I hate her!"

Nineteen-month-old Heather felt that anger full-force. It was she who'd dropped heavy rocks on our turtle and crushed him. It was she, not realizing . . .

Hesitantly, groping for words, I began, "Listen, Sharon—all of you. You don't hate Heather. You hate what she's done."

I tried again. "Do you remember how Jesus was nailed to the Cross? How cruel it was? How terrible?"

Did the comparison—the similarity of unjust pain inflicted on the innocent—hit home? I wasn't sure.

"What did Jesus say while He hung on that Cross? Did He shout, 'I hate you,' at those who hurt Him?"

"No," a hushed whisper came.

I was getting through now. "He said, 'Father, forgive them; for they know not what they do, didn't He?'" The Lord was leading me. "Did Heather understand what she was doing?"

"She's too little to know," one said. The others nodded.

"Somebody ought to teach her better, Mommy," Sharon remarked.

Yes, I thought, and that somebody should be her mother—but she works . . .

And if I worked? Who would teach my children all the phases of Christian love from kindness to forgiveness? The school? Perhaps. The church? Partially. The baby-sitter? Possibly, but probably not. Mothering takes dedication.

We buried the turtle—and I buried my temptation to get on a payroll. I already have a full-time job! □



By Rosemary Lee  
Worthington, Ohio

# SPIRITUAL GLOW IN THE PRINTED PAGE

**I**N PERSONAL Christian experience spiritual glow is the difference between an intellectual acceptance of doctrine and the warmth, vitality, and radiance of inner life.

In a church service it is the difference between cold formalism and the permeating presence of the Spirit of God.

In the printed page it is the difference between dead, academic fact and the living, inspired truth that penetrates to the innermost recesses of the soul.

A concise definition of spiritual glow is difficult to formulate. Moffatt translates "fervent in spirit," in Romans 12:11, as "spiritual glow." The suggestion here is a stirring of the emotions. Also it implies a passionate attribute: zeal, eagerness, ardor.

The idea of glow isn't that of something mystic, certainly not weird. Glow is perceptible, recognizable: in the warmth of a smile, the light in the eyes, even in the clasp of a handshake. But there is an "indefinable something" about it. It has been said: "When a preacher loses the glow, his sermons become arid wastelands; when a statesman loses it, he becomes a politician; when a poet loses it, the inspiration has gone from his sonnets; when the writer loses it, genius departs from his pen; when duty loses it, the path becomes tedious and difficult; when love

loses it, its wings are broken and it soars no more; when life loses it, there is left mere existence, a little gleam of time between two eternities."

If you aspire to be a Romans 12:11 Christian, there is no substitute for this spiritual glow. It is a distinguishing mark of a Spirit-filled Christian. But, mark you, it must be cultivated, nourished. For the devotional life must be fed from ever-flowing, refreshing springs.

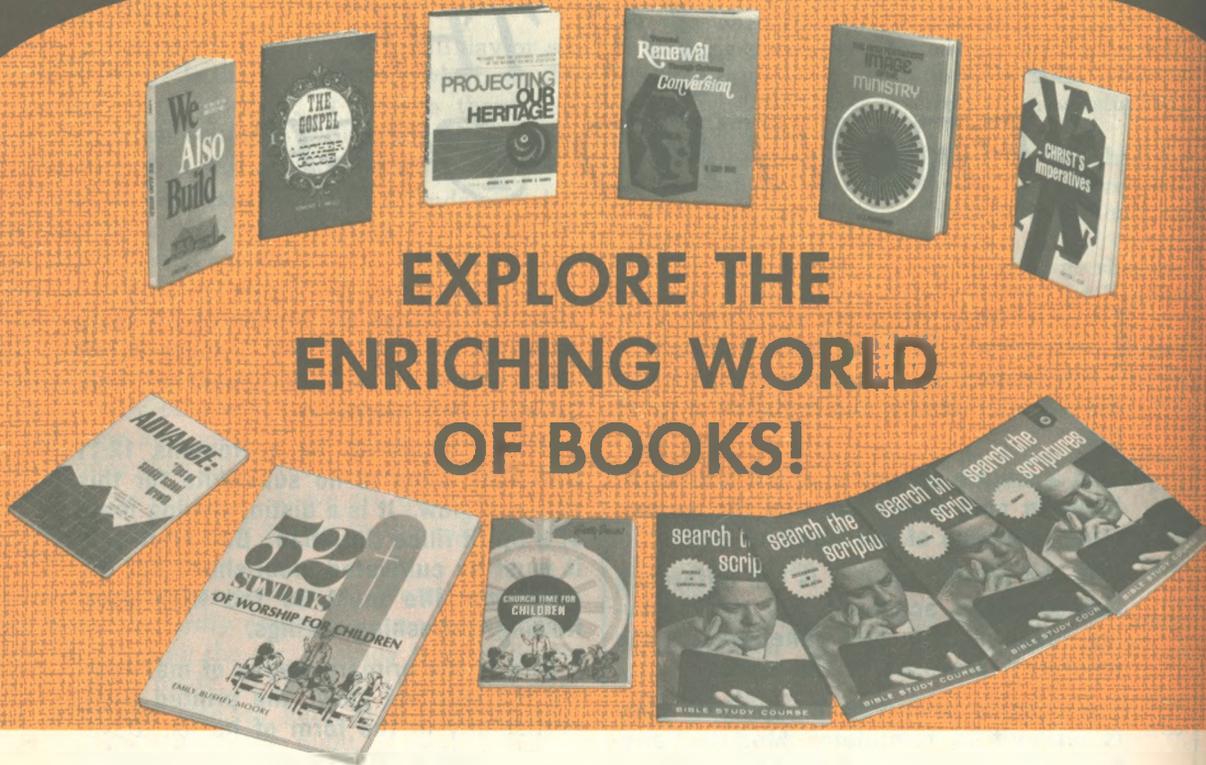
One of the primary means of maintaining the spiritual glow: the printed page, particularly in the form of books. Devotional reading is not a common practice among present-day Christians. It is far from being a fixed feature of the daily routine, and thereby we are the losers.

