

November 1, 1967

# *herald*

OF HOLINESS

*Church of the Nazarene*

## Creative Christianity

Page 3

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## They Are Out There

Page 5





General Superintendent Williamson

# “Government by the People”

If government of the people, for the people, and by the people is a sound political philosophy, it is right for the Church. Workable government by the people calls for their enlightenment. The uninformed cannot govern themselves. They become victims of their own ignorance and of ambitious dictators.

It is said that the least governed people are best governed. This is a debatable dictum. Certainly it can be true only if information concerning issues under consideration has reached the grass roots of society.

Thomas Jefferson wrote in a private letter to Colonel Edward Carrington in 1787, “Were it left to me to decide whether we should have a government without newspapers or newspapers without a government I should not hesitate a moment to prefer the latter.” This assumes the integrity of the press and the intelligence and will to be informed in the populace. The news media of today—press, radio, and television, with capacity for immediate and universal news coverage—have the peace and well-being of the world in their power.

Government by the people of the Church is safe only as Christ is recognized as the Head of the Church and His body is composed of regenerated and Spirit-led members. These must be blest with information and understanding. Increase Mather, a prominent divine of colonial days, believed the only way

to find the will of God was by vote of the congregation. This may lead to error, too; but if there is a safe way to ascertain the will of God for His Church, this must be the surest method. The *majority* of concerned, devout people will reach right decisions.

In the Church of the Nazarene the General Assembly, composed of representatives chosen from among the elect members of the body of Christ, has the final authority. It alone can enact legislation, establish policies, and determine methods for choosing leaders to make its directives effective. The presumption that any subsidiary body may do other than follow General Assembly guidance is invariably divisive. No group—local, district, zone, or general—can abridge or amend the enactments of the General Assembly. Responsibility for interpretation is assigned to the Board of General Superintendents (church *Manual*, paragraph 359). Conscientious leaders are bound to administer all affairs of the church according to principles outlined by the General Assembly.

Therefore, as Nazarene delegates approach the General Assembly of June, 1968, let them be informed, prayerful, Spirit-filled, and Spirit-guided. Let the whole church trust God for wisdom to know and grace to do His will. May God rule or overrule all things for the good of His Church and His glory.



PHOTO BY HAL VON STEIN

A NEW FOREST now springs up around where old Agee's cabin used to be

# *CREATIVE CHRISTIANITY*

• *By* Hal M. von Stein  
Medford, Oregon

**T**he end purpose of devotion to Jesus Christ is not salvation for its own sake, but life. In the rising clamor over what to believe and what is irrelevant the people who are called Christians seem to grasp feebly, where it was ever understood, that God did not place mankind in the dilemma of mortality just so he could be rescued. There is a lot more to religion than that.

It is not much wonder that willful skeptics frequently deride Christianity as a respectable form of escapism or, at best, a sort of insurance

policy, with a rather high deductible, for life after death.

I traveled last week through a saddle in the mountains called Low Gap to a spot which for twenty years has remained vividly in memory for two reasons.

One is the natural beauty of a gently sloping glade watered by a never-failing spring in a region of extreme ruggedness.

The other is that long ago a man left his mark here. Following a great forest fire over half a

century ago a man named Agee had a mining claim and built a cabin near this spring. Though all trace of man is gone, the spring is still called Agee Cabin Spring.

Twenty years ago when I first rode across this glade, it was a gently sloping, park-like opening with a few tall, ancient trees spaced across it. Last week, without topographical knowledge of the country, I would have walked over the place without knowing where I was. Young fir trees stand up the slope, most of the old giants are gone, and only the little spring of cold, sparkling water goes about business as usual.

What for as long as anyone could remember had been a green, grassy glade is now a crowded young forest no human hand has planted.

As I knelt at Agee Cabin Spring, I wasn't sure I liked the change. You can't see fifty yards to shoot, and the deer have moved their bedding grounds to the edge of other open glades.

Then God reminded me that this is what things are for—change. He could, for instance, have gotten along very well without man, yet He created him as nearly like himself as possible without violating His own sovereignty in order that man might learn to create in the orbit of holiness, as a son of God, in the limitless resources of divine power.

A mountain glade with a forest on it is different, somewhat, from a church with people in it.

A long while before Charlie Agee built his cabin here this glade had been covered with tall, ancient trees. A holocaust of fire swept through, killing everything, even the soil. For half a century the region lay naked and ugly until elk grass could get started around the faithful, sparkling spring, welling from the granite ribs of the mountain.

The skeptics laugh. Why, if God had anything to do with it, would He allow the destruction of a

thriving forest when it would take so long to create another?

I don't know. Disease, perhaps. Fire destroys disease. Trees and people who stand long in a comfortable, secure position become diseased. They shut the light out, so that a coming generation can't thrive under their fatuousness. They say, "Come, and be like us," which is neither possible *nor desirable*.

The same spring and soil, the same source of life—but the same kind of people? No! God's creation doesn't work like that.

If the church doesn't change—if the people in our church do not, for example, realize that every member is a minister if he is a Christian—not necessarily an evangelist or preacher, but a minister, getting the gospel out in

his own special capacity—we will not survive much longer as a living, spiritual organism.

As I rested under my back pack beside the spring where I and my old black firehorse, who is dead now, had slaked our thirst so long ago, God reminded me that this is the way things are.

Newness and increases of life, abundance, beauty, and great change from joy to glorious joy—this is God's way. The whole Bible declares it and every tree, weed, and blade of grass with every free creature cries out of the creative compulsion of the divine nature.

In this time, when there is more of everything than there has ever been, the fig tree is green and growing. Just how are you and I going to "stack up" when the Master comes looking for fruit?

## Where Someone Cares

By Edith Roberts

*Where someone cares, the world will glimpse the Savior.*

*Where someone cares, there'll be a helping hand.  
Yes, this will be a better place to live in,  
Where love will shine like silver grains of sand.*

*Where someone cares, each burden will be lighter,  
And mountains steep, much easier to climb;  
Across each stream, and through each burning  
desert,*

*Where someone cares, there'll be a hope sublime.*

*If we would help a darkened world that's needy,  
Then we must look above God's golden stairs,  
And seek His will, and love divine to guide us,  
That we might show this world that someone  
cares.*



# They Are Out There

PHOTO BY PAUL M. SCHROCK

• **By A. Eugene Hudgens**

Director of Religious Education  
First Church, Detroit, Michigan

**T**hey are out there. There's no question about that. People . . . all kinds of people. People who will one day receive Christ as Savior and will be eternally grateful to you for coming.

John and Sandy were out there . . . a young couple fresh out of Drake University, John with a master's degree in music. Their first year of teaching in Detroit was fraught with all the usual difficulties of moving into a new environment. With three small children who were always coming down with something, Sandy was tied down, lonely, and just generally unhappy.

To their door came T. W. Jones. New at this business of house-to-house calling, his first day had been rather fruitless. It was only his second day out when he knocked on the door of the Groethes.

"Come back when John is here." Back he went. Later I was to make a follow-up call. Still later, as a part of our weekly visitation program, they were to be visited by two or three couples of our church.

And then they came. They had

never been in an evangelical church before. We asked them later what their first impressions were. "You really want to know?"

"Really!"

"Well, to be frank, on the way home we shook our heads and looked at one another in disbelief. I said to Sandy, 'Either they're the biggest phoney's in the world, or they've really got something that nobody else in the world has.'

"Someone shouted during that first service and several said, 'Amen,' right out loud. What in the world is going on? we thought. But there was something about those people. We just had to go back once more and find out for sure that this really was all as phoney as we suspected."

The sequel to the story is standard, but certainly not routine. Anytime the Lord saves a young couple, cleans up their living, readjusts their relationships, and establishes their home in righteousness, it is a marvellous and uniquely individual miracle.

John plays the trombone like no one you've heard since Paul Skiles. In fact, he and Paul played a devastating duet in a recent holiness convention service here.

And Sandy . . . wish you could see the glow on her face. The kids still come down with every child-

hood disease known to mankind, and she's still pretty tied down. But things just aren't the same. Someone from the Church of the Nazarene came calling house-to-house.

