

herald

OF HOLINESS

Church of the Nazarene

Something Happened in Berlin

By W. T. Purkiser (See pages 16-17)





General Superintendent Williamson

The Word of Life

The Bible is the Foundation of our Christian faith. God was revealed in Christ, the Word made flesh, and the Eternal Spirit makes known the living Saviour. Nevertheless this word from Abraham Lincoln is true. "All that the Good Saviour gave the world was communicated through this Book." The wide circulation of the Bible is the most hopeful omen of our times. But its availability is not sufficient. It must be read in faith and obedience. The tragedy of Isaiah's time seems to be reenacted today. He lamented, "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is *learned*, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed: and the book is delivered to him that is *not learned*, saying, Read this, I pray thee; and he saith, I am not learned" (Isaiah 29: 11-12). Now as then people hear and understand not, they see and perceive not. They draw near with their mouth, and give honor with their lips, but the heart is far removed from God. It is time for the concerned to intercede in prevailing prayer that God's Word may find entrance to men's minds and His Spirit awaken their consciences through the penetration of the Sword of the Spirit.

All Christendom is indebted to the American Bible Society and others engaged with it in the publication and distribution of the Bible. Seven hundred and fifty million volumes of the Bible have been sent forth in 400 languages by the American Bible Society alone in the last 150 years. There is demand now for 75,000,000 copies annually for the next ten years. This is as many in a decade as in the last century and a half.

The Church of the Nazarene is debtor to the American Bible Society for aid to evangelism in this and other lands. Our task, in reducing spoken language to writing, translating and producing the Bible in other tongues has been made possible by this great benefactor.

Much of the support for the American Bible Society comes from the churches whose cause it serves. For years past the Nazarene Young People's Society has sponsored the annual offering received on Universal Bible Sunday. Last year a new record of \$37,500 was received. In this one hundred fiftieth anniversary year it would be appropriate for our societies and churches by universal and generous participation to give \$50,000. This is an investment in eternal values.



Holiness and Human Suffering

• **By Roy J. Yeider**

Vancouver, British Columbia, Canada

A certain amount of suffering seems to be the common lot of man. "Why?" is a question that tears through the fiber of the heart and mind. There is no sin in the asking, but we dare not tarry there, for the horizons of our understanding are too limited.

Some of the most difficult suffering is that which seems to be undeserved or is not understood. If the mystery is removed, much of the pain is also gone.

I was called to a large city hospital one night. I met a young man in the corridor who a little over a year before had knelt in the church where I was pastor. He had been wondrously saved then, and a little later was sanctified. Soon after he was married to a lovely bride at the same altar.

He strode towards me this night with tears streaming down his face. He said, "Brother Yeider, the baby is dead. We had so hoped . . . and the doctor said that we cannot have another."

My eyes searched those of the young convert. How would he react? What could I say to

strengthen him and hold him steady in this sorrow? Would he be bitter, resentful? My heart ached for him and I searched for words.

My friend instantly felt my concern and before I could say a single word he went on to say, "But it is all right, Brother Yeider. It is all right. God's grace is sufficient, and we know that God sees that this is best."

I knew that he spoke the truth. Peace and trust were like a fragrance about him. This was made possible for him because the "big" questions had already been answered. He was *sure* that God was all-wise, all-loving, and all-powerful. He was equally sure of his own dedication and the presence of the Holy Spirit. Therefore it was not difficult for him to have perfect confidence and peace in the midst of his sorrow.

One of the "perfections" that the Holy Spirit brings to the sanctified is perfect trust. We may ask, "Why?"—but in the next breath we say with confidence, "I do not know why, but I know that

God does, and I also know that He desires the best for me." By the cleansing of the Holy Spirit, doubt and unbelief are destroyed and in their place is an unwavering confidence in God's Word and His promises to us.

Sometimes we sing a song (by Dr. Hugh C. Benner) with those seeking the Lord that I often wish had another verse:

*Not my will, but Thine; not
my will, but Thine;*

MY BIBLE

Book of my youth
Whose blessed truth
Captured my roving heart,
Thou Spirit's Sword,
Life-giving Word,
May I ne'er from thee
depart.

Book of the ages,
Whose blessed pages
Are bathed with light di-
vine!

Book from God above,
Whose wondrous love
Is revealed in every line!

Book of creation,
Peerless revelation,
God spake and it was
done!
Yet there's greater glory
In redemption's story
Of God's gift of His only
Son!

Book of matchless grace
To a fallen race,
Not a Book to hoard, but
share!
This Word we'll proclaim
With hearts aflame
To all men everywhere!

By Edward G. Wyman

*Not my will, but Thy will be
done, Lord, in me.*

*May Thy Spirit divine fill this
being of mine.*

*Not my will, but Thy will, be
done, Lord, in me.**

The answer to this prayer will enable us to sing:

*NOW Thy will is mine; NOW
Thy will is mine;*

*Now Thy will as my will is
done, Lord, in me.*

*May Thy Spirit divine live in
this heart of mine.*

*Now Thy will as my will is
done, Lord, in me.*

Holiness is further shown in the life of a saintly mother who suffered great physical pain. Her frail body was slowly being destroyed. Before she was seized by the cancer, all of us who knew her thought of her as a beautiful saint of God. The weeks dragged into months and excruciating pain was her constant companion. A spiritual aura hovered in the room where she lay. When in her presence, all my own cares and problems seemed to vanish.

The day before she went to heaven she said to me, "Brother Yeider, I have great physical pain but also wonderful peace and joy. I do not ask Jesus to relieve my pain because 'he knoweth the way that I take'; and if He sees that this is best, then this is the way that I want it. I almost asked the Lord to take me home today; but I didn't, for I know that He will take me when He wants me. I am so glad that I did not ask Him."

Holiness was being "worked out" in her life and without a doubt made her "more than a conqueror."

Holiness brings a deep, abiding joy that passing cares, sorrows, or pain cannot destroy, and a faith that does not need to see. The gloriously sanctified know that their suffering is not in vain. They know that suffering "buys something worthy of the price which pain has paid."

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50 Years Ago

In the *Herald of Holiness*

On Infidelity

Science has been at work now for two thousand years, but it has never been able to lift the smallest corner of the veil which hides the mystery of reproduction and growth. Not only have we not discovered the origin of life, but we know practically nothing as to its method. We stand helpless before it—only able to take with a confident hand the splendid results of this miracle because we have become so accustomed to its unflinching occurrence. And yet there are men—you will find them in almost every walk of life—who will plant a seed in the spring and pluck the ripe grain in the autumn and yet deny the possibility of what we call "miracle." Such men, it seems to me, lack not only intelligence and logic and power of inference, but a sense of humor.—*Dr. J. K. Fraser.*

On the Individual

One of the most remarkable facts about the early life of our Lord, is that the greater part of His ministry was to individuals. He did not heal the sufferers in a mass—He touched each personally. In the calling of His disciples He did not address a multitude, but singled out Peter, and Nathaniel, and Levi, and each of the others. When He preached to the one lost woman at the well, it was typical of His salvation method. . . . If we shall know success in our work for Him, we shall recognize the importance of the personal touch.—*C. A. McConnell, managing editor.*

YOU CAN TAKE IT WITH YOU

Seminary professor says "the intangibles of the soul" will accompany the person into afterlife

• **By J. Kenneth Grider**

Professor, Nazarene Theological Seminary
Kansas City, Missouri

That's right, you can. You can take it with you. When death summons you, and whisks you into the next world, you can take all of it with you.

I'm not talking about money. True enough, it cannot be taken into the noble state of the next life.

I'm talking instead about intangibles of the soul: education, formal and informal; character; spiritual maturity in general. Commodities of this kind will stick with a person after death has torn body and soul asunder.

They are not like money in one's pocket or a hat on one's head. Nor are they like what you have if gasoline were poured into water.

Instead they are like what you have when gasoline is poured into crude oil. Even as gasoline would interpenetrate crude oil, so these things interpenetrate the spirit of a person.

Scripture does not say very much about what the next life will be like. It majors on depicting what this life is like, and what it ought to be like. But it says enough about the next life for us to know that in the area of intangibles there will be a carry-over from this existence to the next. Memory there will be, gratefulness for salvation, adoration of the Christ whom we now love. And if "the kings of the earth do bring their glory and honor into it" (Revelation 21:24), commoners will bring into it all the kinds of

spiritual glory and honor to which they have attained in this life.

To sit at the feet of learned men, therefore, in Nazarene colleges; to sit under inspired and inspiring preaching in local churches; to glean from the wise and good of all the ages in the written legacies that they have left us—this is for real. It would be enough reward for the bother if they were for this life only. But to me there is extra incentive to attain excellence in the intangibles of the spirit. Because I am quite sure that, since we do not become gods in heaven but only redeemed and glorified finite persons, there will be at least a residue of carry-over in intangibles from this life to that one.