Any book that draws us Godward, that woos us from the demands of the material to introspection and contemplation of eternal values, is worth taking the time to read. We should pass up matters of lesser importance in order to do so. And right there is our difficulty: Choosing our priorities. We do not find time for devotional reading; we must take it. The hymn doesn't say, "Find time to be holy." It does say, "Take time to be holy." Do take time for good reading. You'll be eternally glad you did.

*Bud Luman*

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# Editorially Speaking

● By W. T. PURKISER

## **Publish or Perish**

Much has been said in our day about the pressure on American university professors to “publish or perish.” It is well-known that in many institutions a professor’s career depends far more on his ability to publish the results of his research than it does on his interest in teaching or his ability in the classroom.

In fact, this situation is one of the root causes for discontent among university students today. Far too many of their professors are much more interested in their own research projects than they are in meeting the intellectual and personal problems of the students.

Yet “publish or perish” is an alternative that has applications far removed from halls of ivy. It is, in fact, the crossroads that confronts the Church today as never before.

In part the choice between publishing or perishing lies in two great “explosions” now taking place. One is the “population explosion”—in the fact that earth’s population is increasing at the rate of 60 million souls per year.

The other is the less heralded but no less important “literacy explosion”—the fact that there are 80 million new readers in the world each year. The all-critical question is whether these 80 million new readers will be given Mark or Marx to read—whether they will devote their reading to the Bible or directions for building bombs.

The supreme irony of the age could well be that, while Christianity has taught people around the world how to read, Communism has given them *what* to read.

For too long we have been only half-aware of the power of the printed page. Next to tongue and voice, the greatest ally the Church has in building bridges into the minds and hearts of men is the printing press.

That we are Protestants today is due in large part to the fact that the Reformation and the invention of printing from movable type occurred at the same point in history.

It was of the Reformation that H. G. Wells once commented, “It is not too much to say that paper made that revival of Europe possible.” And Eric Fife and Arthur Glasser have written, “One cannot name a single major revolution or a sig-

nificant current of events which was not born or stimulated by the printing press.”

Even closer home, our Wesleyan heritage has been preserved and propagated through the printed page. John Wesley often said that the “work of grace” would die out in one generation if his people were not “a reading people.”

Near the end of his life, Wesley wrote to George Holder, one of his preachers: “It cannot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people. A people who talk much will know little. Press this upon them with your might, and you will soon see the fruit of your labours.”

THE PRINTED PAGE has power because it is permanent. The spoken word lingers a moment in the air, a little longer in memory—but at best it is soon gone. The printed page stays long after the printer and distributor have gone.

John Mendow, a missionary in pre-Communist China, tells of an encounter he had with a Communist army officer at the close of a street meeting in which the Christian messenger had preached a fervent message.

The Communist’s comment was to the point: “You missionaries are fools!”

“What makes you say that?”

“Because of your methods,” the officer replied. “The preaching was new and different from anything the listeners had ever heard. It told of a strange God and of a way of life entirely foreign to the audience. How could they grasp it the first time they heard it?”

“Why didn’t you give them some literature?” the officer demanded. “Some pamphlet, easy to understand! Then, with their curiosity aroused, they could have studied further what they had heard. Then your message would have had effect for months, or even years, instead of just for the moment!”

Mendow said that he had no answer. He just looked at his heckler, who bowed stiffly and stalked away.

Today John Mendow is out of China, along with all other Western missionaries. If anything at all is left, it is the continuing influence of the printed material that had at least a chance to stay when the missionaries were driven out.

Not only is the printed page more permanent than the spoken word; it is more pervasive. It not only stays when we leave; it goes where we cannot go.

One lady became acquainted with the Church of the Nazarene and she and her family were converted through picking up a copy of the *Herald of Holiness* someone had left on a city bus. A man wrote that he had learned of the church by reading the *Herald* when some neighbors asked him to keep their mail for them while they were on vacation.

The gift of a book can make an entry into a home where the giver himself could not go. And the purchase of a book can bring into the home the thought and influence of a writer who could never be a guest there himself.

THE PRINTED PAGE has power because it becomes the personal property of the one who possesses it. The spoken word is usually shared by others. But a book held in the hand is peculiarly ours. We may do with it what we will. We possess it, to pick it up, lay it down, come back to it, keep it, or even throw it away.

Then the printed page has power because it is productive. It gets results.

Marshall McLuhan is widely known for his claim that "the medium is the message," and that printed and verbal written communication are *passé*. This, McLuhan claims, is the day of the total communication such as TV with sight and sound and the dynamic of participation in the event.

But how does Dr. McLuhan get his "message" out? It is by the "medium" of books and articles by the bushel. The obituary of printing is still printed!