Patty was a little girl who started attending Sunday school, about eight or nine years ago now. She came when we were out looking for bus riders using the Munger plan. I still get letters from her. She was sorry to see us move on to another church, but she thinks Dee Freeborn and Pastor Lee are about the greatest in the world. And she knows the Lord Jesus Christ as her Savior. She's very appreciative of the fact that we ever started picking her up on the bus.

Mary Lynn came as the result of a Sunday school contest. We were out to break all records. Larry and Darlene had secured her services as baby-sitter several times. They invited her, and she came. Several times we had a chance to talk to her about spiritual things. Then one night of our high school department social activities I saw her sitting along the side, and went over to talk. The Holy Spirit had been working. She was ready. We took out the New Testament and right there led her to the Lord.

Her sister later started coming, and she too found the Lord.

John Stone found the Lord just last Wednesday evening. We were having evening Bible school last week, and having finished my teaching assignment early, I decided to make a call on the Stones. They are the deluxe-city-apartment type. Beautiful accommodations. Two lovely children. He was on his way to the top in his company, but just wasn't satisfied. As he told me, "I couldn't find one executive in my company who had made it on the outside who was also successful on the inside. They all had home problems or drinking problems, or for one reason or another had to be written off as far as my definition of success was concerned."

Brought up "high church," they had talked it over a couple of years ago and deliberately wrote the church off as well. "There just wasn't anything there. We were more discouraged after attending the services than before we went," they said.

But someone invited them to the Church of the Nazarene, and just as a favor, they came one Sunday. "Tell us," they asked, "what is so different about your people? We've come back three Sundays, and can hardly wait until we can get back! For the first time in our lives we can really begin to see something worth getting excited about." And again the Word of God was explained, and right there in their living room this young couple gave their hearts and their home to the Lord.

Bob represents another type. Saved in another Church of the Nazarene in another town, he moved to our city, and thus it

was he dropped in. He was young in the faith. Lots of problems, but never have I seen a more committed young man. Ours was the role of getting him established, of believing in him when he almost gave up belief himself. Today he serves as a pastor in a Church of the Nazarene. He claims that were it not for the personal interest shown in him he never would have made it.

Nancy Wardell is a mother of three. She lives in a housing project near our church. Her husband deserted her a year or so ago. I think the children first started coming on the bus route. Then when we started another chapter of the N.W.M.S., some of the ladies encouraged her to come. The key to her salvation were those meetings and the care of our faithful Sunday school teachers.

Clarence Curry was "Teacher of the Year" in our church, and on the district last year. A converted alcoholic, he has attempted to win to Christ every pupil we've assigned him. A number have found the Lord.

Visiting in their home because one of Nancy's children was one of his pupils, he asked the mother about her heart's condition. The Word opened up, and Nancy accepted the Lord. What a beautiful sight it was a few Sunday nights ago when after an evening service both Nancy and her son followed the Lord in Christian baptism along with eleven others who have found the Lord in our church!

Yes, they're out there. They are hungry. And they will accept Jesus as their Savior. But it takes some knocking on doors and some special attention and some prayer and persistence. But they can be won.

## Spiritual Imp

**T**oday, as Christian parents, we are aware of the fact that we must be concerned about many, many things besides getting Johnny to Sunday school on time and helping him to learn the real meaning of the Beatitudes. As well as providing him with the opportunity for spiritual training, we must be concerned with his total development.

Authorities tell us that perhaps 20 percent of our school-age population has some degree of learning disability. Because of neurological impairment, auditory imperfection, body-chemistry imbalance, emotional maladjustment, and/or impaired visual acuity, many of us work below our native intellectual capacity.

Most of us have learned, consciously or unconsciously, to compensate for our handicaps and so have been able to progress fairly successfully. But I wonder how many of us have untapped potential imprisoned by some handicap of which we are perhaps not even aware.

Specialists in the fields of education and medicine are more and more coming to realize that many under-achievers are really individuals with some form of learning disability. Fortunately, we are getting away from the attitude of blaming the individual under-achiever for not performing well, and instead are trying to find out why he is not doing his best.

No child wants to fail. We should never make the mistake of assum-

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*"What is prayer? It is a sign of spiritual life. I should as soon expect life in a dead man as spiritual life in a prayerless soul. Our spirituality and our fruitfulness are always in proportion to the reality of our prayers."—Selected.*

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## *tions for the Handicapped Learner*

ing this and alienating that child, so that we can no longer be of help to him.

There are many directions in which to go if one feels that his child is in need of help beyond the normal parental guidance. First, there is the family physician, a very valuable source of information.

Then, the school counselor and, through him, the service of the school psychologist, who can evaluate the child's intellectual capacities. Armed with the school reports, a medical history, and his personal knowledge of the child, the doctor will be able to give suggestions for further sources of help.

Any Christian with the responsibility of guiding a human life has the added responsibility of giving that life every opportunity to develop to its maximum capacity, so that it can be used most effectively for Jesus Christ. Let me explain what I mean.

John was a good-looking, intelligent teen-ager who had been reared in a Christian home and had attended church all of his life. He had a simple, believing faith in Jesus Christ as his personal Savior and demonstrated this daily in his activities and in his relationships to other people.

However, John was constantly frustrated in his spiritual growth because of his inability to read well. Bible study was painful, Sunday school attendance a nightmare. What if the teacher should ask him to read?

John had a natural ability to lead and would have liked to help out in a class of young children. But because of the difficulty he would have in preparing and studying for the sessions, he never offered his services.

John was often defeated, for he wondered how he could be of service to the Lord if he could not prepare himself. At times his faith was shaken because he wondered why the Lord didn't deliver him from this handicap. He had often prayed about it himself and had asked others, privately, to pray for him. He had even been anointed in a healing service.

John's parents had been concerned since his elementary school days when his teachers thought he just wasn't trying, or was lazy, or intellectually incapable. His parents knew better—they lived with him. They knew how hard he tried—what long hours he put in on his studies—how anxious he was to try anything anyone suggested. He was bright and capable and demonstrated this in many ways as long as reading was not involved.

Unfortunately, progress in the development of successful remedial techniques for reading disabilities has been slow. Primarily, this has been because of the lack of understanding in the field of education that non-reading is actually a disorder in itself. However, today, a number of very successful programs are in effect across the country and help can be found in most communities.

John's parents discovered this when they were finally directed to a specialist who was able to diagnose his problem and suggest a particular type of remedial program.

John is beginning to overcome his handicap. Of course, he has a whole new outlook on life which is reflected, not only in his personal relationships, but also in his spiritual progress.

God has answered John's prayers through the help and concern of trained professionals who have given of their time and talent in research and in practice. This is God's answer, just as divine healing is.

To me, the spiritual implications here are profound. As parents it is our Christian responsibility to do everything we can to eliminate the stumbling blocks in the spiritual growth and development of our children: first, by providing a Christian atmosphere in the home; second, by taking part in the activities of the church—both in precept and in example—and finally, by being alert to any physical, neurological, or emotional problems which might arise in the course of rearing our children. Certainly we should be quick, then, to seek out the specialist who can give us the advice and guidance we may need.

Our children are our most precious possession and should be presented to God for His service in the most perfect state in which we can possibly offer them.

# The Attraction of

**Y**ou Can Be a Saint, wrote the late W. E. Sangster confidently, as the title of a popular pamphlet. Then he pointedly exploded the balloon by adding in heavy letters on the first page: "But who wants to be?"

There indeed is the rub. The question in the mind of the average man these days is not whether it is possible to be a saint; the question in his mind is whether it is worth it. Of all the things it is possible for a man to be, why on earth should he want to be a saint?

*He doesn't drink, he doesn't smoke,  
He doesn't swear, he doesn't joke,  
He's a saint.*

Why should anyone want to be like that? Why should anyone want to resemble a stained-glass window when he has a world like ours to live in? And who is so impoverished in imagination and drained of ambition that he can dream of no more exciting goal than to be "holy"?