It is true that we now see spiritual matters through lenses that blur our vision (I Corinthians 13:12), and that in heaven we shall observe without the present obstructions to our vision. But this does not mean that there will be an infinite step-up in the way we see things, so that we shall see them with the grasp that only God has.

The same is so with the fact that we shall then know God even as we are now known by Him. This again cannot mean that we shall become gods with infinite minds, and comprehend God even as He now comprehends us. It means that we

shall know Him and other matters with a directness that is similar to the barrierless way in which He now knows us.

So while it is true that heaven will mean a step-up in our ways of knowing, we are not to be infinite in our knowledge and wisdom in the next life. That being so, surely there will be gradations in our knowledge, for what is finite is always finite in varying degrees.

Even if we might have wanted it so, therefore, heaven is not to be inhabited by a purely classless society of redeemed persons. There will be gradations of knowledge and experience in the finite persons who are there. And this gradation will in part be due, surely, to the various experiences of this life.

Besides all this, there will be degrees of reward in heaven—even as there will be degrees of punishment in hell. Every person will be rewarded according to what his faithfulness has been like, for "the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS" (Matthew 16:27, NASB). This in itself shows that there will be gradations of personal experience in heaven and a carry-over from this life to the next.

Adages or no adages, therefore, when it comes to spiritual and cultural experience, you not only can, but you will, take it with you.

The Bible and American Life



• **By Kenneth Scott Latourette**
Professor emeritus of missions and oriental history
Yale University

The one hundred and fiftieth anniversary of the American Bible Society in 1966 provides an opportunity for assessing the place which the Bible has played in the life of the United States and the part which the American Bible Society has had in that contribution.

On first thought the Bible would seem to have been a major factor in shaping American culture. At the outset of our independence as a nation the overwhelming majority of the population was Protestant in background. All but small minorities sprang from stock that came from countries which were officially Protestant.

Part of the distinctive genius of Protestantism is the emphasis on the Scriptures as the record of God's dealing with man and of the salvation which He has wrought through the long succession of writers inspired by Him, culminating in the incarnation, crucifixion, and resurrection of His Son, and in what was wrought by His Holy Spirit in the creation of His Church. For the continuing vitality and even the survival of Protestantism, therefore, familiarity with the text of the Bible and its study by the rank and file of those who call themselves Protestants is essential.

Moreover, again and again we

are reminded of the part which Protestant refugees from persecution in Europe had in laying the foundations of our nation, and of the emphasis placed by these refugees on the Scriptures. We recall that one of the founders of New England declared that God had yet more light to break out of His holy Word and that this faith has inspired much of the American dream.

Yet from the beginning of the United States, even in the years of foundation laying, the Protestant heritage and with it the influence of the Bible were threatened and seemed to be waning. For the large majority of the immigrants in colonial days, the religious impulse was not present. The economic motive—the desire for more of this world's goods—was predominant. So far as can be ascertained, when the Declaration of Independence was signed, only about five out of a hundred of the population were members of churches. Moreover, as thousands left the Atlantic seaboard and moved westward, such slight association as they might have had with the Church and its faith dwindled.

Early travellers on the frontier reported the seeming godlessness of the new settlements. Disregard of religion, the flouting of Christian moral standards, the absence of worship prevailed, whether by individuals, families, or groups. With the nineteenth century came new waves of immigration from Europe. Only a few of the arrivals had religion as a dominant purpose. Millions were Roman Catholics who in their homelands had only slight if any touch with the Bible. Latterly urbanization and the decline of the small town and the rural life which formerly Protestantism and with it the Bible did much to shape have threatened biblical faith.

In spite of these apparently insuperable obstacles the Bible has been a mounting influence in American life. To many this generalization will seem quite contrary to the facts. No one with his eyes open can fail to be aware of the gross ignorance of the Scriptures in the public at large and among those who call themselves Christians, even the members of Protestant churches.

Yet some incontrovertible data

The authors struggled from many different angles with basic issues of life, and in spite of changing historical situations, gave answers to men's persistent questions.

can be adduced to support the seemingly preposterous generalization. Outstanding is the mounting proportion of the population who are members of Protestant churches. With two exceptions, each decade in the nineteenth and twentieth centuries has seen an advance in that proportion. The exceptions are the decade of the Civil War, which brought an actual decline, and that of World War I, when neither advance nor decline was seen.

Obviously membership in a Protestant church does not insure a knowledge of the Bible. But Protestant instruction and Protestant worship are Bible-centered and with them some familiarity with the Scriptures penetrates the rank and file of the membership and through them the national life. Moreover, the published totals of Protestant church membership are not an adequate measure of the influence of Protestantism, and so of the Bible. Some denominations include in their statistics only adult members and take no account of children who are under an instruction which includes the Bible. Then, too, millions who have once been members of Protestant churches have, through one or another cause, been erased from the rolls. Yet they and thousands of others who from time to time have attended churches have been exposed, even though with tragic inadequacy, to the biblical message. We also have the fact that the sales of the Bible and of the Testaments year by year exceed those of any other book. The text most widely sold is what inaccurately bears the designation of the "authorized" or "King James" version. Yet in the last few years the Revised Standard Version has sold by the millions, and other versions have from time to time had a wide circulation. We must also remind ourselves that outside Protestantism, notably in Roman Catholic circles, the study of the Bible is mounting.

How shall we account for this

permeation of American life by the Bible? Obviously, and chiefly, it is due to the fact that the Bible is inspired by God and for that reason speaks to men's deepest needs. The fashion in which, from many different angles, the authors struggled with the basic issues of life, has, in spite of changing historical situations, given answers to men's persistent questions. The fact that the Bible culminates in the New Testament, with its record of Christ, with its mystery and its unquenchable hope, and of the witnesses of the earliest Christians to Christ, has an inescapable appeal. Of secondary and yet of crucial importance have been the means by which the Bible has been made accessible. Most Sunday schools are based on the Bible. Readings from the Bible are a normal part of Christian worship. In Protestant worship they are in the vernacular, and recently the Roman Catholics have increasingly had them also in the language of the people.

Many Protestant churches seek to encourage daily personal Bible reading by their members. We hear much of undenominational groups which have as part of their discipline Bible study, both in groups and individually. The Gideons specialize in placing Bibles in hotels, motels, and other facilities for travelers.

Outstanding in furthering the widespread use of the Bible in the United States is the American Bible Society. Since its organization, in 1816 in New York City, it has striven, with amazing approach to success, to put a copy of the Bible or at least a New Testament in every home and in the possession of every American without one. From its beginning it dreamed and acted with the entire nation as its objective. Four times in its first hundred years it undertook what it called a "general supply," with the purpose of placing a Bible in every family "destitute" of a copy. Between its "general supplies" it also endeavored to reach all. In its earlier years it was organized by "auxiliaries"—state, city, and county branches—and much of its

achievement was through the voluntary labors of thousands in placing Bibles in the hands of individuals and families. It covered the growing cities in the East. It emphasized the "frontier." Indeed, what is sometimes called the "Bible belt" owes that designation in no small degree to the labors of the Society, its agents, and its auxiliaries, in the days when that vast section was being settled. During the wars in which the country has been engaged it has put Bibles and Testaments in the hands of men in the armed services. It assisted in providing Bibles for the blind, for prisons, hospitals, immigrants, and, after the emancipation, the Negroes. It aided the translation and distribution of the Bible in Indian languages.

The horizons of the American Bible Society have never been the national boundaries. From the beginning the Society has had in its purview the entire human race. Its organization was partly inspired by the British and Foreign Bible Society, twelve years its senior. Largely at the instance of the "Parent Society," and later through the American Society, Bible Societies have been organized and aided in many countries. In the present century all these bodies have been drawn together in the United Bible Societies, with the archbishop of York as the current president. In celebration of the sesquicentennial of the American Bible Society, that global organization has as its breathtaking objective in this day of "literary explosion" placing a copy of the Bible or at least a portion of the Bible in the hands of every literate individual the world around. Already, through many agencies, the Bible in whole or in part is in more than a thousand tongues. The American Bible Society is aiding in making the Scriptures available in the remaining hundreds of languages into which it has not been translated, and some of which have thus far not been reduced to writing. Here is a program to thrill every Bible-valuing heart.

In Line with the Star



• **By Milo L. Arnold**

Richland, Washington

During my eleventh year Father and Mother loaded their children and possessions into the covered wagon, and herding our few animals, moved into the homestead country of Colorado.

Seventy-five miles from the railroad and twenty-five miles from the nearest store or post office, Father was able to find surveyor's markers which described the property specified in his homestead document. After some searching, the four corners of the land were discovered and we knew the boundaries of our domain.