The truth of the matter is that the God who put His message to men in a Book still blesses the power of the printed page. It is still "publish or perish."

The emphasis of this issue of the *Herald of Holiness* is the book publication program of the Church of the Nazarene and the Nazarene Publishing House.

The books described here are tools to be used

—used as part of the evangelistic outreach of the church, as part of its pastoral task of teaching, and as channels of personal enrichment and spiritual growth.

But books, like other tools, cannot buy themselves, give themselves, or use themselves. They must be bought, given, and used by those who recognize that for the church in our times the alternative is indeed "publish or perish." □

## Sanctified Sanity

Sanctified sanity is a phrase that describes one great need of our day. Not all sanity is sanctified. Nor do all who profess the grace of Christian holiness exemplify what the Apostle Paul described as the "spirit of . . . power, and of love, and of a sound mind" (II Timothy 1:7).

The world today is witnessing a new wave of irrationalism in human conduct. To the extent that this is a normal reaction against the sterile use of reason, it is not all bad. But to the degree that this is a revolt against all reason and good sense, it is a device of the devil.

Evil in its very essence is profoundly irrational. It thrives in an atmosphere of seduction and deceit. It feeds on wild emotions and desires unchecked by balanced reflection.

Like all God's good gifts, reason itself may be turned to the wrong use. It is a good servant but a poor master. On the throne it becomes the object of a new idolatry. On its knees it is the minister of God's truth.

The God of truth invites us to reason with Him. The scribe in the gospel story was impressed when he heard Jesus reasoning with the Sadducees. One of the names used to describe the incarnation of the Son of God is *Logos*, the word from which our term "logic" comes.

But reason, like feeling and will, must be sanctified to be safe. Our need is to be both soundly spiritual and spiritually sound. We must labor with both conscience and care to show ourselves "approved unto God," workmen who need not to be ashamed, able rightly to discern the word of truth.

This is our great safeguard against being swept off our feet by the strong currents of these times. Violence, passion, and hatred create great stresses that can stampede the unwary.

The readiness of many Christians to "fight fire with fire," to pick up carnal weapons for a spiritual warfare, to answer irrationalism with unreason is but added evidence to our need for sanctified sanity.

Only by the grace of sanctified sanity can we be what our Lord intends us to be—light, leaven, and salt in a dark and decaying world. □

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**"It is at the place of the devotional that we go up or down spiritually. It is the crux. For in the devotional we expose ourselves to God's resources, we assimilate them and grow by them. But it must be an all-round growth of the total person—intellectual, emotional, volitional. If the devotional becomes merely the emotional, then decay sets in in the other parts, and that means a decay of the whole."—E. Stanley Jones.**



**THE NEW** Charleston, Mo., church was dedicated by District Superintendent Don J. Gibson, rebuilt after fire completely destroyed the former building 20 months earlier. Out of the ashes, Pastor W. R. York and his people built the brick building which seats 200 in the auditorium, complete with Sunday school facilities, with an indebtedness of only \$23,000.

### REVIVAL AT MID-AMERICA

God came in service after service in a remarkable way during the recent revival in Mid-America Nazarena College Church. This revival was against the backdrop of much praying by the students, faculty members, administration, pastor, and members of the local church.

Dr. Curtis Smith, president of MANC, was God's power-filled preacher for this revival. His messages were designed to honor the

Holy Spirit and to lead people to experience holiness as a personal reality.

The local church under the leadership of Rev. Paul Cunningham shared in the burdens and benefits.

Many visitors came from the community. Over 500 knelt at the altar to receive help.

This revival was characterized in an unusual way by the movement of the Spirit in depth. Both campus and town were moved heavenward by the impact of the meeting. Its far-reaching influence will be one of the spiritual landmarks in the history of MANC.—MRS. GERTRUDE TAYLOR, reporter. □

### WESSELS AND KRATZER IN CHURCH LEADERSHIP TOUR

Almost 400 church leaders on the Northwest District took part in five area meetings across the district during the month of October conducted by Dr. Dean Wessels, executive secretary of the Department of Ministerial Benevolence, and District Superintendent Raymond C. Kratzer.

The meetings were carried on as "church board workshops" with Dr. Wessels speaking in the areas of

stewardship, pastoral support, the ministerial retirement program, the work of the Nazarene Ministers Benevolence Fund, and showing the film "Beyond This Door."

District Superintendent Kratzer spoke of the structure of the church board with its duties and privileges, and distributed a brochure entitled *The High Calling of Church Board Members*.

In addition to pastors, 68 department heads, more than 130 stewards, and over 110 trustees attended.

Participants were enthusiastic about the workshop, and urged even more intensive sessions on future occasions. □

### NAZARENE AMATEUR RADIO FELLOWSHIP GAINS STRENGTH

The Nazarene Amateur Radio Fellowship has been growing rapidly until it now records 205 names on its roster with a potential membership of as many as 1,400.

The fellowship is composed of members of the church or members of a Nazarene Sunday school or other auxiliary of the church who hold any class of amateur radio license.