These are good questions—real questions. A bit biased, no doubt; heavily influenced by the incense-ridden associations of the word "saint" and the ascetic and pietistic overtones of the word "holy." But although biased, genuine. Who finds much attraction in the idea of saintliness? And who wants to be holy?

One thing to be said in defense of these luckless and lacklustre words is that it all depends on what you mean by them. If the jingle quoted above is a comprehensive definition of saintliness and the monk at his prayers a towering exhibition of holiness, then the average man may be forgiven his skepticism. But suppose these terms mean something different.

Suppose for instance that "saintliness" means more than incense and candles and incense. Suppose that it describes men who are living as well

as men who are dead. Suppose it denotes self-giving, self-sacrifice, self-dedication of a kind that knows no limit because it is made to God, and that needs no justification because it is practiced to men. Don't you think a world like ours, strangled by selfishness individual and national, would be a better place for having more of it?



Suppose that, beyond dedication to God, "saintliness" means transformation to resemble Him so that the saint carries the atmosphere of God with him wherever he goes: the pity of God and the peace of God, the joy of God and the grief of God. Don't you think life would lose some of its frayed edges and even a few of its nightmares if there were more people around

who were like that? Suppose you were one yourself.

It is much the same with being "holy." For all the fact that it gets a poor press these days, it is a simple, honest, likable word—the Old English adjective "whole." Things are better whole than in bits.

We sense at once the pathos of Jesus' question to the lame man at the pool of Bethesda in John 5:6, "Wilt thou be made whole?" We agree instinctively with the declared ideal of all education as being the development of the whole man, neither mental nor physical, personal nor social being stressed so as to create imbalance, but all being held in perfect equipoise.

When we encounter a man of such moral character as to convince us that he is incorruptible, we describe him as a man of integrity—from the Latin *integer*. "Whole." He is all of a



# saintliness

piece, not patchy, the same through and through.

It is possible to be like that in relation to God—all His. Not some parts His some of the time, but all parts His all of the time. To be that is to be holy, for to be holy is to be whole—wholly His:

*A heart in ev'ry tho't renewed,  
And full of love divine;  
Perfect, and right, and pure, and good:  
A copy, Lord, of Thine.*

No wonder saintliness is attractive!

For it is. The most unexpected people have said so. You have heard—haven't you?—of the hushed tones in which Voltaire replied when asked if he had ever met anyone who reminded him of Jesus Christ: "I once met Fletcher of Madeley." From 1885 to 1910, Edward King was bishop of Lincoln. His impact—still alive today—was immense, and its spearhead was saintliness. Ploughboys, railway porters, local gentry, all fell under the spell. "He drew out love," wrote his friend Scott-Holland, "as the sun draws fragrance from flowers."

Holiness is not just an item to be trundled along in the theological baggage train because it is necessary to make up the system. It is necessary for thinking because it is necessary for living: "an increased capacity," as Rendel Harris, noted New Testament scholar and holiness preacher once put it, "for successfully living the every-day life of the ordinary person."

Certainly, holiness is an indispensable qualification for heaven; equally certain, it is the key to victorious living on earth. Full life is whole life; whole life is holy life. That is why, whenever men really see it, they want it.

You can be a saint. Don't you want to be? I do!

## \$ign of the Times

• **By Ross Hayslip**  
Tucson, Arizona

It has been aptly said that the most prevalent sign of our times is the dollar sign.

History tells us that civilization has passed through several stages, classified according to the weapons and tools that man used in his way of life. According to these students man had a Stone Age in which he used stone implements and weapons to acquire the things that he wanted. Then came the Bronze and Iron Age. Now it seems that we are in the gold age typified by our dollar sign.

The dollar seems to be the most powerful force in the world today; more powerful than family ties, more powerful than moral scruples, more important in many cases than religious observances. The dollar sign has pointed many men down the pathway toward political corruption, crime, and selfish greed. Many lives have been ruined by the glittering attraction of this well-known emblem.

There is one thing that the dollar sign cannot always point to—peace of mind. Eliza McCordle Johnson, wife of President Andrew Johnson, was a woman of courage and serenity for whom life was never easy. Her life was rich in independence, integrity, and innate dignity but it was more lacking in worldly goods than that of any other First Lady who occupied our White House. At the age of sixteen she married eighteen-year-old Andrew Johnson and taught him how to read and write. Her years in the White House were filled with sadness because of the problems of the days of reconstruction that her distinguished husband faced.

The nearest to a complaint that anyone ever heard Mrs. Johnson offer was one day during the impeachment trial of her husband. She murmured the desire that somebody, somewhere would give the Johnson family back its "peace and poverty."

The message that our "Age of Gold" needs to hear is that the dollar sign does not mean the sign of security. A million dollars without peace of mind makes a man a pauper.

More subtle in its danger to us than even the Hammer and Sickle of Communism is the sign of the dollar of materialistic power. Only when the dollar sign is overlaid by the Cross can it become a sign of Christian power that our day needs for world evangelism.

# Editorially Speaking

• By W. T. PURKISER

## *Implosion and the Grace of God*

Yes, you read it right. It is implosion. It is part of our modern scientific jargon. It is the opposite of explosion.

When something blows to pieces because internal pressure is greater than the pressure of the atmosphere without, we say it explodes. When something collapses because the external pressure is greater than the counterforce, then it implodes.

All of which would be a bit of somewhat inconsequential information for the average person if it didn't happen to Christians.

Some people explode. Pressures build up within them until they "fly to pieces," as we say. Peace and poise are lost. They say and do things that more times than not they live to regret deeply.

But many others implode. They collapse under the unremitting pressure of the environment. Their inner sources of strength are not equal to the force of circumstances that bear upon their lives.

As far as life is concerned, both explosion and implosion are disaster. And in the realm of the spiritual, neither is necessary.

Implosion is a constant threat in days like these. The pressures of life are constant. They have a way of building up, sometimes quickly, to the point of collapse.

The safety of the soul does not depend on changing the environment, although sometimes this does help. It does not depend on altering circumstances, which may be impossible at the time.

We are saved from implosion by the development of inner resources of strength and grace. We grow by what we undergo.

The New Testament uses one great word to describe the hidden source of the Christian's strength. It is the beautiful little word *grace*.

Grace has two meanings. It stands for an attitude in the heart of God, "the unmerited favor" with which He looks upon us. But it also stands for the active, constant, sustaining help God gives His people in the hard places of life.

Grace in this second meaning is the supreme power by which Christian life is upheld and increased. It is the inner strength that prevents implosion.

IT WAS PAUL particularly who glorified in the grace of God. He was himself a miracle of grace, and he described his mission in life as being "to testify the gospel of the grace of God." The apostle used the word in his letters twice as many times as the remaining writers of the New Testament put together.

Few have ever known greater pressure from circumstances than the Apostle Paul. He was bitterly persecuted by the enemies of the gospel. He was misunderstood and criticized by his own Christian brethren. He suffered physically, a "thorn in the flesh" that was "the messenger of Satan to buffet" him. He described his life—yet without self-pity or complaint—as being lived "in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings."

Yet in one of the most critical areas of testing, confronted with apparently unanswered prayer, Paul recorded the promise of Christ to him: "My grace is sufficient for thee: for my strength is made perfect in [your] weakness."

The conclusion the apostle reached was, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Corinthians 12:9-10).

There is one great answer to the threat of implosion. It is found in appropriating the grace that sustains in every circumstance of life. And this process of taking as He gives is moment by moment and step by step.

As an unnamed poet has written:

*He does not lead me year by year,  
Nor even day by day,  
But step by step my path unfolds;  
My Lord directs my way.*

*Tomorrow's plans I do not know;  
I only know this minute.  
But He will say, "This is the way;  
By faith now walk ye in it."*

*And I am glad that it is so.  
Today's enough to bear;*

*And when tomorrow comes, His grace  
Shall far exceed its care.*

*What need to worry then, or fret?  
The God who gave His Son  
Holds all my moments in His hand  
And gives them one by one.*

## **The Basis of Christian Unity**

The air these days is full of talk about Christian unity. Much of it comes from the "ecumenical movement" and is concerned with organizational unity. But all Christians recognize that in some sense at least the Church is not many but one.