A very primitive camp was established while Father and Mother walked back and forth, studying the land until they agreed on the best location for the house and barn. The evening this decision was final our camp was moved to the spot. As we sat at the improvised supper table, Father said we would all stay up that night and watch the stars come out.

As the stars filled the lovely sky, Father picked up two straight poles, some eight feet in length. Selecting a likely spot, he set one pole in the ground, firmly tamping it. He got out his old bubble level and plumbed the pole with utmost precision. It had to be perfectly straight up and down. Then taking the other pole he stood a few feet south of the first pole, and sighting to be perfectly in line with the North Star, he set the second pole. This too was plumbed with utmost precision and tamped carefully. We were all told to avoid touching the poles lest they be moved.

This done, Father stepped back and said, "Now we have established a north and south line and we can take measurements from here and be sure we have all our buildings square

with the world." The next morning we set about measuring from there to establish the corners of what would be our house.

As hunger pangs began to remind us that the forenoon was gone, Father called us again to the poles, where he told us to watch as the shadow of the southern pole neared the base of the north one. He went to find the old clock, and brought it out.

"Now," he said, "we haven't had a chance to set our clock for a long time and we may be fast or slow. Today we can be sure." As the shadow of the one pole was squarely lined with the other, he set the clock, and pulling out his old watch, set it at twelve. It was exactly noon. "If you line the shadow with the North Star, you have the right time," he assured us.

There were lasting lessons in that little ceremony for the youngest son. The North Star has held a special charm for me from that jeweled night to this day. Whenever I look at it, I know it is right.

Father had another "polestar" from which he took directions for living. It was the Christ of his Bible. Over and over he would go there to get his bearings and help us to get our fix for the decisions of life.

"Jesus Christ is always right," he would say. "The Bible is safe to live by."

If a proposition did not line up with his Polestar, it was rejected. If it lined up with Christ, it was safe. His guidance for his family was never on the basis of convenience, but on the basis of conformity to the Polestar.

To this, life must conform. By this we must select our way, time our lives, and erect our structures. No one will ever overestimate the significance of that well-taught lesson.

The Bible and Divine Revelation

Unbelief is an attempt to whittle down the Word of God like a boy with a penknife and a stick of wood.

• **By Herman R. Holler**

Fresno, Calif.

We live in an age of unbelief. Never before in the history of the Christian Church have we had such threats to our faith hurled at us as we have today.

Some have contended that doubt is scientific or intellectual good taste, while others have used it as a go signal for questionable conduct. It would still be disheartening if we could say that these attacks to our faith have all come from sources without the Church itself, but unfortunately that is not always true. The doubt is sometimes within.

Precarious unbelief dominates too much of the religious thinking of our day. There has been an ecclesiastical attempt to substitute a synthetic, man-made religion for the religion of God. It springs from the fallacy of trying to limit religious beliefs to the natural rather than admitting the inclusiveness of the supernatural. It is an attempt to whittle down the Word of God like a boy with a penknife and a stick of wood.

But God has spoken!

He has spoken to man long before we had a written Bible, revealing himself and His will. Then in due time, through consecrated and devout men, He made known His plans and purposes through the written Word, the Bible.

Its ethical superiority, its sublime conception of God, its indestructibility by time, and the accuracy of its prophetic utterances

make it more than a product of the human mind.

We need not offer an apology for reading the Bible. It is intellectually acceptable and satisfying as well as spiritually uplifting. It is here that we find many of the answers to the perplexing moral problems of our day and the foundation stones for our Christian beliefs.

These truths lead us into the realm of the miraculous. We cannot exclude miracles; we must include them.

Generally God is active in the world through natural laws. He is in this respect like a person who does things habitually. But occasionally God acts or chooses to act differently. As an intelligent Being, He sometimes acts to accomplish special ends. When God does act in this manner we have the performance of a miracle.

Let us transfer this truth over to Jesus. We know that God was in Jesus and that He was God. We cannot put Jesus in the ordinary category. If we did, it would not fully explain His person or His works. He is too big to be limited to such small thinking.

It is as the late Dr. R. T. Williams has said, "I am not surprised at the miracles of Jesus Christ. I would be more surprised if He had not performed miracles, for He himself is a greater miracle than anything He has ever done. Miracles do not stagger me, but the absence of miracles from the presence of Jesus Christ would be an inexplicable mystery."

The miracles are inseparable from Jesus. They always reveal His self or His selflessness. They offer keen insight into His love and compassion which can be gained in no other way. They are always purposive. Generally they are validated by many reliable witnesses.

Let us not be afraid of accepting internal evidence, evidence originating from the Book itself. We should always remember that the Book was written under the guidance of the Spirit of Truth and carefully selected men of God. Acceptance of this fact makes it well within the boundaries of belief.

Unbelief is weakness and lack of power. It has no strength or accomplishment. We are living in times for only the brave and the true. We are living in times when men need to be made uncomfortable in their sins. We cannot bring down the enemy of the soul with a BB gun; it takes a guided missile. That guided missile is the Word of God. The enemy is strong. We must meet strength with strength, power with power, if we are to be victorious.

New ideas may come and ideas may go, but let us always remember, the "new curriculum" of modernism has not been tested in the fires of experience as the faith of our fathers has. We need to preach the Word as *the Word*. It is the only way to meet the spiritual needs of the world of today. There is no other way.

Editorially Speaking

● By W. T. PURKISER

You and Your Bible

It has often been said that if there is dust on your Bible, there is apt to be sin in your soul. This is more true than most of us would like to admit.

No vital Christian remains in willful ignorance of the Scriptures. God's Word is the Milk and strong Meat whereby we maintain spiritual life and grow in grace.

To honestly believe that the Bible is the Word of God carries with it a built-in commitment to study it and understand what it says to us in our day. It is quite impossible for a Christian to be casual about the Scriptures and be in any way consistent.

Someone said that the average church member would be equally shocked to hear the Bible discredited or to be told he actually ought to read it. Given the alternative of reading the Bible or denouncing it, he wouldn't know what to do.

If this is overdrawn, at least it points up a major problem of our day. The Bible could well be labeled "God's Unknown Book."

One hesitates to draw the obvious conclusion. Peter Forsyth said that, for many people, reading the Bible is like reading a Guidebook to a land where they have never been. He wrote, "I take down my Baedeker in the winter and read it with the greatest delight, because I know the country. If I had not been there I should find it the dreariest reading. Why do not people read the Bible more? Because they have not been in that country. There is no experience for it to stir and develop."

"There is no experience for it to stir and develop." Is it possible that it is not the Bible that is dry, but you?

Oswald Chambers noted, "To be able to hear 'the silent, secret speaking' of the Father's voice in the words of the Bible is the essential groundwork of the soul of every saint."

Along with personal use of the Bible goes an obligation to make its message available to all people everywhere. Those who have and know must share.

There is a timely urgency in the work of the Bible societies and in our offering for this work next Sunday. Although sponsored by the N.Y.P.S., this is a cause of concern to us all.

The American Bible Society and the British

and Foreign Bible Society across the years have repaid many times the investments we have made in their work by our annual offerings. Particular interest this year attaches to the one hundred fiftieth anniversary of the work of the American Bible Society.

The Bible societies work chiefly in two areas: assisting in the translation and publication of the Scriptures in languages that as yet do not have the Book, and printing and distributing the Word of God in all languages around the world.

As you treasure your Bible, plan this week to take part in an offering that will put the Bible into the hands of others.

Spiritual Mediocrity

The most subtle temptation of the sanctified is not to fall into some form of gross sin. It is simply to settle for spiritual mediocrity. Without making any allowance for the first, one may wonder if yielding to the second temptation may not be in the long run just about as fatal.

Spiritual mediocrity often begins when people begin "measuring themselves by themselves, and comparing themselves among themselves." This, says Paul, is "not wise" (II Corinthians 10:12). "Good as the average" has never been good enough.

Actually, in the school of Christ, there are a great many disciples who take the attitude reflected in the doggerel:

*I serve a purpose in this school
On which no one can frown.
I quietly sit in every class
And hold the average down.*

With all due respect to "the common man," let it be said that there are altogether too many content to be common. The work of the gospel is to make "uncommon Christians" out of common people.

Often the margin between mediocrity and effectiveness is not in itself large. Carelessness in the "little" things, too-easy compromise with conditions, preoccupation with other matters—these may be the small gap between the ordinary and the uncommon.

There is no room for complacency in the Christian life. The self-satisfied are perilously close to spiritual disaster.

As long as our goal remains where the New Testament sets it—"the measure of the stature of the fulness of Christ" (Ephesians 4:13)—we can always echo the sentiment of the Apostle Paul: "I count not myself to have apprehended [to have 'arrived']: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded" (Philippians 3:13-15).

One Race, One Gospel, One Task

They came from what is probably the oldest church on earth—the ancient Mar Thoma church of India; and from the newest—the church of the Auca Indians in Ecuador.