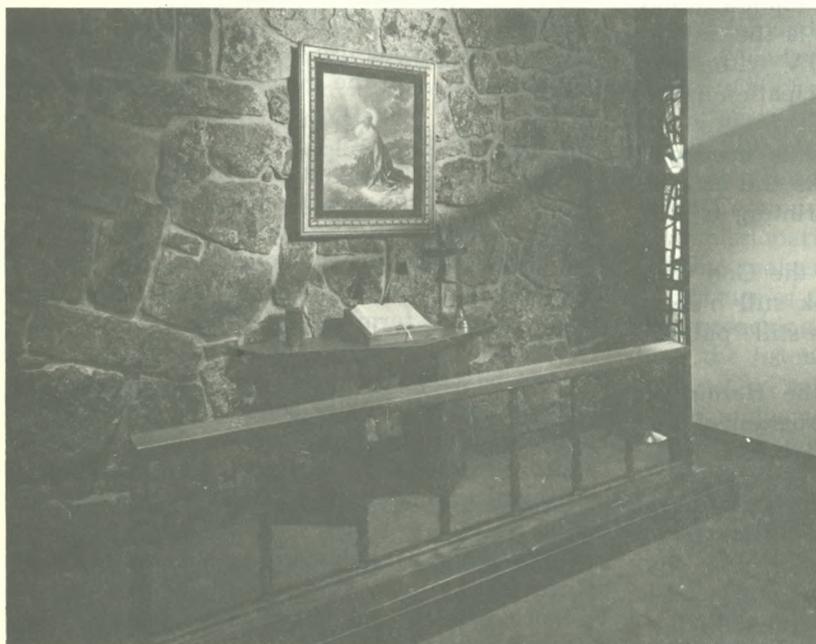
NARF recently purchased new amateur radio equipment for Dr. and Mrs. William Sedat at Guatemala, as well as a new antenna rotor for the Headquarters building in Kansas City from which contact can be made with missionaries on the field.

Among the objectives of the fellowship is encouraging contact with missionaries by means of amateur radio.

Those who desire more information about NARF should write Mr. Harry Gilbert, 11943 Josephine Dr., Mokena, Ill. 60448. □

**"In this year of decision the world is watching America, but America is watching TV."**

—Anon.



**SPECIAL DEDICATION** ceremonies marked the annual meeting of the board of trustees of Nazarene Bible College on October 28 in Colorado Springs. A prayer chapel was dedicated in honor of the late Dr. Jarrette Aycock, evangelist, author, and church executive, along with a new Baldwin organ in memory of Dell Aycock. Dr. G. B. Williamson, college chaplain, spoke words of tribute to Dr. Aycock, with appropriate response by Mrs. Maridel Harding. Dr. Samuel Young offered the prayer of dedication. Furnishings for the prayer chapel and the Baldwin organ were gifts of Mr. and Mrs. Frank E. Harris of Denver. Also highlighting the occasion was the dedication of library furnishings made possible through a gift of Mr. Elmer L. Trimble, Fort Worth. Dr. Charles H. Strickland, president, presided over the dedication ceremony, with Dr. T. E. Martin offering a prayer of dedication.

**DALE BINKLEY**, center, a member of Calvary Church in Reading, Pa., was awarded the coveted Eagle Scout Award during services conducted by Pastor Arthur M. Fallon, Sunday, October 12. Active in every department of the church, Dale plans to be a medical missionary. To his left are his parents, Mr. and Mrs. LaMar Binkley; and to his right, Scoutmaster Lester Broady and Pastor Fallon.



## NEWS OF REVIVAL

PASTOR CLARK LANGFORD reports an excellent revival with Rev. and Mrs. Ben Marlin in the Hialeah, Fla., church. The contribution of Mrs. Marlin in children's work was especially appreciated. □

REV. CLIVE WILLIAMS was the evangelist for an outstanding revival in the Huntington Park, Calif., church

with seekers in every service and 15 joining the church, most of them by profession of faith. Three days of fasting and an all-night prayer meeting preceded the series. Rev. Larry Walker is the pastor. □

DR. AND MRS. JOSEPH GRAY of Lubbock, Tex., were the workers for one of the best attended revival series in recent years in the Broadview, N.M., church, of which Rev. Melvin Frazier is pastor. In addition to spiritual victories, instances of divine healing were experienced. □

A SUCCESSFUL REVIVAL with Evangelist and Mrs. V. E. Crandall marked the organization of a new church in South Bend, Ind. The new organization will be known as Trinity Church. A building has been purchased with ample facilities for worship and Sunday school in an area of northwest South Bend with no other evangelical church within three miles. Rev. Raymond E. Cosner is the pastor. □

MT. STERLING, Ky., was the scene of a one-week revival with Rev. L. H. Roebuck, pastor of the Georgetown church, as evangelist. One feature was the number of new converts who brought others into the services. Rev. Eugene Justice is the Mt. Sterling pastor. □

PASTOR JACK B. LOWE reports a good revival in the Jacksonville (Ark.) First Church with Rev. and Mrs. Carl Prentice as evangelists. □

## OF PEOPLE AND PLACES

Rev. Roland Chopfield, pastor of Richmond (Va.) Woodville Church of the Nazarene, has recently returned from a trip to the Holy Land which was sponsored by friends and members of his church. The Richmond Woodville Church has experienced outstanding success in its community. Mr. Chopfield was the first graduate of the Nazarene Training College and one of our most effective leaders among Negroes in America.



**Chopfield**

## A CHRISTMAS BONUS\*



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## MOVING MINISTERS

Samuel Pickenpugh from Richmond (Va.) Southside to Lawrence (Kans.) First.