The unsolved problem has to do with the nature and the basis of that unity. One ecumenical study conference was given to pursuit of the theme "The Nature of the Unity We Seek." If they found it, they failed to report it.

That ecclesiastical or organizational unity may have some advantages can readily be admitted. It all depends on the vitality of the units which are united. Putting two half-dead churches together would not make one live one.

One worthwhile suggestion comes down to us from George Shaw, one of the writers of the earlier holiness movement. Mr. Shaw wrote:

"Nor can we expect perfect oneness of ideas to be the ground of unity. There must be difference if there is to be unity. Things that are exactly alike do not unite, but form a mass. So Christian unity is not sameness, but manifoldness in spiritual oneness. Christian unity is blended variety. The personalities of the Trinity differ, but they are one in substance, purpose, and aim. So Christ prayed that the disciples might be one, 'Father, as we are one.'"

We immediately think of the Apostle Paul's sparkling analogy for the Church as a body with many members. The very oneness of the body depends upon the variety of its members.

A body that was all foot, or hand, or ear, or eye, or tongue would be a monstrosity, not a body. All the members of the body depend upon each, and each draws its life from the life that animates the whole.

A REPORTER for the secular press who attended the World Congress on Evangelism in Berlin last fall said, "I came here a skeptic. But I have seen God here in the love and fellowship of these men." So it has always been, and it must always be. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

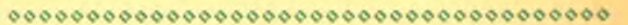
This is a unity that far surpasses the mechanical conformity of an intellectual goose step. There is

real food for thought in Charles Trentham's statement:

"What united this early church was not a mind closed upon arbitrary articles of faith, but hearts open to the fresh blowing of the gales of God. Early Christians knew that there was truth in Christ which they had not begun to fathom. This kept them alive and alert. The difference between a dead church and a living church is that the dead church thinks it has already understood and performed the will and work of God. The living church realizes she is only beginning to discover the boundless depths of the wisdom of God in Christ and that she is indebted to every man of God who is the channel through which truth is made clearer."

If anywhere in Christendom there should be an appreciation for this kind of spiritual oneness it should be in the holiness churches. Ours is the claim to be the inheritors of Christ's promise of the Comforter. And He is three times introduced as "the Spirit of truth" (John 14:17; 15:26; 16:13), one of whose great purposes is to guide us into all truth.

We should face a divided world as collaborators, not competitors. Our hope of making an impact in our generation can be realized only as we approach what Lord Nelson said about the men who served under him, "My victories have come because it has been my happiness to command a band of brothers."



**T**he death of Christ on Calvary's cross was no morbid, futile act. It is God's sufficient answer of love to man's supreme need. Divine love saw the alienation of sin and found a way of reconciliation. Divine love saw the guilt of sin and found a way of pardon. Divine love saw the depravity of sin and found a means of restoration. Divine love saw the condemnation of sin and found a method of justification. Divine love saw the defilement of sin and found a way of cleansing. Divine love saw the death of sin and found a way of eternal life. Divine love saw, and sought, and found. The Lord of life himself stepped from behind the veil of His eternal glory, appeared among men, died on a cross of wood, rose again from the dead, ascended to the Father, and by so doing will bring "many sons unto glory" (Hebrews 2:10).—WILLIAM M. ARNETT.





JOHN CAYTON and his wife, Eleanor, out front of their Middleboro home with their children: Beth Ann, ten; holding Myrtle the Turtle; and Michael Paul, eight.

# he didn't shake his fist at GOD

• By Gloria Negri  
Boston Globe

**J**ohn Cayton was within one week of entering Bible college one autumn day six years ago when, as he described it yesterday, "the Lord closed one door and opened others."

The door to Bible college closed with a crash. "We were driving back from a Christian camp in Maine," Cayton recalled, "and these kids came over a blind rise and hit us head on."

"My wife went through the windshield and I was knocked unconscious. But I've got a wonderful wife. She got out of the car, her face ripped open, her husband unconscious, and her children screaming, and she walked a mile down the road for help. Then she collapsed."

Eleanor Cayton, her husband, and their daughter, Beth Ann, now ten, were in the Maine Medical Center for ten days. Their son, Michael Paul, now eight, escaped injury. John Cayton remained unconscious for two days.

His wife spent two six-week in-

tervals in St. Luke's Hospital in New Bedford for face and brain damage and was under the care of a neurosurgeon for a year. Doctors told her husband to expect at best that his wife would be able to do light housework and care for the children.

"What better time," Cayton asked yesterday, "was there for me to shake my fist at God?"

John Cayton nodded to God, instead, and walked through the door He had opened. He returned to his job as senior correction officer at the Massachusetts Correctional Institution at Bridgewater and started Bible classes for the inmates.

Recently at the Plymouth Forestry Camp, where prisoners from Walpole and Norfolk go on their road to release, inmates bid John Cayton and his family the fondest adieu prisoners could bestow on their senior prison camp officer. They gave them handmade gifts, and to John Cayton they gave their undying respect.

In early September, Cayton, a

rugged thirty-nine-year-old man who still follows his high school love for sports, left with his family for Colorado Springs, Colorado, where he entered Nazarene Bible College to prepare for the ministry.

"I wouldn't be doing it unless the Lord called both Ellie and me," he said. "I told God if He healed Ellie perfectly, and called her along with me, I would go."

In June, Ellie Cayton was a delegate to the district assembly at Eastern Nazarene College in Quincy and heard about the college. "John," she told her husband when she got home, "I think we ought to go to Colorado."

Mrs. Cayton's doctor, only one of many who have been touched spiritually by the young woman's acceptance of her illness, told her the change would be good for her.

In their attractive converted carriage-house home in Middleboro, Ellie Cayton, now fully recovered and raring to go, was coaxed into talking about it. "The Lord never calls one.

It takes three—the husband, the wife, and the Lord. Because He knew I couldn't be a pastor's wife unless I were well!

"It's thrilling and exciting," she went on. "Before you say yes to the Lord, you get all these questions from the devil. The part about the accident," she said, "was that I knew God before it happened, instead of having to get to know Him when I was down.

"I never felt God failed me. The greater the burden, the greater the grace."

John Cayton is just as reluctant as his dark-haired wife to talk about his faith.

"It isn't John Cayton who should be glorified. It's the Lord," he said. Then he added, "People expect talk about Christ from a clergyman, but when a layman talks about Him, they think you're some kind of fanatic, so your life has got to back up what you say, and you can do that only if you trust in the Lord with all your heart."

Cayton doesn't sound like a fanatic, but rather an extremely logical man who speaks from his heart.

"When I started out at Bridgewater in 1951, I was a hard-boiled correctional officer who went by the book. I'll always remember the inscription on the slip of paper that Jim Warren, the superintendent, gave me. It said, 'Remember, the inmate knows the truth.' But, then, Christ got a hold of me and those fellows knew that God had come into my heart and my life. He changed it and gave it purpose."

Cayton, who once took a correspondence course in the Bible, not only knows the Scriptures, but lives by them.

"People have got to turn to God, and when they do, He will take care of them," he said, quoting from the Chronicles:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Praying together and reciting the Scriptures is a daily ritual in the Cayton household. "God has got to be the center of the home," he said.

"People talk about God, but don't know how to find Him, and when you have found Him you must help others to find Him. Or else you would be like a man who has a cure for cancer and people all around him are dying and he keeps his mouth shut."

Cayton was born in Middleboro and graduated from Memorial High School there after an outstanding career as an athlete.



**MINISTRY-BOUND, John Cayton says good-by to prison camp inmates**

He began many athletic programs for inmates. He found he liked correctional work while with the provost marshal's office in the navy. His father is a retired New Bedford policeman and his mother is a Bible school teacher.

It was on an earlier trip to the Christian camp in Maine in 1961 that Cayton said yes to the Lord. "I had been thinking about it. I said, 'Lord, take my self and use me where You want me. If You want me as a Christian ditchdigger, I'll do it,'" he related.

Cayton married the former Eleanor Angers of Lakeville in 1949, and for a year after that attended Springfield College with the idea of becoming a physical education coach. "I'd rather see kids steal second base than steal a car." He smiled.