They came from Afghanistan to Zambia, from Australia to Yugoslavia, and from Argentina to Wales—from more than one hundred nations, and from all the continents of the earth.

They came from well-known pulpits and from obscure tribal missions, from denominational offices and theological seminaries.

They came as pastors and evangelists, educators and theologians, missionaries and church leaders—both ministerial and lay.

They came from a great variety of cultural and lingual backgrounds. Their conversation was a veritable Babel of languages. Every shade and color of complexion was to be seen, and the striking national dress of faraway lands.

They came to consider the theme, "One Race, One Gospel, One Task," although many pronounced it "*Eine Menschheit, Ein Evangelium, Ein Auftrag*," or "*Un Seul Monde, Un Seul Evangile, Un Seul Devoir*," or "*Un Pueblo, Un Evangelio, Un Objectivo*."

They came to the World Congress on Evangelism held in the famous Kongresshalle in Berlin, Germany, October 26 to November 4, 1966.

The Congress itself was preceded by a half-night of prayer in which the more than thirteen hundred delegates, observers, and press representatives joined in a session of planning and prayer for the ten-day period to follow. More than one was heard to pray that the ten days might mean to the Church of this generation

something of what the ten days preceding Pentecost had meant to the Church of the first Christian century.

Emblazoned everywhere throughout the commodious Kongresshalle was the symbol of the Congress: a globe representing the earth framed in tongues of fire. This was a constant reminder that our world stands between two alternatives, the fires of Pentecost or the flames of destruction.

Another inescapable reminder of the crisis of these times was a great clock in the entrance lobby ticking off the minutes, during each one of which the population of the earth increased by 150 souls. During the ten days of the Congress, world population increased by 1,764,216 persons—as it does each ten days we live.

Activities of the Congress featured prayer cells, Bible studies, scholarly papers, panel discussions, surveys of religious conditions around the world prepared by those living and working in the respective areas, and major evening addresses.

It is quite impossible to summarize in any adequate way the impressions of ten days such as these. Three items in particular impressed the editor:

First, there was never a doubt cast on the total authority of the Bible as the Word of God. There was complete unity in the conviction that the Bible speaks to the deepest needs of our day.

Second, there was a burning passion to carry the gospel of Christ to all men everywhere during the remaining years in which we have to work. The burden for souls would be hard to surpass in any circle.

Third, there was an often voiced prayer and always present desire for the power of the Holy Spirit in the almost staggering task of the Church.

That little was said about the cleansing of the deepest levels of life as a condition for such power does not obscure the sincerity of the heart cry for the fullness of the Spirit. Nor can we doubt that, as the sovereign Spirit answers the plea of His laboring people, the fruits of the Spirit will be the same in every life.

In the evangelization of the world in our generation, the Lord of the Church has given the people called Nazarenes an important part.

It is ours to preach the Word of the living God unshadowed by doubt as to the adequacy and authority of its message.

We are called to make Christ known to as many as possible of the untold millions who have never been told.

We must go to these tasks in the power of the Spirit, with clean hands and pure hearts and souls freed from vanity and self-sufficiency. It is encouraging to know that we do not work alone as we do our part in realizing God's purpose for one race, one gospel, and one task.

Then he answered and spake unto me, saying, This is the word of the Lord . . . Not by might, nor by power, but by my spirit, saith the Lord of hosts (Zechariah 4:6).

Toward Abundant Living

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

...with Leslie Parrott



SUBMITTING OR ADAPTING

Literal interpretation of isolated verses in the King James Version of the Bible has caused people to do many strange things. Handling poisonous snakes in the name of the Lord, practicing the holy kiss, insistence on Saturday as the true day of worship, abstinence from eating pork, and canceling insurance policies are a few examples.

St. Paul's admonition for women to submit themselves to their husbands as the head of the house has also suffered from overly literal interpretation. It reads: "Wives, submit yourselves unto your own husbands" (Ephesians 5:22).

Men have used this verse as leverage to impose their own unreasonable demands on their wives. By their own interpretation men have made this verse give themselves arbitrary superiority. This scripture has been used by some in an unscriptural way to gain selfish purposes.

Whatever else Paul meant by this passage, he did not mean that husbands may arbitrarily command their wives to obey them without respect for their wives' own ideas and feelings. A more realistic translation says, "Women, **adapt** yourselves to your own husbands."

The challenge for women to adapt themselves makes sense to thoughtful husbands who strive for mutual respect in their marriage relationship.

What does it mean for wives to adapt themselves to their husbands?

1) First, a wife who adapts herself to her husband finds marvelous fulfillment in his achievements. One of the surest ways to bring stress into a marriage is for her to become a competitor with her husband. This applies to work, earning power, or any other area of married life. Of course, the opposite attitude is also devastating. The wife who withdraws from interest in her husband's work, fishing excursions, golf score, or new car is opening the door for her own private emotional problems, as well as added home stress. The happy wife is the one who has adapted herself to the interests and achievements of her husband. Wives should not become little nobodies without feelings and opinions. Certainly they can work and have careers. But even so, the happiest wives, generally, are those who have adapted themselves to the goals, purposes, and general way of life of their husbands.

2) Second, the wife who adapts herself to her husband is usually the person who keeps open the channels of communication between them. Research in human nature has shifted rapidly in recent years from adult problems which result from abnormal childhood to adult problems which result from a lack of a meaningful relationship with another adult human being. This "meaningful relationship" is based on open channels of communication. This means defenseless conversation, emotional involvement, and the therapy of cooperative work and play. In the home, this "meaningful relationship" may sometimes involve physical touch and even creative silence.

3) Third, the wife who adapts herself to her husband gives and receives strength through him. It is an old but true saying, "Back of every great man is a strong, effective woman." More than one husband who might have been ordinary has risen above the crowd because of the woman in his life. As a result of giving herself to her husband many a woman who has been otherwise uncertain and inadequate has found a new strength. This is the analogy St. Paul used; for as the Church receives strength from its Head, who is Christ, there is another kind of strength women receive who adapt themselves effectively to their husbands. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Ephesians 5:23).

The Book Corner

NEW TRAILS AMONG NEW MOUNTAINS

By H. M. von Stein. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1965. 127 pages, cloth, \$1.75.

H. M. von Stein is a forest ranger. But this would hardly fully describe him. He is also a photographer, an artist, and a magazine writer.

His first effort at writing a book is candid and expressive. Using the analogies the mountains provide to impress their meaning on the people of the plain, he defines problems of both a social and spiritual nature.

His character sketches of "Bushy" and "Knox" are excellent. These are tales about mountain people. His analyses of human nature are also interesting, such as the one which follows:

"A man will build a cabin with great industry, then live in it fifty years without changing a thing. Invariably the interior takes on the patina of years. The wallpaper becomes faded and darkened by wood smoke, the chair shiny with use, the windows myopic from a generation of flies.

"Most women will say it is filthy, and though such a definition obviously arises out of female prejudice, it is often accepted.

"The same woman who deplors the accumulation of personal carelessness on the part of the bachelor prospector will sit beside me in the restaurant, blow cigarette smoke into my face, and surround my eating area with an odor which is a cross between molded cowpea hay and burning skunk hair."—*Elden Rawlings*.

ENCYCLOPEDIA OF PSYCHOLOGICAL PROBLEMS

By Dr. Clyde M. Narramore. Grand Rapids, Mich.: Zondervan. 1966. 285 pages, cloth. \$5.95.

Dr. Narramore is director of a psychological clinic in southern California. He writes as a Christian and as a sound scholar, but he neither preaches nor uses technical jargon. He describes and indicates treatments for various kinds of human ailments which affect the emotions, the mind, and the conduct of human beings.

In line with its name the book is an encyclopedia with sixty-six numbered divisions. These describe problems of addiction, alcoholism, delinquency, depression, epilepsy, exhibitionism, guilt, headaches, hostility, inferiority, incest, insecurity, jealousy, lying, masturbation, menopause, obe-

sity, senility, speech and sleep disturbances, and many others.

The author is conscientious in maintaining Christian principles and attitudes. For example, in dealing with guilt he recognizes that "real guilt is the result of sin and can only be dealt with by true repentance and the forgiveness of God" (84).

Unfaithfulness in marriage has some discoverable causes, but he makes much of finding God's help in overcoming them. He says: "Undoubtedly the most significant factor in overcoming unfaithfulness and other problems in marriage is spiritual conversion and dynamic Christian growth" (251).

The book is much more interesting than the title would indicate, and for persons who need ready information and good counsel it could be a great practical help. It combines sound scientific knowledge with an unusual depth of spiritual insight. It can be recommended for all ages and enjoyed by any average reader—*Delbert R. Gish*.