Stephen Rist from Clarendon, Tex., to Redford, Mo.

Harrell D. Rodebush from Hugo, Okla., to Holdenville, Okla.

Howard W. Roger from Paonia, Colo., to Denver Thornton.

Troy L. Slay from Nashville Immanuel to Bradenton (Fla.) Southwood.

Robert E. Snodgrass from Burksville, Ky., to Clarksdale, Miss.

Wayne D. Strong from Stonewall, Okla., to Stuart (Okla.) Friendship.

John Story from Olivet Nazarene College to Kempton, Ill.

Clyde Tankersley from Heavener, Okla., to Stigler, Okla.

Keith C. Taylor from Perryton, Tex., to Caney, Kans.

Stanley J. Unseth from Karvell, Colo., to Sterling, Colo.

## WHAT'S WITH ENTERTAINMENT?

By Wendell Wellman

A big question! Entertainment! Especially for our young people. In an age of compromise, conformity, adaptation, it is a pertinent subject. We need answers that are scriptural and rational, that neither underplay nor overplay the importance of entertainment, amusements, recreation, pleasure, fun—what have you.

This is a sane, frank discussion by a metropolitan pastor who has grappled with this problem in individual and group counseling, in sermons, and in talks with concerned parents.

The author "tells it like it is" from the standpoint of the Bible and the church's collective conscience as expressed in the church "Manual" in its prohibition of activities "not to the glory of God." 24 pages. Paper.

50c

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## "Showers of Blessing"

### Program Schedule

Dr. William Fisher

December 7—"Is There a Doctor Here?"  
December 14—"A Tale of Two Books"

NEW "SHOWERS OF BLESSING" OUTLETS:		
WGLC	Mendota, Ill. 1090 kc.	10:30 a.m. Sunday
WGLC-FM	Mendota, Ill. 100.9 meg.	10:30 a.m. Sunday
KPOR	Quincy, Wash. 1370 kc.	8:15 a.m. Sunday
KLTI	Macon, Mo. 1560 kc.	7:45 a.m. Sunday

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KLCO	Poteau, Okla. 1280 kc.	8:30 a.m. Sunday
WKVI-FM	Knox, Ind. 99.3 meg.	8:30 a.m. Sunday
WPVL	Painesville, Ohio 1460 kc.	9:00 a.m. Sunday
KCHS	Truth or Consequences, N.M. 1400 kc.	7:30 a.m. Sunday
WJBD	Salem, Ill. 1350 kc.	1:45 p.m. Sunday
WMMB	Melbourne, Fla. 1240 kc.	8:35 a.m. Sunday
WTCO	Campbellsville, Ky. 1450 kc.	1:45 p.m. Sunday

## VITAL STATISTICS

### DEATHS

**CHESTER CLYDE CLAY, 49**, died Oct. 6 in Oroville, Calif. Funeral services were conducted in Paradise, Calif., by Charles E. Mullinax. He is survived by his wife, Jimmie Fay; one son, Rodney; two daughters, Mrs. Linda Sherrill and Miss Elaine; his mother; three brothers; and six sisters.

**HERBERT H. MCBEE, SR., 69**, died Sept. 4 in Nampa, Idaho. Funeral services were conducted by Rev. A. E. Woodcock and Herbert Lilly. He is survived by his wife, Blanche; three sons; Herbert H., Jr., Joseph C., and Thomas R.; and two daughters, Mrs. Laura E. Batchelder and Mrs. F. Elizabeth Johnson.

**REV. W. C. DAVIS, 38**, died in an auto accident Sept. 17 near Peru, Ind. He was pastor of the Oakdale Nazarene Church in Peru, Ind. Funeral services were conducted in Southside Nazarene Church. He is survived by his wife, Lena Marie; three sons, David, Mark, and Phillip; two daughters, Deborah and Mary.

**MRS. JESSIE E. BUCHNER, 88**, died Sept. 23 in Detroit. Funeral services were conducted by Rev. L. Lee Gaines and Rev. Robert Quamstrom in Corpus Christi, Tex. She is survived by one son, three daughters, nine grandchildren, and 24 great-grandchildren.

**MRS. EFFIE SCHIFFNER, 81**, died Aug. 27 in Conroe, Tex. Services were conducted by Rev. Bob R. Ferguson and Rev. Harold L. Durham in Alva, Okla. Survivors include one son, Paul; three daughters, Mrs. Mildred Wilson, Mrs. Ruth Case, and Mrs. Clara Scroggs; nine grandchildren; two great-grandchildren; one sister; and three brothers.

**DAVID LYNN SWIGART, 16**, died Sept. 23 from a head injury received during football practice in Woodward, Okla. Funeral services were conducted by Rev. Loy Watson and Rev. J. R. Russell. He is survived by his parents, Mr. and Mrs. E. D. (Pat) Swigart; three sisters, Mrs. Patricia Harper, Mrs. Carolyn Steele, and Joyce Faye; a twin brother, Stephen Lee; and his grandparents.

**DARO CAMP, 84**, died Sept. 29 at Hollis, Okla. Funeral services were conducted by Rev. Lewis Ingle and Rev. Howard Smith. Surviving are his wife, Sadie; one son, Walter; and two daughters, Rama and Syble Thompson.

**MABEL C. SLEMMER, 80**, died Oct. 2 in Spokane, Wash. Funeral services were conducted by Rev. James Tapley. She is survived by one daughter, Leta; one son, Frank; four grandchildren; one sister; and two brothers.