His bosses and prisoners rate Cayton high. He came to Plymouth Forestry Camp in 1954, "because I felt I could reach them easier for the Lord than at Bridgewater. Mainly I felt I could work with them better where there were no uniforms, no keys or bars, and no tensions as behind the walls."

Said one inmate at Plymouth: "I've found him to be the type of person you'd respect because he's very fair with you. If a man here has a problem, he can confide in him. His advice is sound."

Said another, "John Cayton is a rare creature. A true example of a religion man who practices what he preaches. He does things beyond his regular days work, like working up

an athletic program and taking us for a swim. We even have Bible class here once a week. When our children come to visit, he respects them as if they were his own. A fellow who did ten years at Walpole came in here a disbeliever and went out with a different outlook because of John Cayton."

Cayton also initiated in his own home training classes through which he helped some two hundred men to achieve correctional officer civil service ratings.

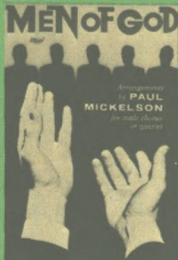
Two items in the Cayton home prove Cayton practices what he preaches. One is an autumn-scene painting over the mantel. It replaced a rifle Cayton had admired and bought, "realized how selfish I was," and returned. "The painting cost \$1.00 less than the rifle and gave us gas money that week to get to church in New Bedford," he said.

Another is an eviscerated cigarette lighter a friend had set in a stand for him. "Born 1945—Died 1962," it reads. That's when Cayton killed the smoking habit. "He was awful," said his wife. "But in the middle of one night he woke me to tell he was stopping."

His strength came from the Corinthians: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Cayton sold his home and took his family to Colorado, where he had neither job nor place to live. No one was upset. John and Ellie Cayton are leaving the future in the hands of God.

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IT WAS STANDING room only during many of the services held recently during the Greater Nashville Nazarene Crusade. Evangelist was Rev. Morris Chalfant, and music director was Keith Showalter.

**News of Revival . . .**

**SUCCESS IN NASHVILLE**

Despite a late start in planning, the thirty Nazarene churches in the greater Nashville, Tennessee, area attracted an average attendance of more than 1,000 nightly to hear Evangelist Morris Chalfant and Musician Keith Showalter during an eight-day crusade, August 6-13.

"Scores of people found the Lord," according to Rev. Doyle C. Smith, crusade secretary.

The tent was pitched on the campus of Trevecca Nazarene College, and pre-service prayer meetings were held in College Hill Church.

At times, shouts and spontaneous testimonies came from the congregation. The evangelist noted that it is easier to control fanaticism than it is to try to resurrect dead holiness people. He challenged his listeners to "get the glory down."

**OHIO CAMP SUCCESSFUL**

**COLUMBUS, Ohio**—More than 3,000 persons attended the final service July 30, of the Central Ohio District camp meeting, during which Dr. C. H. Strickland and Rev. W. T. White served as evangelists.

"Scores of seekers found victory at the altars," said Rev. Paul K. Hayman, camp meeting board secretary. Curtis Brady, Olivet Nazarene College professor, directed the camp music. Dr. Harvey S. Galloway is district superintendent.

**DEDICATE TABERNACLE**

**HOWELL, Michigan**—Thirty-five hundred people attended dedication services for the Eastern Michigan District tabernacle during the closing Sunday of the district camp meeting, August 6.

Dr. Russell V. DeLong was the dedication speaker. Camp evangelists were Rev. Reuben Welch, Pasadena College professor, and Dr. Whitcomb Harding, superintendent of the Ne-

braska District. Don Bell, minister of music at Detroit First Church, directed the music.

The steel and wood tabernacle is 130 feet wide and 184 feet long, and was built at a cost of \$88,000.

The camp meeting registered its largest attendance in history with 1,000 people camped on the ground.

**SHAWMUT, Alabama**—A refreshing revival at the church here closed recently with Dr. Leon Chambers as evangelist, and Wally and Ginger Laxson as song evangelists. Pastor is Rev. J. Harmon King.

**NEW LENOX, Illinois**—A week of prayer followed by a weekend revival with Dr. and Mrs. O. G. Hahn, from Olivet Nazarene College, resulted in several persons being converted and others being sanctified. Pastor is Rev. W. D. Huffman.

**INEZ, Kentucky**—Rev. R. E. Bell, evangelist, spoke during revival services here which resulted in a number of persons being saved and others being reclaimed. Rev. A. A. Frederick is pastor.

**CORRY, Pennsylvania**—Seekers totaled 130 during a summer revival with Rev. John Harrold as evangelist. Rev. E. H. Stenger is pastor.

**EATON RAPIDS, Michigan**—A tent meeting here resulted in the salvation of a number of persons under the ministry of Evangelist Virgil Caudill. Pastor Russell Payne also indicated that a young man was converted prior to the start of the crusade when he passed by the tent while it was still being erected.

**BOONVILLE, Indiana**—Dr. Leo Davis, former superintendent of the Southwest Indiana District, preached here during a summer revival which was a "blessing to our people," said Pastor R. B. Phillips.

Evangelists Dick and Lucille Law indicated that during three recent revivals more than 100 persons sought spiritual help in each of them. They reported at the recent district assembly 16,500 seekers during their ministry.

Evangelist Grant M. Barton, Bedford, Indiana, said that 750 persons had sought spiritual help during the assembly year.

Evangelist R. C. Stabler, Tamaqua, Pennsylvania, said recently that he had fully recovered from open heart surgery and is again available for calls to conduct revival meetings.

## Moving Ministers

Rev. Glendon Stroud from Fox Lake, Illinois, to West Milton, Ohio.

Rev. Earl D. Hyatt from Decherd, Tennessee, to Chattanooga (Tennessee) Look-out Valley.

Rev. J. W. Doss from Sweetwater, Tennessee, to Decherd, Tennessee.

Rev. W. C. Rohlmeier from Nacogdoches, Texas, to Ardmore, Oklahoma.

Rev. Brandt Freeburg from Deep River, Iowa, to Le Mars, Iowa.

Rev. J. R. McCaulia from St. Louis (Missouri) North Side to Rolla, Missouri.

Rev. Wilbur T. Dodson from Mohall, North Dakota, to Dawson, Minnesota.

Rev. Edwin Zimbelman from Prosser, Washington, to The Dalles, Oregon.

Rev. Charles L. Roberts from Custer, Oklahoma, to Helena, Oklahoma.

Rev. Peter James Elkes from Freedom, Oklahoma, to Oklahoma City (Oklahoma) Village.

Rev. Richard A. Frank from Paradise, California, to Stockton (California) First, as associate pastor.

Rev. LaRolf McCoy from Weaverville, California, to San Anselmo, California.

Rev. W. W. Brazelton from Camden, Arkansas, to Mangum, Oklahoma.

Rev. Norris M. Rumbley from Ladoga, Indiana, to Clay City (Indiana) Union Chapel.

Rev. C. Marshall Bowes from Spencer, Indiana, to New Castle (Indiana) First.

Rev. Theodore R. Louthan from Sayre, Oklahoma, to Ironton, Missouri.

Rev. Paul D. Sydenstricker from Westminster, Maryland, to Richmond, Missouri.

Rev. Carbey Carney from Denton (Texas) Taylor Park to Denver (Colorado) Arvada.

Rev. James Cottle from Prichard, Alabama, to Concord (North Carolina) Oakdale Park.

Rev. Harold Tingle from Knoxville (Tennessee) First to Lawrenceburg (Tennessee) First.

Rev. M. V. Scutt from Eureka, Michigan, to Detroit (Michigan) Trinity.

Rev. C. L. Armstrong from Granby, Missouri, to Baxter Springs, Kansas.

Rev. Marlin Moyer from Elkton, Kentucky, to Ladoga, Indiana.

Rev. Vernon J. Cargill from Laurel, Mississippi, to Longview (Texas) First.

Rev. Harold W. Berkey from Ashley (Indiana) Hudson to Warren, Indiana.

Rev. Robert E. James from Wabash, Indiana, to Mount Hope, Indiana.