MEN OF MIRACLE IN MEXICO

By William C. Vaughters. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 91 pages, paper, \$1.00.

Dr. William C. Vaughters, for nine years a Nazarene missionary in Guatemala, has for the past eleven years been director of the *Seminario Nazareno Hispanoamericano* (Spanish-American Nazarene Seminary) in San Antonio, Texas. Dr. Vaughters has done an outstanding piece of work in training pastors for Spanish work on both sides of the border. *Men of Miracle in Mexico* was written with the hope that the book will help every reader to reappraise his own level of dedication.

Political upheavels which forced missionaries out of Mexico were used by God to place greater responsibility upon the shoulders of a few devoted lay and ministerial national leaders.

The story of these men, with their simple faith, holy lives, personal sacrifice, and daring evangelism in the face of certain persecution and personal danger is told in *Men of Miracle in Mexico*. These stirring accounts of the power of God's Word to bring light to a darkened but seeking soul, deliverance from the viper's fangs, and increase in most unlikely places under adverse circumstances will strengthen your own faith in God, who is still performing miracles in this twentieth century.—*Mary L. Scott*.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

Vital Statistics

December 11—"The World's Greatest Book," by E. W. Martin

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

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

NEW "SHOWERS OF BLESSING" STATION:

WHLB Virginia, Minnesota

1400 kc.

11:05 a.m. Sunday

Deaths

MRS. RUBY MARS died Aug. 16 in Dickinson, N.D. Her pastor, Rev. Vernon H. Willard, conducted funeral services. She is survived by her husband, D. D., one son, two grandchildren, and three great-grandchildren.

WILLIAM PAUL CLARK, seventy-four, died Oct. 8 in Grand Rapids, Mich. Rev. Keith St. John conducted funeral services. A member of West Side Church in Long Beach, Calif., Mr. Clark is survived by his wife, Anna Mae; four daughters, Mrs. Erma Totten, Mrs. Ellen Ohmer, Mrs. Audrey Hardin, and Mrs. Evelyn O'Conner; and fifteen grandchildren.

MRS. GENEVA E. DUNN, eighty-four, died Aug. 4 in Gainesville, Fla. Rev. J. Rex Eaton conducted funeral services. Survivors include two sons, four daughters, one sister, and one brother.

MRS. JENNIE MONTGOMERY, ninety-one, died Sept. 5 in Tucson, Ariz. Services were conducted in Tucson and in Sedan, Kan.

Announcements

EVANGELISTS' OPEN DATES

G. Franklin Allee, 1208 S. Skyline Drive, Moses Lake, Wash.: Open time in Feb. and March.

BORN

—to Paul W. and Mae Jean (Gilbert) Pierce of Pensacola, Fla., a daughter, Janice Ruth, on Oct. 23.

—to Ronnie and Joyce (Matlock) Bradway of Muldrow, Okla., a daughter, Karonna Joy, on Oct. 7.

—to Rev. Richard and Brenda (Schoger) Washington of Anderson, Calif., a daughter, Suzanne Kay, on Aug. 19.

—to Rev. and Mrs. Robert Herc Hudson of Erie, Kan., a daughter, Kimberly Dawn, on Oct. 16.

SPECIAL PRAYER IS REQUESTED

—by a lady in Idaho for the healing and salvation of her brother.

Moving Ministers

Rev. Wayne T. Gash from Abilene (Tex.) First to North Little Rock (Ark.) First.

Rev. Raymond Duncan from evangelistic field to Geneva, Ohio.

Rev. R. H. Canfield from Hoopeston, Ill., to Whittier (Calif.) South Church.

Rev. Richard Littrell from Whittier (Calif.) South into evangelistic field.

Rev. Jerry Hull from Denver (Colo.) Aurora Church to Omaha (Neb.) Central.

Rev. H. G. Snellgrove from Albany (Ga.) First to Valdosta, Ga.

Rev. John L. Harrison from Port Arthur (Tex.) First to Midwest City (Okla.) Chapman Memorial.

Rev. Jerry Painter from Stonington, Ill., to Lisbon, Ohio.

Rev. Eugene W. Moore from Bossier City, La., into evangelistic field.

Rev. Albert L. Lang from St. Louis, Mich., to Pickford, Mich.

Rev. Robert D. Danielson from Litchfield, Minn., to Hoopeston, Ill.

Rev. Richard Bushey from Valley Park, Mo., to Macon, Mo.

Rev. Stanley Mingleddorff from Lynn, Mass., to Wolcott, Vt.

Rev. Rodney R. Miller from Aledo, Ill., to Redwood Falls, Minn.

Rev. Kenneth George Spicer from Sweet Home, Ore., to Philomath, Ore.

Rev. Ian K. Robertson from Milwaukie (Ore.) First to Ashland, Ore.

Rev. Garth Hyde from Great Falls (Mont.) First to Denver (Colo.) Englewood Church.

Rev. Donald G. Humber from Worden, Mont., to Glenrock, Wyo.

Rev. Willis D. Nail from Williamsburg, Va., to Vermillion, Ohio.

Rev. Jerry Don Lambert from Fort



VETERAN VISITS—Elders ordained by General Superintendent P. F. Bresee, founder of the Church of the Nazarene, are few and far between. One of them, Rev. William M. Irwin, a veteran minister of fifty-four years, visited headquarters recently. Now eighty-four, he holds the minutes for the Dakotas and Montana district assembly in 1912, when he was ordained by Dr. Bresee. Beside him is a picture of the Board of General Superintendents in 1916.

Mr. and Mrs. Irwin, now retired in Vancouver, Wash., are parents of Mrs. J. Fred Parker. Dr. Parker is book editor at Nazarene Publishing House.

Worth (Tex.) Halton City to Brunswick (Ga.) First.

Rev. Edwin A. Patmore from Toronto (Canada) Bethel to Leicester, Vt.

Rev. Curtis Griffin from St. Louis (Mo.) Bible Way to Owensville, Mo.

Rev. Earle W. Landers from Norwich, Conn., to Lakeville, Mass.

Rev. Clayton Stanton from Camp Creek, Okla., to Broadview, N.M.

Rev. Francis D. Ketner from Pitman, Pa., to Oxford, Pa.

Rev. Riley Lawrence, Jr., from Fulton, Tenn., to Joelton, Tenn.

Rev. Gilford E. Faile from Petersburg, Pa., to Williamsburg, Va.

Rev. Odell Brown from evangelistic field to Plainview, Tex.

Rev. Wade Roberts from Ridgeway, Mich., to Rochester, Mich.

Rev. Lee Evereth from Ashland (Ky.) First to Lubbock (Tex.) First as assistant pastor.

Rev. David F. Krick from Henryetta, Okla., to Spokane (Wash.) Valley Church.

Rev. W. D. Ferguson from Kansas City (Kan.) Victory Hills to El Paso (Tex.) Valley Church.

Rev. Bernie Dawson from Oklahoma City (Okla.) Will Rogers Field to Sioux City (Iowa) Highland Park.

Rev. Russell J. Long from Lisbon, Ohio, to New Philadelphia, Ohio.

Rev. John D. Adams from Stuttgart, Ark., to Pittsburgh District as district builder.

Maine June 14 and 15

New England June 21 and 22

Albany June 29 and 30

Colorado July 13 and 14

Kentucky July 20 and 21

East Tennessee July 27 and 28

Missouri August 8 and 9

Minnesota August 17 and 18

Kansas City August 23 and 24

Southwest Oklahoma September 7 and 8

Southwest Oklahoma September 7 and 8

Southwest Oklahoma September 7 and 8

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Southwest Oklahoma September 7 and 8

Southwest Oklahoma September 7 and 8

Illinois July 26 to 27
Dallas August 10 and 11
Northwestern Illinois August 17 and 18
Tennessee August 23 and 24
South Arkansas September 6 and 7

V. H. LEWIS:
Abilene May 10 and 11
Idaho-Oregon May 18 and 19
Arizona May 25 and 26
New Mexico June 7 and 8
Nevada-Utah June 14 and 15
Northwestern Ohio July 12 and 13
Pittsburgh July 20 and 21
Northwest Oklahoma July 26 and 27
Virginia August 9 and 10
South Carolina August 17 and 18
North Arkansas August 23 and 24
New York September 8 and 9
North Carolina September 13 and 14

GEORGE COULTER:
Hawaii
San Antonio May 3 and 4
Central California May 10 and 11
Canada Pacific May 25 and 26
Alaska June 1 and 2
Canada West June 8 and 9
Chicago Central July 6 and 7
Michigan July 12 to 14
Eastern Kentucky July 19 and 20
Akron August 3 and 4
Southwest Indiana August 10 and 11
Northwest Indiana August 17 and 18
Gulf Central September 14 and 15

Revival News

Bourbonnais, Ill.—Hundreds of Olivet Nazarene college students and others attending revival services at College Church here knelt during altar calls recently, according to Pastor Forrest W. Nash. General Superintendent V. H. Lewis served as evangelist, and Ray Moore was song evangelist.