**MRS. JENNIE LINDBLOOM, 84**, died July 18 at Nampa, Idaho. Funeral services were conducted by Dr. Melza Brown and Rev. Robert Hempel. She is survived by three sons, Edwin A., Rev. Carl, and Richard A.; two daughters, Mrs. Edith Younger and E. Annette; 10 grandchildren; three great-grandchildren; one sister; and one brother.

### BIRTHS

—to Rev. and Mrs. Gary Jefferson, Tampa, Fla., a girl, Shelley Lynn, Oct. 6.

—to Doyle and Kay (Moore) Henderson, Colorado Springs, a boy, Gary Dean, Sept. 14.

—to Meredith Alan and Rebecca (Trissel) Mortimer, Phoenix, a boy, Matthew Alan, Oct. 11.

—to Rev. and Mrs. Robert D. Lewis, Jacksonville, Fla., a girl, Laura Dione, Oct. 22.

## ANNOUNCEMENTS

### EVANGELISTS' OPEN DATES

Joe Norton, Box 143, Hamlin, Tex. 79520 (phone: 576-3020), has open January 4-11 and January 18-25.

## DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Passo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

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## NEWS OF RELIGION

### You Should Know About . . .

**FORMER U.S. JUDGE WARNS OF PORNOGRAPHY.** "The pollution of the minds of the younger generation," if not corrected, will transmit to the next generation an evil worse than that which flowed from black slavery, the members of the United Synagogue of America were told in Kiamesha Lake, N.Y.

Simon H. Rifkind, addressing 2,500 delegates at the biennial convention of the agency which represents conservative Jewish congregations in the United States and Canada, declared:

"In the name of freedom of speech and press we are exposing this generation to the pollution of pornography of the filthiest and most degrading variety.

"Some have formed the foolish notion that because the Constitution prohibits legislation in this area, therefore this filthy business is an honorable calling. You and I both know that it is not so."

Mr. Rifkind, a former federal judge in New York, maintained that the younger generation is preoccupied with sex "to a sickening degree." □

**CBMC HOLDS RECORD-SHATTERING CONVENTION.** Aglow from their largest convention yet—registering 1,202 delegates in Palm Springs, Calif., October 15-19—members of Christian Business Men's Committee International are following up the leads of men who expressed interest in personal salvation.

With meetings at the Riviera Hotel and Country Club, CBMCI drew some 2,500 people for its five-day, action-packed convention. The theme: "Behold the Man."

Elected for the second time in three years was an entire new slate of officers. Chairman Ted DeMoss, outgoing officer after serving for two years as head of the organization, welcomed the following: Paul Johnson, a Detroit building contractor, new chairman; A. B. Voth, a Saskatoon, Saskatchewan, physician, and Al Page, IBM guidance systems aerospace engineer, vice-chairmen; Robert Welch, construction engineer of Orange, Calif., treasurer; and Robert West, moving executive of Plantation, Fla., secretary.

Four additional board members include Waldo Yeager, Toledo, Ohio; Chet Russel, Phoenix; Jim Brady, Sacramento, Calif.; and Ted Hubbard, Bromley, Kent, England.

Next year CBMCI will stage its expanding convention in St. Louis. □

**MOSLEM LEADERS PROTEST REOPENING OF MOSQUE AREA.** The Moslem council (WAQF) in Jerusalem, Israel, has issued a statement protesting the reopening of the walled Haram esh-Shareef area, which contains the two Mosques of El Aqsa and the Dome of the Rock, by the Israel government.

The government controls one of the 10 gates to the area. Besides opening this gate to the public, after a two-month restriction following the fire in the El Aqsa Mosque, it has reportedly been urging the Moslem authorities to reopen the nine gates they control.

On the issue of reopening the area, the Moslem leaders find for once that they are in basic agreement with the leadership of Orthodox Judaism. Orthodox Jews, with some exceptions, believe that they should not enter the Haram esh-Shareef because it was once the site of the Temple of Solomon. □

**QUAKER, METHODIST SAINTS?** The Church of England (Anglican) has been asked to canonize the founders of the Quaker and Methodist denominations in a report from its Liturgical Commission.

In addition to proposing sainthood for George Fox and John and Charles Wesley, the report asked canonization for John Bunyan, author of "Pilgrim's Progress," and 31 others, including the missionary-explorer of Africa, David Livingstone. □

**IT SAYS HERE:** "About the time you learn to make the most out of life, the most of it is gone." —"Grit" □

# Late News

## COLLINGDALE IN SIXTIETH ANNIVERSARY

The Collingdale, Pa., church, one of the historic congregations in the East, observed its diamond anniversary October 26 with District Superintendent James E. Hunton as speaker for the morning service.

Former Pastor John Nielson, Jr., was the speaker in the evening hour.

Although affiliated with the Church of the Nazarene in 1909, the founding of the congregation goes back to 1894 when a group was brought together under the name of the Holiness Christian church.

Rev. F. D. Ketner pastored the church for almost 20 years—from September, 1940, to June, 1960. He was followed by Rev. R. E. Zollin-hofer for approximately five years.

The present pastor, Rev. Darrell E. Luther, became pastor in March, 1966.