Rev. Walter Miracle from Ottawa (Illinois) First to Bloomington (Illinois) First.

Rev. Earl Morgan from Butler, Pennsylvania, to Johnstown, Pennsylvania.

Rev. J. Ray Shadowens from Norman (Oklahoma) First to Topeka (Kansas) Fairlawn.

Rev. Ronald R. Featherston from Fortville, Indiana, to Indianapolis (Indiana) Winter Avenue.

Rev. Ross Cribbis from Providence, Rhode Island, to Peabody, Massachusetts.

Rev. Neil Wiseman from Denver (Colorado) Westminster to Colorado Springs (Colorado) Southgate.

## From District Assemblies . . .

### ADD OLIVET TEACHERS

Dr. Harold Reed, president at Olivet Nazarene College, announced recently the hiring of fifteen new faculty members.

They are:

T. Milton Carpenter, interim instructor in physics

Kenneth L. Elkins, interim instructor in biology

Gerald E. Greenlee, assistant professor of music

Wanda Sue Harris, instructor in French

Dr. Billy F. Hobbs, associate professor

of mathematics, and chairman of the department of mathematics.

R. Barry May, instructor in physical education

Max W. Reams, assistant professor of geology and physical science

Thomas L. Riley, instructor in English

Robert W. Starcher, assistant professor of physical education

David L. Strawn, assistant professor of mathematics

Dr. Harry R. Westfall, assistant professor of education

Allan L. Wiens, librarian and assistant professor of library science

Jewel Monroe, assistant professor of nursing

Ruth Foden, instructor of nursing

Wilmer E. Elgstl, taxidermist and educational materials specialist in zoology.

## NAME FACULTY MEMBERS

Dr. Paul Gresham, academic dean at Pasadena College, recently announced the addition of eight new faculty members this fall, seven of whom hold doctorate degrees.

They are:

Dr. Harvey R. Harris, associate professor in the Division of Letters

Dr. Willis B. Dobson, visiting professor of English

Dr. Thomas F. Andrews, assistant professor of English and political science

Dr. David Ellis, lecturer in chemistry

Dr. James C. Dobson, Jr., lecturer in psychology

Dr. Stanley Gunstream, lecturer in biology

Dr. Paul Chapman, lecturer in biology

Robert L. Owen, assistant professor of journalism, and director of the Pasadena College news service.

## NEW VIRGINIA CHURCH

Dr. V. W. Littrell, superintendent of the Virginia District, reported that one new church had been organized and that church membership had grown 181 during the recent assembly year.

His report came during the twenty-sixth assembly, held August 9-10 at Virginia Beach, Virginia. Dr. V. H. Lewis, general superintendent, presided.

Church membership neared 4,000, average weekly Sunday school attendance grew to 4,459, and Sunday school enrollment was 8,117.

The total contributed for all purposes was \$647,580, a gain of \$66,000.

Ordained were Rev. J. C. Summerlin and Rev. Joe Sutherland.

Elected delegates to the General Assembly were Dr. Littrell, Rev. A. H. Johnson, Rev. Samuel Pickenpaugh (ministerial); Mrs. V. W. Littrell, Raymond A. Carr, and J. E. Fox (lay).

## SOUTH CAROLINA MILESTONE

In celebrating their "silver jubilee assembly," delegates to the South Carolina District heard a challenge to make the coming ten years a decade of development.

The assembly was conducted August 17-18 at Columbia (South Carolina) First Church. Dr. V. H. Lewis, general superintendent, presided.

Attending the assembly in an honorary capacity were five former district superintendents. They are: Rev. J. G. Wells, Lima, Ohio; Rev. A. E.

Kelly, a commissioned evangelist; Rev. C. M. Kelly, Raleigh, North Carolina; Rev. D. W. Thaxton, Birmingham, Alabama; and Rev. Ben F. Marlin, Gainesville, Florida.

Two new churches were organized at Walterboro and Orangeburg Highland Park, according to the report of Dr. Otto Stucki, district superintendent.

J. S. Lee, a layman, was newly elected to the district advisory board, and Mrs. Leota Downing was newly elected as N.W.M.S. president.

Ordained were Rev. Samuel E. Jones, Rev. Alfred G. Messer, and Rev. Jesse D. Parker.

Delegates to the General Assembly are Dr. Stucki, Rev. Mrs. Vivian Pressley, and Rev. A. E. Kelly (ministerial); J. B. Hucks, Oscar B. Pullen, and Vernon V. Shumpert (lay).

## TWO CHURCHES STARTED

Two new churches were organized on the East Tennessee District, and giving for world evangelism climbed to 11.87 percent of total giving, according to the report of Rev. Victor E. Gray, superintendent.

Dr. G. B. Williamson, general superintendent, presided over the nineteenth assembly, held July 28-29 at Louisville, Tennessee.

The district showed a gain of 74 in average Sunday school attendance. Attendance is now 5,372. Other church departments also showed gains.

Ordained were Rev. Ronald W. Goodman, Rev. Gary Jones, and Rev. Wayland Gawthorpe.

Delegates to the General Assembly are Mr. Gray, Rev. John Andrus, Rev. Ansel Forsythe, and Rev. Charles Patton (ministerial); Lester D. Grant, Oscar Wheaton, Herbert Holladay, and Glenn Robinson (lay).

*"You can't  
afford to spend  
what God  
would have you  
GIVE!"*

**THANKSGIVING  
OFFERING/1967  
FOR WORLD EVANGELISM  
CHURCH OF THE NAZARENE**

## CRIPPLED OHIO STUDENT STARTS COLLEGE CAREER

Among the seven young people going away to college from the Elyria, Ohio, church is Joe LeMasters, a twenty-two-year-old victim of cerebral palsy. Joe, as well as his entire family, is a member of the church. Pastor Harley Duncan said, "Joe has been a real inspiration to the church and all who know him."

● **By Connie Davis**

Elyria (Ohio) "Chronicle-Telegram"

**J**oe LeMasters has won another round in his lifelong fight against severe physical handicaps imposed by cerebral palsy.

The twenty-two-year-old youth, son of Mr. and Mrs. Joseph H. LeMasters, Elyria, Ohio, entered Southern Illinois University, September 16, as a freshman in liberal arts. He will probably major in history or political science.

He was graduated from Elyria High School in 1966.

Crippling effects of his illness pose problems in attending college that might seem insurmountable to most people.

Joe cannot walk, but must use a wheelchair or crawl on hands and knees. His speech is unintelligible except to his family. He cannot write longhand, so must use a typewriter for communication. Vision and hearing are unimpaired however.

But Joe has three weapons that thus far have proved unbeatable: a good mind and supersonic portions of courage and persistence.

Years ago he set himself the goal of earning a high school diploma. It took him longer than other teens; he spent years of study with the help of tutors. But he made it.



**JOE LeMASTERS . . . ready for college**

The Carbondale, Illinois, university has rooms in its dormitories which are modified to meet needs of handicapped students. Facilities such as washbowls are installed at lower heights, so that they are within easy reach of a person in a wheelchair.

These rooms are integrated into dorms housing non-handicapped students, so that handicapped youth will enjoy greater participation in normal college life.

Joe has been assigned a personal attendant to help with his personal needs at college. The youth, Ben Whittle, of Harvey, Illinois, a sophomore student, has visited twice this summer at the LeMasters home to become acquainted with Joe.

Financial help in his education is being provided by the Ohio Bureau of Vocational Rehabilitation.

Is Joe worried about failure under the pressure of college academic standards, complicated by his disabilities?

He says: "My high school advisers believe I can make it. The college believes I can. So do I. At least I'm going to try."

He's acting on a premise familiar to many handicapped: The only way to go is up; the only chance of getting there is to try.



## Vital Statistics

### DEATHS

**MATTIE J. FRIESEN**, fifty-nine, died September 10 in an automobile accident near Grinnell, Kansas. Funeral services were conducted at Custer, Oklahoma, by Rev. R. L. Sumner, Rev. Earl Darden, and Rev. Mr. Motts. She is survived by her husband, Harry; two sons, Junior and Dwight; three daughters, Jeanne Friesen, Mrs. Barbara Witten, and Mrs. Emma Louise Handke; six brothers; seven sisters; and seven grandchildren.