Abernathy, Tex.—Seven persons joined the church by profession of faith following revival services with Rev. Joe Norton and Singer John Whisler, according to Pastor Charles L. Kirby.

Duncan, Okla.—Evangelists A. W. McQueen and Forrest McCullough closed recently an indoor camp meeting at Oak Avenue Church, with results being seen in a spiritual awakening among the members, and several new persons finding spiritual help. Charles Paul was song evangelist, according to Pastor J. T. Drye.

Annapolis, Md.—One hundred forty persons found spiritual victory and others received help in a healing service held during revival services at the church here, according to Rev. Thomas Fowler, of the Fowler Evangelistic Party.

Nashville, Tenn.—Rev. C. T. Milam, pastor at Faith Church, reported that eighty-four persons found spiritual help during a revival with Evangelist Cliff G. Braley.

Auburn, Maine.—In his second revival meeting here within a year, Evangelist Philip Huff stirred the church, and his ministry resulted in seekers in many of the services, according to Pastor Paul W. Rines.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

1967 District Assembly Schedules

HARDY C. POWERS:

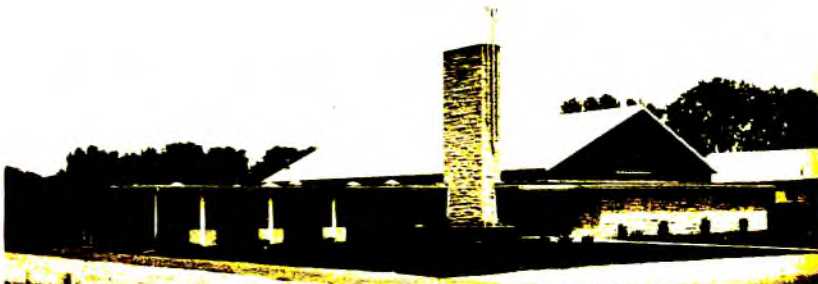
Mississippi May 4 and 5
Alabama May 17 and 18
Florida May 22 and 23
Rocky Mountain June 8 and 9
Nebraska June 15 and 16
Canada Central June 22 and 23
Oregon Pacific July 19 to 21
Northern California July 26 and 27
Wisconsin August 10 and 11
Louisiana August 16 and 17
Houston August 23 and 24
Georgia September 7 and 8
Joplin September 13 and 14

G. B. WILLIAMSON:

British Isles North May 8 and 9
British Isles South May 13 to 15
Canada Atlantic June 8 and 9

HUGH C. BENNER:

Washington May 3 and 4
Philadelphia May 10 and 11
Sacramento May 17 and 18
Los Angeles May 24 to 26
Northeast Oklahoma June 14 and 15
Northeastern Indiana June 28 and 29
West Virginia July 6 to 8
Southwestern Ohio July 12 and 13
Kansas August 2 to 4
Iowa August 9 to 11
Indianapolis August 23 and 24
Southeast Oklahoma September 6 and 7



DEDICATE MUNCIE CHURCH—Dr. Paul C. Updike, superintendent of the Northeastern Indiana District, preached the dedicatory sermon this summer for the new Riverview Church in Muncie, Indiana. Built at a cost of less than \$130,000, the church plant encloses 13,000 square feet, including a sanctuary which seats 475 persons. Rev. Earl Lykins is pastor.

Spiritual Leader Offers Hope, Counsel in Crises

U.S.S. "CONSTELLATION" (in the South China Sea)—"My primary purpose for being here is to provide religious services for the men who desire them."

The speaker was Commander Henry W. Stroman, Protestant chaplain aboard this Seventh Fleet attack aircraft carrier, operating in the Tonkin Gulf off North Vietnam.

For Chaplain Stroman, serving aboard "Constellation" takes on a double meaning. As senior chaplain he is responsible for the religious needs of the crew. As a former naval aviator, he is highly interested in the daily operation of aircraft from this carrier, and in the men who fly them.

"I graduated from college and then taught for two years before I entered the navy in 1942," the chaplain explained.

A graduate of Bethany Nazarene College, Bethany, Oklahoma, Commander Stroman planned to become a minister until the war began. He volunteered to be a chaplain, but his lack of seminary schooling disqualified him.

Having always possessed a desire to fly, he decided to serve his country as a pilot. After completing flight training he served as a flight instructor with an antisubmarine patrol squadron, and in a utility squadron.

Upon being released from active duty in November, 1945, he returned to the vocation he first desired, serving as a student pastor for two years, then attending seminary for three. The chaplain then began ministry in a newly organized church.

"But I felt there was a long struggle ahead for America with Communism, and the young men serving in this conflict would be in need of religious guidance at a most significant juncture in their lives," said the former naval aviator. "I decided the place for my religious work was in the navy."

He was back in uniform in 1954.

The chaplain's duty assignments include two marine air groups, a naval air station, two destroyer escort squadrons, the naval training centers at Bainbridge, Maryland, and San Diego, the carrier "Ticonderoga," and a Bureau of Personnel leadership field team.

Aboard "Constellation," Chaplain Stroman's "average" day is a busy one.

There are daily Communion ser-



Chaplain Henry Stroman

VICES, conducted primarily for the pilots going into combat, and divine services in the ship's chapel. He conducts a Bible class every Monday. On Sundays he has divine services on the ship's forecabin, and an evening vesper service. He also coordinates activities for lay services for the Jewish, Christian Science, and Latter-Day Saints faiths aboard the carrier. And every other night, at sea, alternating with the Catholic chaplain, he offers a prayer at taps over the ship's general announcing system.

Conducting services is not all of the chaplain's job. He is also concerned with morale.

"Religion is an important contribution to the morale of the ship, but I also have to deal with morale as it is affected by personal problems," the chaplain commented.

Much of his time is taken up with personal counseling. He feels that personal problems have become "slightly less" since "Constellation" became part of the Seventh Fleet.

"The men are highly motivated in their work as a part of the U.S. war effort. They realize they have a job which must be done first before allowing other things to interfere," the chaplain explained.

Commander Stroman deals with financial, marital, moral, and other per-

sonal problems. He also hears a lot from men who don't get mail, or about men who don't write letters.

When "mail call" is sounded, he is anxious to see that everyone gets a letter from home—including himself.

Home is Chula Vista, California. There his wife, three daughters, and a son wait. An older son has just been accepted for graduate study at the University of Oklahoma. His oldest daughter is a junior at Bethany Nazarene College, his alma mater.

Often the chaplain walks around the ship, stopping to chat with bomb leaders, plane mechanics, or mess cooks. Perhaps it is at these times that the chaplain is helping the men best, offering a word of encouragement or guidance, and being always ready to talk with whoever stops him, be it for conversation or discussion of a problem.

Of People and Places

The Trevecca Nazarene College scholarship quartet has been selected for the school year. Members include David Liles, first tenor, from Covington, Ky.; James Knear, second tenor, from Covington, Ky.; Randall Smith, baritone, from Brunswick, Ga.; and John Powell, bass, from Langley, S.C. Pianist is Bill Wells, Gainesville, Fla.

Miss Dorothy Ridall, an instructor at Olivet Nazarene College, was wed recently to Rev. Walter Miracle, pastor of Ottawa (Ill.) First Church. The ceremony was performed by the father of the bride, Rev. Archie Ridall, pastor of an Evangelical United Brethren church in Williamsport, Pa. Mrs. Miracle has resigned her position at Olivet.

Mrs. Edith L. Hardesty, Ellenburg, Wash., was honored recently by her



Mrs. Edith Hardesty

pastor, Rev. Eugene M. Culbertson, on the occasion of her ninetieth birthday. The recognition came during the Sunday morning worship. Four members of the congregation also noted her contribution as a Christian.

Rev. Vernon E. Hurles, pastor at Fairborn (Ohio) First Church, turned Halloween night into a time to give out the special edition of the *Herald of Holiness*, and invitations to Sunday school to trick-or-treaters. "Whether this had anything to do with it or not, we have yet to determine, but we did have an increase in Sunday school the following Sunday," the pastor said.



FLAGS OF THE NATIONS line the walls of the Kongresshalle in constant reminder of the worldwide scope of the gospel. Addresses were simultaneously translated into the four Congress languages: English, French, German, and Spanish.

Something happened in Berlin . . .

Congress Stresses Work of Holy Spirit

● **By W. T. Purkiser**

Editor

ourteen Nazarene evangelists, educators, pastors, missionaries, and denominational officers heard Evangelist Billy Graham open the World Congress on Evangelism in Berlin, Germany, October 26—November 4, with the words, "In history God has often chosen the worst times in which to do His greatest work . . . The proclamation of the gospel of Christ is the only revolutionary force that can change our world."