The congregation now numbers 241 members, with 570 enrolled in Sunday school, and annual giving in excess of \$60,000. □

## REPORT BIBLE COLLEGE OFFERING

Dr. Charles H. Strickland, president of the Nazarene Bible College of Colorado Springs, reports that receipts from the offering taken through Nazarene Sunday schools in October have now reached \$27,725.

A total of 1,531 churches have sent in offerings. Dr. Strickland urged the need for full participation of all Sun-

day schools to help supply the pressing capital needs of the Bible College.

Bible College enrollment has grown from 119 the first year to a total of 409 this year. The college is now in its third year of operation.

President Strickland expressed the appreciation of the board, the administration, the faculty, and the student body to all churches that have responded and to those who will send in offerings. □

## TORNADO BRINGS DESTRUCTION TO MISSION STATION

A tornado hit the Acornhoek area of the Republic of South Africa in November. The Zimmerman church, one and a half miles from the Bible College was completely destroyed. The roof was scattered more than a half mile through the township. Walls fell in and benches and furniture were destroyed.

Part of the roof of the dispensary was torn away.

The pastor's home also lost its roof, and the pastor and his family were flooded out. All of their belongings and furniture were soaked and ruined.

Several smaller buildings suffered damage, and a dozen large trees were uprooted, some falling across buildings.

No one was hurt on the mission station, though people in surrounding townships were injured and at least 10 were reported killed by the storm. —PAUL DAYHOFF, *Acornhoek, Republic of South Africa.* □

## NEWS OF REVIVAL

MORE THAN 60 persons responded to altar invitations in revival services at the Springfield (Ohio) Erie



**FORTY MEMBERS** of the family of Mrs. Sallie Irwin gathered at First Church, Whittier, Calif., to observe the ninetyeth birthday of Mrs. Irwin, a charter member of the church. Mrs. Irwin and her husband, Luther, moved to southern California from Arkansas in 1901 and joined the Church of the Nazarene when it was organized by Dr. J. W. Goodwin in 1907. Highlighting the celebration was a musical program presented by Mrs. Irwin's grandchildren and great-grandchildren. Rev. Charles W. Ogden is now pastor of the church which Mrs. Irwin still faithfully attends.

Avenue Church with Rev. W. M. Hodge from Science Hill, Ky., as the evangelist. Pastor L. B. Miller reports that several were converted for the first time. □

**WHAT OLDER MEMBERS** call the greatest revival meeting in the history of the Peoria, Ill., Northside Church took place under the ministry of Evangelists Paul and Helen Mayfield with more than 50 persons responding as seekers. Rev. Richard L. Hawley is the pastor. □

**THE COOKEVILLE, Tenn.,** church enjoyed one of its best revivals with Rev. Forrest McCullough as evangelist and Gary and Donna Wallace as singers. Approximately 40 seekers found spiritual help, and the revival spirit continues in increased attendance and enthusiasm. Rev. J. C. Summerlin is the pastor. □

**OCTOBER 20** was a memorable day for June Boley in that she received a gold watch as an expression of appreciation for 25 years of service at the Nazarene Publishing House. June came to the Publishing House from Ohio and is a member of Argentine Church of the Nazarene, Kansas City, Kans.



**PAUL J. SMITH** (standing, far right) does not allow either his age (79) or his being blind to slacken his work as teacher of the Progressive Class, one of the largest Sunday school classes in the Carthage (Mo.) First Church. Pastor Wendell Paris reports that Smith has increased, rather than slackened, his pace. Mr. Smith carries on an international correspondence with unsighted friends by tape and Braille typewriter. He also serves as consulting editor of the "Holiness Evangel," the bimonthly Braille periodical of the Nazarene Publishing House. Rev. John F. Whisler, blind song evangelist, is also a member of the Carthage church.



## Next Sunday's Lesson

# The Answer Corner

● By W. E. McCumber

### THE PROMISE OF THE MESSIAH (December 7)

Scripture: Isaiah 9:2-7; 11:1-10; 52:13-53:12; 61:1-3; Micah 5:2-4  
(Printed: Isaiah 52:13-53:6)

Golden Text: Isaiah 9:6

The Old Testament is history looking forward, promise awaiting fulfillment. The postexilic prophecies sharpened the Messianic expectation.

1. *The Sovereign Son*: "Unto us a son is given: and the government shall be upon his shoulder" (Isaiah 9:6).

"A child is born." The turning points of history are marked by the births of children! Israel's Messiah would be "born" and "given" as were other great leaders in her history. But this son of David, this branch of Jesse (11:1), would be unique from the superior of his noblest ancestors.

In his relationship to God (11:2) and to men (11:3-5) the Messiah would excel all who preceded Him. And none would succeed Him, for His reign would be endless (9:7).

In the light of the New Testament we know that only Jesus Christ can, and does, bear the "name" set forth in Isaiah 9:6. He is the Branch from Jesse's roots and the Heir to David's throne. He is the Fulfillment of the Old Testament's sigh of hope.

2. *The Suffering Servant*: "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

The sovereign Son is also the suffering Servant. The New Testament writers interpret the life and death of Jesus as the fulfillment of Isaiah's "Servant songs." One has but to read the Gospels and then reverently read Isaiah 53 to grasp the connection.

The sufferings of the Servant are vicarious, borne for the sake of others (53:4-6). And they are victorious, bearing away sin and reconciling to God (53:10-12).