**REV. C. C. RINEBARGER**, eighty-three, died September 12 at Overland, Missouri. He was a pastor, singer, and evangelist in the Church of the Nazarene for over fifty years. Funeral services were conducted by Rev. A. R. Aldrich, Dr. Don Gibson, Rev. Luther Roach, and Rev. Fred Hardman. He is survived by his wife, Ida Leigh; two sons, James and William; three daughters, Mrs. Ruth Singleton, Mrs. Naomi Wood, and Mrs. Catherine Schurman; ten grandchildren; eleven great-grandchildren; and two nieces.

## Announcements

### RECOMMENDATIONS

Dr. Donald E. Snow, for many years a successful pastor in the Church of the Nazarene, has entered the field of evangelism. Dr. Snow is a strong preacher of the Word and has been in demand as an evangelist and camp meeting preacher. I am happy to recommend him. His address: P.O. Box 527, Kansas City, Missouri 64141.—M. E. Clay, Superintendent of the Southwestern Ohio District.

### EVANGELISTS' OPEN DATES

Robert Emsley, P.O. Box 527, Kansas City, Missouri 64141: Open dates in November, December, and January.

### MARRIAGES

Miss Roxanne Elizabeth Wilcox and Mr. Fred Hugh Hines at Sacramento, California, September 8. Miss Clara Flowers and Rev. Terry McLaughlin at Knowles, Oklahoma, August 25.

### BORN

—to Rev. Kenneth L. and Faith (Hunter) Kern of Houlton, Maine, a son, Robert Jay, September 14.  
 —to Dave and Beverly Scroggins of Santa Cruz, California, a daughter, Karen Joy, August 22.  
 —to Keith and Pat (Larrison) Showalter of Selma, Indiana, a daughter, Kelly Lenaé, September 9.  
 —to Orville and Mona Swanson of Dickinson, North Dakota, a son, Timothy Paul, August 20.  
 —to Allan and JoAnn (Hall) True of Fresno, California, a daughter, Michelle Lynn, September 13.

### SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Indiana for an employment problem.  
 —by a Christian lady in Indiana for her healing and for the salvation and healing of her loved ones.  
 —by a lady in Iowa for a couple who are separated and for the children involved.

## Directories

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## NEWS OF RELIGION

# You Should Know About . . .

AS PART of its centennial year convention program in Cleveland next April, the National Holiness Association will offer a prize to the winner of a hymn-writing contest.

Lyrics, according to Chairman W. Dale Cryderman of the Hymn Contest Committee, should have three or four stanzas set to standard hymn meter. It is hoped that a new tune will be developed, but poetry set to the music of a great hymn tune will be acceptable.

Deadline for entries: January 30, 1968.

A BILL INTRODUCED by Sen. Wayne Morse of Oregon has been called "the greatest single bill about alcohol to get into Congress in many years" by a Nazarene leader in alcohol education.

Rev. Andrew Hanners, executive director of the Oregon Council of Alcohol Problems, was referring to the senate measure which would ban radio and television beverages between 3:00 p.m. and 10:00 p.m.

Senator Morse said shortly after introducing the bill that "every effort needs to be made now to bring this bill to the attention of millions of Americans."

He urged persons to express their opinions to their senators and representatives.

Morse added:

"Radio and television are powerful advertising media and have great powers to induce purchase and consumption of products advertised. We know they have powerful impact on impressionable youth. And we know that from 3:00 p.m. to 10:00 p.m. the eyes and ears of millions of youth are glued to television and radio.

"I am sure that much suffering, injury, and death will be avoided if we can reduce the advertising pressure that induces and increases the consumption of alcoholic beverages especially by youth. In most states it is illegal for youth under twenty-one to buy beer. It seems fundamental to me that advertising should not be urging the purchase and consumption of a product that is illegal for millions of youth at the very times when they listen and view most extensively."

PARENTS ARE the "best religious teachers" even though they are often unaware that they are teaching, said Mrs. Mary Reed Newland at a seminar on religious education sponsored by St. Francis Episcopal Church in Dallas.

"Parents are teaching from morning to night although many of them believe religious education comes from the classroom," she said.

MORE BOYS AND GIRLS are running away from home than ever before at younger and younger ages. Rev. Ross Greek of West Hollywood Presbyterian Church, who counsels runaway youth in the Sunset Strip area, sees it as a "national crisis," and finds his view supported by a fast growing amalgam of parents, policemen, and fellow doctors of psychology.

Last year in the United States an estimated half-million boys and girls under eighteen ran away from home. In Los Angeles that year, law enforcement agencies picked up about ten thousand runaway juveniles, an increase of 15 percent over the year before. Four times as many youth were reported as missing, and probably twice as many more were never reported at all, officials say. The trend this year appears to be record-breaking.

Youth aged twelve, thirteen, and fourteen—even ten and eleven—are joining the escape to "freedom."

A Canadian paper noted that this has been the worst year ever for runaway children in the Dominion. They are seen as creating many problems in detention homes and foster homes, which are being taxed to the limits.

Multiplied thousands of parents again this fall will watch for that letter in the mail. But until the snow flies and the rain begins to pour, home for the runaway youth will be the place where domineering parents "who don't understand me" live.

## "Showers of Blessing" Program Schedule

November 5—"Does It Pay to Be Good?"  
by C. Wm. Fisher

November 12—"The Heart Is a Rebel."  
by C. Wm. Fisher

### NEW "SHOWERS OF BLESSING" STATIONS

KNFB-FM	Nowata, Okla.	94.3 meg.	10:30 a.m. Thursday
WROS	Scottsboro, Ala.	1330 kc.	7:15 a.m. Sunday
KBHS	Hot Springs, Ark.	590 kc.	7:45 a.m. Sunday
WAAO	Andalusia, Ala.	1530 kc.	8:30 a.m. Sunday
WVYO	Pineville, W.Va.	970 kc.	9:30 a.m. Sunday
WVMG	Cochran, Ga.	1440 kc.	12:45 p.m. Sunday
WGJA	Jackson, Ga.	1540 kc.	12:45 p.m. Sunday
WKBL	Covington, Tenn.	1250 kc.	1:00 p.m. Sunday
KGYN	Guymon, Okla.	1220 kc.	10:30 a.m. Friday

## OF PEOPLE AND PLACES

REV. E. E. WORDSWORTH, pastor emeritus of the Kirkland, Washington, Church of the Nazarene, will be honored November 5 on the occasion of his sixtieth anniversary in the ministry, according to an announcement by Pastor Herbert Steele.

**TWO TEACHERS** in South Charleston (West Virginia) Grace Church have accounted for seventy-five Christian Service Training credits during the recently completed assembly year. Raymond Steward and Maida Mooney have also received their church school workers and churchmanship diplomas, and are registered superintendents. C.S.T. director is Mrs. Joyce Browning.

DR. RALPH EARLE, professor at Nazarene Theological Seminary, was named among twenty Bible scholars from Australia, England, and the U.S. to contribute to a twenty-four-volume Bible commentary to be published by Word Books of Waco, Texas.



**Don Mesarosh**

DONALD E. Mesa-rosh, the twenty-year-old Nazarene infantryman from Louisville, Kentucky, who died in Vietnam from an enemy mortar explosion, has been awarded the Bronze Star medal posthumously for heroism. The citation indicates, "When Specialist Four Mesarosh's platoon sergeant was wounded by the enemy, his last act was to attempt to aid the stricken man." He is the son of Mr. and Mrs. John Mesarosh of Louisville.

REV. ALBERT D. STIEFEL, former full-time doctoral student at Boston University, has now assumed the

position of director of guidance and student counseling at Eastern Nazarene College. He succeeds Dr. Donald Brickley, now dean of students.

REV. AND MRS. HOWARD M. DAFOE, Flint Michigan, celebrated their fiftieth wedding anniversary September 12. Mr. Dafoe has been an elder for thirty years.