The Nazarene delegation was headed by Dr. Edward Lawlor, executive secretary of the Department of Evangelism.

Nazarene educators at the Congress were Dr. Harvey Blaney, acting dean of Eastern Nazarene College; John Nielson, principal of the European Bible College; Dr. Mel-Thomas Rothwell, professor at Bethany Nazarene College; Dr. Mendell Taylor, dean of

Nazarene Theological Seminary; and Miss Jeanine van Beek, instructor in the European Bible College.

Dr. John Cho, visiting professor at Olivet Nazarene College, attended as a representative of Korea and the Korean Holiness church.

Other Nazarenes included Missionary Don DePasquale, superintendent of the Near East District; Superintendents George Frame, British Isles North District, and Jerry Johnson, Central European District; Pastor G. A. Gough, Wichita, Kansas, First

ON THE COVER evangelists make their way through downtown Berlin for a Reformation Sunday service in front of the bombed-out Kaiser Wilhelm Church. There 18,000 persons stood in the rain to sing "A Mighty Fortress Is Our God," and to hear Bishop Otto Dibelius of Berlin and Billy Graham speak.

Church; Evangelist Maynard James, British Isles South District; Dr. Honorato Reza, director of the Spanish Department; and the writer.

Convened in connection with the tenth anniversary of *Christianity Today*, the Congress drew 1,314 delegates, observers, reporters, and staff from a total of 104 countries and world areas.

All continents were represented in the Congress enrollment with 105 church leaders from Africa, 202 from Asia, 50 from Australia and the islands of the South Pacific, 371 from Europe, 133 from Latin America, and 453 from North America.

The ten-day meet opened with a half-night of prayer in which Dr. Graham, honorary chairman, said, "Unless the supernatural love of God controls the hearts of men, we may be on the verge of a worldwide racial war, too horrible to contemplate."

Dr. Carl F. H. Henry, editor of *Christianity Today* and Congress chairman, reminded the assembled company that three years of prayer and planning had gone into the program. Its purpose, he explained, was to take "both the Great Commission and the Great Commission seriously. It is tragic when men who profess to serve Christ, in effect forsake the duty of evangelism."

The official opening session was greeted by Emperor Haile Selassie I of Ethiopia, who said, "This age above all ages is a period in history when it should be our crowning duty to preach the gospel to all our fellowmen."

Morning Bible Studies

Each day's schedule through the Congress featured daybreak prayer cells in the various hotels throughout the city.

Beginning the Kongresshalle activities each day was a Bible study. The series began with three expositions of the Great Commission presented by



Dr. Billy Graham

Rev. John R. W. Stott of Great Britain. "The Church is under orders. The risen Lord has commanded us to 'go,' to 'preach,' to 'make disciples'; and that is enough for us," Mr. Stott said. "Evangelistic inactivity is disobedience."

Dr. Rene Pache, principal of the Emmaus Bible School in Lausanne, Switzerland, spoke on "The Holy Spirit and Evangelism" in another Bible hour. "We work from without," Dr. Pache said, "while He works from within. Jesus promises that the Comforter will convict the world of sin."

Another Bible hour was given to a study of "An Apostolic Assessment of the Ministry of Jesus Christ" by Dr. George B. Duncan of Glasgow. Dr. Duncan emphasized the need for lives to correspond with words in the preaching of the gospel.

"We dare not take the Holy Spirit for granted," Duncan said. "While God does not necessarily require vessels of gold or of silver, He does

require clean vessels, through whom He can work."

Position Papers

Each morning session included the presentation of a "position paper," in which areas related to the evangelistic commission of the Church were explored.

Dr. Johannes Schneider of Berlin University spoke on "The Authority for Evangelism," which, he said, "is grounded most deeply and finally in the risen Lord's great commission. He himself commanded the disciples to proclaim the gospel to all nations."

"The Basic Theology of Evangelism" was stated by Dr. Harold J. Ockenga, pastor of the Park Street Church in Boston. "Evangelism rests upon four convictions:" Dr. Ockenga said, "the lostness of men, the love of God, the leap of faith in confession and repentance, and the life of obedience."

Dr. Walter Kunneth of the University of Erlangen, Germany, listed the obstacles to evangelism in the Church. The chief problem, he found, is the inconsistency of professing Christians, their coldness of heart and unbelief.

"Failure to prove the faith and a denial of neighbor love become a constant offense to the world round about," Dr. Junneth charged. "What is needed? A return to the substance of the whole gospel. Only the message of Christ, however unpopular and offensive it may be, can steady a tottering world."

Dr. Harold B. Kuhn, professor at Asbury Seminary and at the present time visiting professor at Eastern Nazarene College, presented the position paper on "Obstacles to Evangelism in the World."

Nationalism, totalitarianism, modern materialism, the skeptical intellectual climate of the day, and pagan philosophies of life were mentioned as the most significant barriers in the society outside the Church.

Companion studies on "Methods of Group Evangelism" and "Methods of Individual Evangelism" were presented by Bishop A. W. Goodwin Husdon of London, England, and Dr. Richard C. Halverson of Washington, D.C.

Methods of group evangelism include local church campaigns, united crusades, open-air preaching, and the use of films and literature.

While disclaiming any methods that would "regiment and fashion every Christian into a common mold or carbon copy," Dr. Halverson stated that evangelism is the calling of every believer. "There is nothing optional about evangelism so far as the Christian is concerned," he said.

Panel Discussions

Daily panel discussions considered a wide range of topics in relation to



AUCA CONVERTS—Yaeti Kimo (left) and Komi Gikita, converts from the primitive Auca Indians of Ecuador, watch as Miss Rachel Saint, missionary translator, points to features on a Berlin street. In the right background stands the bombed-out tower of the Kaiser Wilhelm Church, where an evangelistic Reformation Sunday open-air service will be held for the people of Berlin.

evangelism. Audience participation in each of the six daily panel groups gave opportunity for the sharing of ideas from Congress participants who were not regularly scheduled speakers.

Such themes as the following were considered: "The Teaching of the Bible on Evangelism," "The Constraint of the Spirit in Evangelism," "Destiny of the Lost," "The Fallenness of Man," "Sin and the Moral Law," "Justification and Sanctification," "Universalism," "Spiritual Indifference," "Totalitarianism and Collectivism," "Cults," "Discrimination and Intolerance," "Student Evangelism," "Mass Evangelism," "Follow-up Techniques," "Literature Evangelism," "The Concept of Depth Evangelism," and "Evangelism and Race."

"Windows on the World"

Particularly helpful were a series of "Windows on the World." These were reports from persons living in various world areas. Each dealt with religious conditions and the problems and prospects of the evangelical Church around the globe.

Areas represented were: French- and German-speaking Europe; Spain, Portugal, and Italy; Eastern Europe; Great Britain; Australia and the South Pacific; Southeast Asia and the Philippines; the Far East; India, Pakistan, Burma, Ceylon; the Arab World, Egypt, Turkey, Iran, Israel; Africa; South America, Central America, Mexico, the United States, and Canada.

Evening Addresses

The evening services featured some of the major Congress addresses. Dr. Akbar Abdul-Haqq, Jr., spoke on "Good News for the Space Age." Describing the emptiness, loneliness, guilt, and fear of death evident in our day, Dr. Abdul-Haqq said, "Humanly speaking, there is no exit. To reject the offer of God in Christ is to doom the future of man and civilization."

Pastor Kyung Chik Han of Seoul, Korea, related the workings of the Holy Spirit in the great Korean revivals which have made South Korea the most evangelized nation of the Far East. That has all been, "not by might, nor by power, but by my spirit, saith the Lord of hosts," was the speaker's repeated affirmation.

The evening message on Reformation Day was given by Dr. Gerhard Bergmann of Halver, Germany, speaking on "Reformation 1517 and 1966." Dr. Bergmann claimed that the "changed concepts of the world of man" current today make all the

more necessary the Reformation emphasis on the Bible and on the fullness of spiritual power.

"Fullness of power," Dr. Bergmann said, "is being filled with the power from on high, being filled with the Holy Ghost. Fullness of power is unconditional assent to Christ and denial of self."

Bishop Chandu Ray of Pakistan, himself a convert from Hinduism, told of his own search for satisfaction of soul, and of his conversion and later filling with the Holy Spirit. From a small beginning fifty years ago in which the first 4 converts were martyrs to their faith, the Church has grown until there are now more than 30,000 Christians in the Karachi area alone.

Pastor Fernando V. Vangioni of Buenos Aires, Argentina, gave the last evening message on "Recovering the Apostolic Dynamic." "Let us preach the gospel and nothing else," was his appeal, "and may our lives, totally surrendered to the Holy Spirit, demonstrate what we preach. Then the Spirit will accompany the Word of God with His power. And only then will the world hear what it needs: the voice of God and not of man."