The throne of the Son, the Cross of the Servant are both God's doing (9:7; 53:4, 6, 10). Neither are accidents of history. Both are fulfillments of divine purpose, the "mighty works of God." God has given His Son for us; God would give us to His Son! □

**The essence of holiness is Christ-likeness.**

—William M. Greathouse

Conducted by W. T. Purkiser, *Editor*

**How can a church elect unsanctified people as church officers? I know of four people who joined our church after leaving another church which neither teaches nor believes in the second blessing; yet, in less than a month, all four of these people were elected to various positions in the church.**

We elect as officers of our churches those who are in the grace of entire sanctification.

Since the people you refer to left a church which does not believe in the second blessing to join a holiness church, they doubtless believe in holiness.

Since they were elected, the majority of your fellow church members apparently saw more signs of spiritual progress in them than you seem to have been able (or willing) to see.

There are two extremes to be avoided. One is to forget the injunction of the apostle to "lay hands suddenly on no man," another way of saying that we should not lay responsibility too quickly on those not fully qualified or mature.

The other extreme is to hold newcomers off at arm's length until they "prove themselves." Nine times out of 10, this is a surefire way to drive them out.

**What is the difference between the "judgment seat of Christ" and the "great white throne"?**

The term "judgment seat of Christ" is mentioned twice, in Romans 14:10 and II Corinthians 5:10. The judgment at the "great white throne" is described in Revelation 20:11-15.

From the fact that the context of both Romans 14:10 and II Corinthians 5:10 deals with Christians, it has been concluded that the reference here is to a judgment of works for determination of reward which will occur when Christ comes again, and that the judgment at the great white throne is the final

judgment of destiny.

However, we should bear in mind that in all God's judgment Christ is His Agent (Matthew 25:31-32; John 5:22, 27; Acts 10:42; 17:31; Romans 2:16; I Corinthians 4:5; II Timothy 4:1), and He will actually be the divine Judge of all men.

The main thing is that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14).

**I have an aunt whose husband passed away this past spring. He was a Christian, as she is, but this question has perplexed her very much and she has spent many hours in depression since his passing pondering it: Will Christians know each other as man and wife in heaven? Luke 20:34-35 states that there will be neither marriage nor giving in marriage. What is your opinion on this question?**

My opinion is about all I can give, since the Bible doesn't have much to say about it one way or another.

While the conditions of the eternal state will be very different from those of this present age (I Corinthians 15:35-54), I believe the relationships we have known here will be reflected in heaven.

The verses you cite were given in answer to a hypothetical case in which the Sadducees, who did not believe in a resurrection or afterlife, attempted to reduce such a faith to absurdity. The most it can be said to mean is that the life beyond will not depend on the exact patterns of this earthly sphere, and that no new marriage relationships

will be contracted there.

But Jesus went right on to say that the future life is proved (and "soul sleeping" disproved) by the fact that Moses identified the Lord as the "God of Abraham, and the God of Isaac, and the God of Jacob" over 400 years after this father, son, and grandson had died. And God "is not a God of the dead, but of the living: for all live unto him" (Luke 20:38).

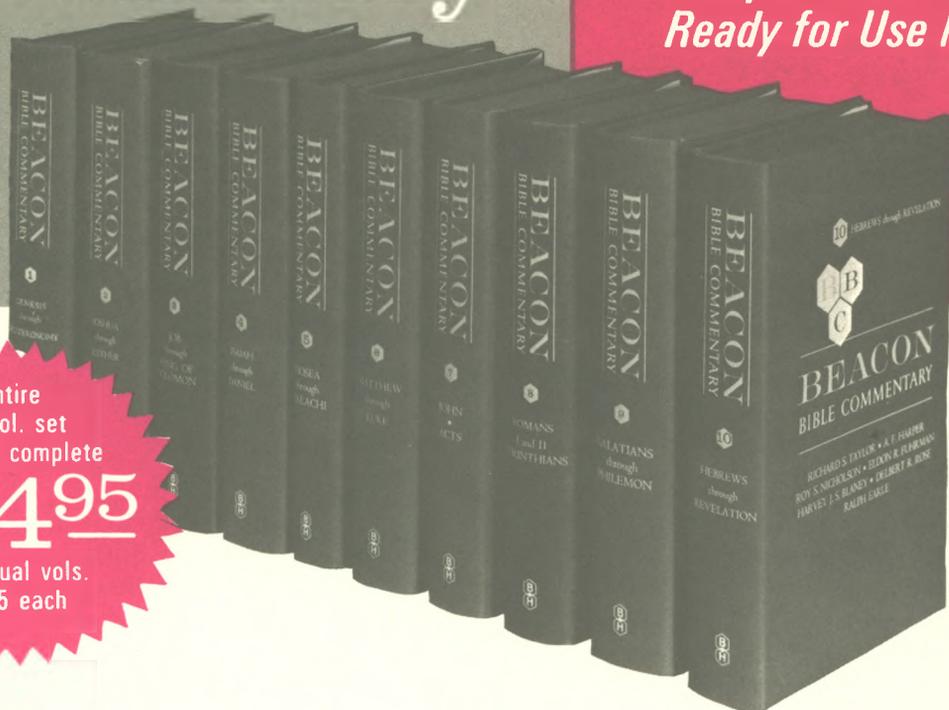
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—PHINEAS F. BRESEE

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—OSWALD J. SMITH  
Toronto

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1 Cor. 9:22

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