REV. O. L. BENEDUM, eighty-six, Lakeland, Florida, was recently honored with a homecoming party in East Liverpool, Ohio, where he served as pastor for sixteen years before being elected superintendent of the Akron District. He retired from the superintendency after an additional sixteen years of service, and served as a pastor for four more before retiring.



**Rev. O. L. Benedum**

## GENERAL LEADERS ABROAD

Three members of the Board of General Superintendents are either making visits to world areas or planning trips abroad shortly.

Dr. Hugh C. Benner left Kansas City September 29 for a visit to South Africa, during which he will speak at the field council meeting, workers' meetings, and ordination services, visit the South African Nazarene Publishing House, and preside at the South African European District assembly. He is scheduled to return November 18.

Following Dr. Samuel Young's return, November 4, from his visit to the Cape Verde Islands, he will leave three days later for Nicaragua and Guatemala.

Dr. V. H. Lewis will leave Miami on November 13 to visit mission work

in six Caribbean countries. On his schedule are Puerto Rico, Barbados, Trinidad, Guyana, Haiti, and Jamaica. He plans to return December 6.

## URGENT CLOTHING NEED

Clothing for people of all ages is urgently needed in Taiwan, according to the Department of World Missions.

Both summer and winter garments in all sizes can be put to good use. Winter clothing is needed immediately.

The clothes will be distributed among persons where there are Nazarene churches and preaching points in the mountains and in lowland villages.

The garments should be clean and in good condition. The need is almost unlimited.

Packages should be sent to: Used Clothing, P.O. Box 1918, Taipei, Taiwan, Republic of China.

## DR. ELLA GALE DIES

Dr. Ella Leona Gale, a church organist and organ teacher for sixty years, died unexpectedly, October 1, at a restaurant near her Bourbonnais, Illinois, home. She was eighty-six.

She had been a teacher of organ and the head of the organ department at Olivet Nazarene College for many years. She retired eleven years ago.

Funeral services were held October 3 at Kankakee College Church. Dr. Forrest Nash and Dr. Harold Reed officiated.

She is survived by a brother, Harold M. Gale; a sister, Mrs. Doris G. DeLong, wife of Evangelist Russell V. DeLong; and several nieces and nephews.

## THREE TEACHERS NAMED

Dr. Curtis Smith, president of Mid-America Nazarene College, announced recently the addition of three faculty members to the college.

The new faculty, which have been approved by the board of trustees, are:

- Mrs. Gertrude Taylor, wife of Dr. Mendell Taylor, dean at Nazarene Theological Seminary. Mrs. Taylor has been named an assistant professor of speech.

- Keith Bell, son of Rev. and Mrs. James Bell, Lubbock, Texas. Bell, who has been on the faculty of Eastern Nazarene College for three years, will become an assistant professor of languages.

- Miss Phyllis Jones, daughter of Mr. and Mrs. C. Hartley Jones, Kansas City, Missouri. Miss Jones, a public school teacher in Kansas City, has been named an instructor in English. All three teachers are at present taking additional graduate work.

The first term for the new college has been set for next fall.

# TWO MILLION DOLLARS



for **THREE BILLION SOULS** this Thanksgiving

## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

**HOSEA: PROPHET OF GOD'S LOVE**  
(November 5)

Scripture: Hosea 1-3; 8:1-3 (Printed:  
Hosea 1:1-9; 3:1-3)  
Golden Text: Hosea 2:19-20

*How are we to understand the strange command, "Go and marry a faithless woman"?\* Where do we find God's love in this tragic scene?*

**SYNOPSIS:** With this lesson we begin a four-Sunday study of Hosea, the prophet of God's holy love. Amos and Hosea complement each other and illustrate the comingling of holiness and love in the divine nature. Amos called for righteousness to roll down like a mighty river, while Hosea announced to Israel the loving-kindness of the Lord despite her unfaithful practices. These twin messages—justice and compassion—foreshadow the Cross.

### A FAITHLESS PEOPLE

The Book of Hosea begins with the startling command that the prophet should take a faithless woman as his wife and have children from her unfaithfulness. Interpreters have differed in their explanation of this unusual passage (1:2). Some have thought that Gomer was a wicked woman at the time of their marriage, possibly a temple prostitute. Others have contended that Hosea's wife was unfaithful after their marriage and that these words were spoken in retrospect. The latter seems preferable.

Already burdened by Israel's faithlessness to the Sinai covenant, Hosea's personal sorrow gave him an insight into the divine grief not otherwise possible.

### A FAITHFUL GOD

A reading of Hosea, chapter 2, will help one to sense the magnificence and wonder of the holy love of God for an errant people. Judgment upon the land was certain and, indeed, had already begun to fall. The names of Hosea's children pointed to that fact—Jezreel (a place associated with bloodshed), Unloved, and Stranger (J. B. Phillips). Notwithstanding, the prophet proclaimed the purpose of the Lord to restore and reclaim His people through discipline and patience. Hosea's own experience, in the redemption and restoration of his enslaved wife, was again parallel.

\*From *Four Prophets*, © J. B. Phillips, 1963. Used by permission of the Macmillan Company.

Conducted by W. T. Purkiser, *Editor*

**Why do so many people believe they are sanctified when they don't act like it?**

There are some who profess to be sanctified who do not act like it. I would question the words "so many."

It is, of course, possible to unchristianize almost anyone if the critic be allowed to select his own criteria for judgment.

I have no disposition to excuse in-

consistency. Our lives should conform in every possible respect with our profession.

On the other hand, it is before God who judges the secrets of the heart that we stand or fall (Luke 1:75; Romans 14:4-13; I Thessalonians 3:13).

**I'm not clear as to how much consecration goes on in repentance. Does all consecration wait until after conversion? Should we exhort sinners to submit themselves to God? What should we mean by that?**

Words are not always defined carefully or used consistently. There is undoubtedly a strong element of consecration (in the sense of yielding to the will of God) in what is ordinarily called repentance.

However, repentance and consecration are sufficiently different to be distinguished. Repentance has chief reference to the sinful past. It relates to the sins of which we were guilty in such a way that it can be spelled, as one man said, with four letters: *Q-U-I-T*.

Consecration has chief reference to the present and future. In its fullest meaning, it concerns those who have been redeemed. Paul spoke of consecration when he said, "Yield yourselves

unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13), and when he besought those who were his brethren, who had experienced the mercies of God, to present their bodies as living sacrifices (Romans 12:1-2).

The submission of a sinner to God means turning from his past sins to the Saviour with the promise and purpose of future obedience to the full will of God. It contains the seeds of consecration, and ought to lead on to the experience of full consecration described in Romans 6 and 12. Only the fully consecrated can be sealed with the sanctifying Spirit of God.

**Can you please give me an explanation of Mark 4:11-12? This seems so incomprehensible, and I've never heard it explained. Not even Adam Clarke makes any comments on verse 12. Will you kindly make it as simple as you can?**

I'll try. The verses in the King James Version are: "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

The twelfth verse, of course, is the sticker, and Adam Clarke didn't try to explain it, although he did a creditable job with the parallel in Matthew 13:13. Dr. Elwood Sanner gives three paragraphs to Mark 4:12 in the *Beacon Bible Commentary*, which you could read with profit.

The problem lies in large part in the translation of verse 12, "that seeing they may see, and not perceive." It sounds as if Jesus was saying that He spoke in parables in order that the people might not understand.

Mark uses the word *hina*, which ordinarily means "so that" or "in order

that." However, there are many cases in the common Greek of New Testament times in which *hina* is used with the force of *hoti*, "because." That this is the sense of it here seems obvious from Matthew 13:13, where Jesus explains His use of parables "because they seeing see not; and hearing they hear not."

In other words, putting the truth in parables was going a "second mile" with people who closed their eyes to the truth and refused to see and hear when plainly taught. It was an added effort to "get through" to them.

Both Mark 4:12 and Matthew 13:13 are quoted from Isaiah 6:9-10. So also is Acts 28:27, where Paul puts his finger on the crux of the matter. The reason for the blindness and deafness of the people was, "Their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart."

"None," we often say, "are so blind as those who will not see."

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