The Auca Indians

A high point was reached in the appearance of Miss Rachel Saint, missionary to the Auca Indians in Ecuador, with Yaeti Kimo and Komi Gikita, two Auca converts.

Just ten years ago five young missionaries trying to reach the Stone Age Auca Indians were killed by the suspicious tribesmen. Within a decade, the majority of the tribe have been converted and an Auca church established.

Kimo, now about twenty-eight years of age, was one of the original band of killers, and later one of the first Auca men to be converted. He is now a leader among the Christian Aucas. Of his former life and killings he said, "But I did that when my heart was black. Now Jesus' blood has washed my heart clean. I don't live like that anymore. Loving the Lord, I live!"

Komi is the husband of Dayuma, the Auca girl who taught Miss Saint the tribal language. Komi expressed his wonder at the tall buildings and short trees he found in Europe. He also expressed surprise that not everybody was a believer.

Both men constantly spoke of their desire to take the gospel to other branches of the tribe living "down the river," even though to do so would be at the risk of their lives.

Asked what he called the Bible, of

which only the Gospel of Mark has been translated and printed, Komi said, "It is God's carving, and it is good!"

Closing Features

The Congress closed with a strategy projection on Thursday morning, and a closing message on Friday morning in which Dr. Billy Graham pled with his fellow evangelists and ministers for rededication to the task of winning as many of a lost generation as possible.

A final season of prayer in many languages preceded the formal recessional in which the flags of the nations were carried outside the Kongresshalle to symbolize the penetration of the nations with the gospel.

In many ways the World Congress on Evangelism is comparable to the great world missionary convention in Edinburgh in 1910. Like the 1910 gathering, the effects of the recent World Congress will not be seen immediately, but will be long-lasting and widely felt.

ELECTION ISSUES . . .

New York Votes Lottery

New York voters approved by about a 3-2 majority, November 8, the creation of a statewide lottery, and New Hampshire citizens asked by a 4-1 majority that its lottery, approved in 1964, be retained.

New York will become the second state to support a lottery, in spite of the fact Gov. Nelson Rockefeller went on record as opposing it. Proponents of the lottery in both states said that proceeds will go to education.

A controversial proposal to tighten California's anti-pornography laws was rejected. It would have provided for police officers to seize suspected obscene materials without warrants.

A Sunday "blue law" in Washington, D.C., was banned, and voters in South Carolina voted down a move to allow the legislature to set rules for liquor sales. Liquor can be sold there only between sunrise and sunset.

Colorado voters rejected by a 2-1 majority a proposal which would have abolished the death penalty.

Merger Machinery Rolling

Delegates to the general conferences of the Methodist church and the Evangelical United Brethren church have voted by overwhelming majorities to approve the merger of the two bodies. The votes were taken in separate meetings conducted concurrently, November 11, in the same Chicago hotel.

The merger would provide the basis for the largest Protestant denomination in the United States. It would be called the United Methodist church.



Dr. Chandu Ray



Dr. Carl F. H. Henry

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

"THE SUFFERING SERVANT"

Isaiah 53:1-12 (December 11)

In this chapter of twelve verses it is twelve times asserted that the Suffering Servant bore the guilt of our sins: (1) "he hath borne our griefs," 4; (2) "carried our sorrows"; (3) "he was wounded for our transgressions," 5; (4) "he was bruised for our iniquities"; (5) "the chastisement of our peace was upon him"; (6) "with his stripes we are healed"; (7) "the Lord hath laid on him the iniquity of us all," 6; (8) "for the transgression of my people was he stricken," 8; (9) "when thou shalt make his soul an offering for sin," 10; (10) "he shall bear their iniquities," 11; (11) "he was numbered with the transgressors," 12; (12) "he bare the sin of many." Totaled together, these give us a tremendous picture of Christ's atoning death for us on the Cross.

Instead of treating just a few words, as heretofore, we should like to give a quick rundown on the force of many terms used here. We shall note first the verbs, then the nouns.

BORNE (v. 4) is the verb *nasa*, which means "to lift up, bear, bear away." The same verb is used in verse 12 ("fare"). CARRIED is *sabal*, "to bear, support." It occurs again in verse 11 ("bear"). WOUNDED (v. 5) is *chalal*, "pierced." BRUISED is *daka*. It may be translated "crushed." HEALED is *rapha*, which means "heal" or "repair." LAID (v. 6) is *paga*, only here translated thus. The most usual meaning of this verb is "meet." The Smith-Goodspeed translation has "made to light upon him." Someone has suggested: "hath made to rush upon Him." STRICKEN (v. 8) is *nega*, which carries the idea of "smitten with a plague."

GRIEF (v. 4) is *choli*, which means "sickness, weakness, pain." SORROW is *makob*, "pain." TRANSGRESSION (v. 5), which occurs again in verse 8, is *pesha*. This is a strong word meaning "rebellion." INIQUITY (vv. 5-6, 11) is *aron*, another strong term denoting "perversity." CHASTISEMENT, *musar*, literally means "correction" inflicted by a parent on a child (cf. Hebrews 12:5-8, where the equivalent Greek word is used. By taking this "correction" Christ has reconciled us to the Father. STRIPES, *chabarah*, has the idea of "scars" from a severe beating. OFFERING FOR SIN (v. 10) is one word in Hebrew, *asham*, "a guilt offering." SIN (v. 12) is *chet*, "sin, error, failure."

Conducted by W. T. Purkiser, Editor

I have just been appointed teacher of a young adult class. Can you recommend a good Bible dictionary and other books that would be an asset for explaining the Scriptures?

One of the best Bible dictionaries now available, in my judgment, is the *New Bible Dictionary*, edited by J. D. Douglas. It is a single volume of almost fourteen hundred pages and is both conservative in theology and scholarly in preparation. While it costs \$12.95, it is well worth the price for a serious Bible student. You can order it from the Nazarene Publishing House, P.O. Box 527, Kansas City, Missouri 64141.

You should also have a good commentary or set of commentaries. I recommend that you begin to purchase the *Beacon Bible Commentary*, covering the entire Bible in ten volumes when completed. Six volumes, covering Joshua through Esther, both the major and minor prophets, Matthew through Acts, and Galatians through Philemon, are now in print and available. The other

four volumes are scheduled to appear within the next two years.

These are substantial volumes, averaging 630 pages per book. They cost \$5.95 per volume if purchased separately, or \$4.95 per volume if the entire set is ordered. If you order the set, you will be sent (and charged for) one volume a month until you have received all that are in print. The remaining volumes will be sent as they are published, and payment will not be due until that time.

This, of course, represents a real investment. Yet I believe it is worth it for any who want to make a serious study of the Bible, or who are responsible for teaching it to others. I have read all six volumes now published with considerable care, and can recommend them without reservation.

We have a sort of friendly controversy over whether there are "carnal" Christians. One group claims there are, and the other claims that there is no such thing as a carnal "Christian." Their theory is that after the new birth a "babe in Christ" is "covered" until the time he has light on holiness. If he rejects the light, he automatically returns to being a sinner.

Without having heard all the discussion, I would have to say it's pretty much a draw.

Our English word "carnal" in the King James Version of the New Testament translates the Greek terms *sarkikos* and *sarkinos*, which are used almost interchangeably. Paul uses both forms in the key passage on this question, I Corinthians 3:1-4 (*sarkinos* in v. 1; *sarkikos* in vv. 3-4). Both are derived from *sarx*, "the flesh."

That *sarx* does not necessarily mean the physical "flesh" (although in some contexts it may) is clear from such verses as Galatians 5:24. When contrasted with "spirit," "spiritual," or "Spirit," it invariably has to do with the inner moral corruption of unsanctified human nature.

That unsanctified believers are "carnal" I take to be the clear teaching of I Corinthians 3:1 and 3.

On the other hand, if we are "justified by his blood, we shall be saved from wrath through him" (Romans 5:9), and "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

The cleansing which is potential in justification becomes actual in the sanctifying fullness of the Holy Spirit (Acts 15:8-9; Ephesians 5:25-27).

I take it that a justified individual is, as you say, "covered" during the interval while the Spirit leads him on into holiness. To reject such leading or light is to fall into darkness (Isaiah 63:8-10).

Is it legal procedure to elect a person to membership on the church board or to any other office in the church if he or she has not been approached regarding the matter and is not present at the meeting at the time of the election?

It is legal enough, but probably not very smart.

Is it true that there are three fig leaves in the upper right-hand corner of the Jewish flag since 1948?

The only Israeli flags I have seen have solid horizontal bars across the top and bottom with the six-pointed Star of David on the field between.

There may be some other sort of banner which does have fig leaves on it. Not all flags are necessarily official flags.

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