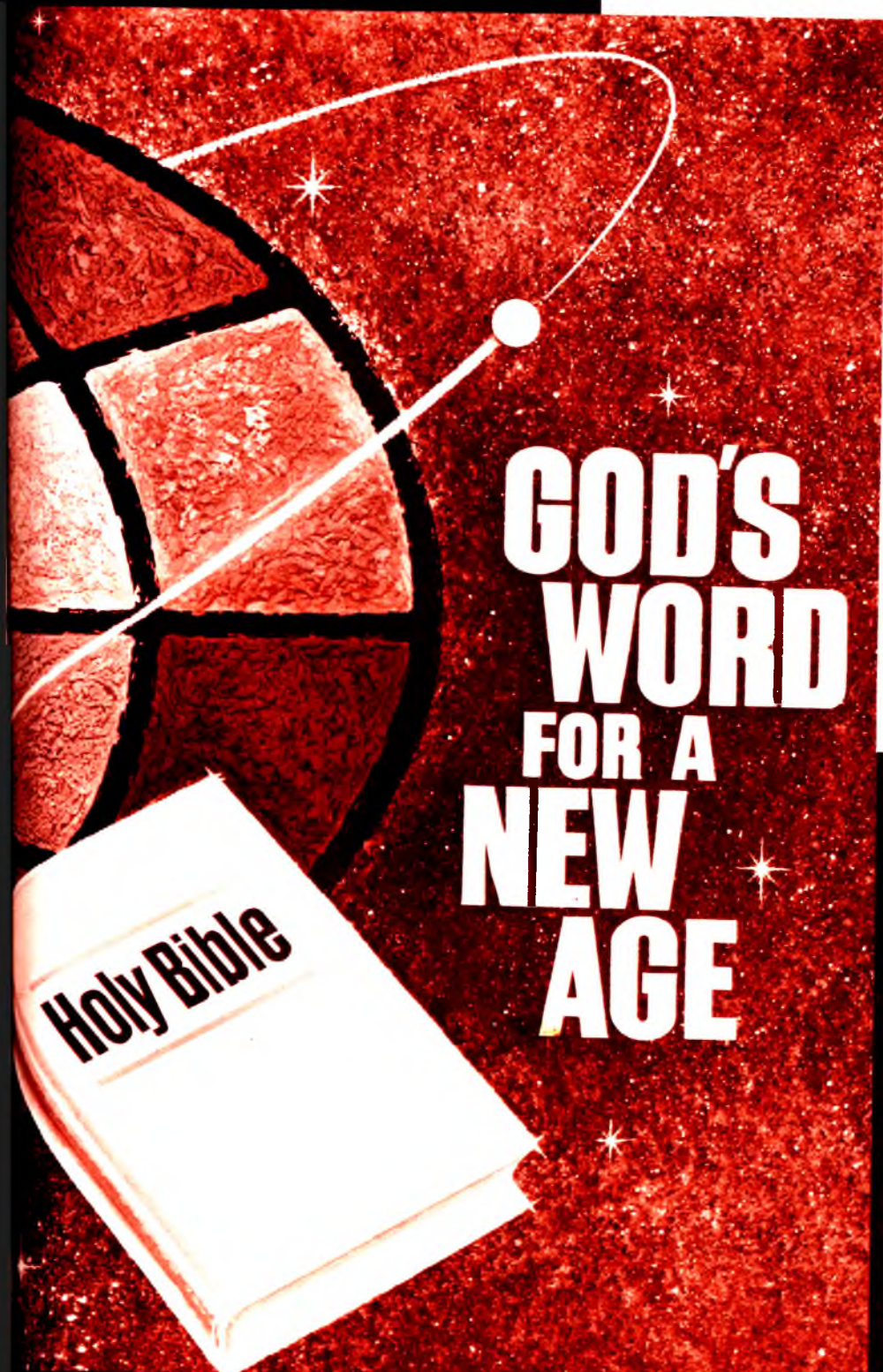


# *Herald of Holiness*

DECEMBER 9, 1964

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene



**GOD'S  
WORD  
FOR A  
NEW  
AGE**



**Why Believe the Bible?**  
*See Page 6*

**Universal Bible Sunday**  
*December 13, 1964*



evasiveness about God's Word. It deals with the ugly facts of sin and human depravity. It drives its shafts of light into the dark recesses of man's soul and exposes the wickedness of the human heart. It specifically sets forth the terms on which man is accepted in God's sight—repentance, renunciation of sin, and faith in the sacrifice of His Son. It graphically portrays the conse-

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# THY WORD IS TRUTH

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IN HIS high priestly prayer, before His crucifixion, Jesus stated this simple but profound fact, "Thy word is truth."

Better than anyone else, He knew the full meaning of these words. In His wilderness experience He faced the full force of error and evil as He was "tempted of the devil." But with each fresh onslaught the devil was repulsed with the truth, "It is written."

Our skeptical and cynical age can never find adequate answers except in the truth. While doubt and un-



*General  
Superintendent  
Coulter*

belief seem desirable and often terribly respectable, the human soul longs for answers that only God's Word can supply.

"Thy word is truth" because it speaks with candor. There is no

quences of disobedience and impenitence.

"Thy word is truth" because it speaks with veracity. It deals with values that are eternal. Its words find witness both in the universe and in the human soul. The inner cry of the soul for righteousness, for purpose, and for eternal fulfillment finds satisfaction in its declarations.

"Thy word is truth" because it speaks with exactness. It is the only safe Guide for the life that now is and for the life that is to come. It points unerringly to Christ and the blood of His cross, whose sacrifice is the only adequate remedy for sin. It declares, "This is the way, walk ye in it." Its conditions are simple and clear. Its demands are final. "The wayfaring men, though fools, shall not err therein."

The young Japanese soldier in Tokyo recently saved from a Buddhist family stated it very simply but decisively to me, "I became convinced that the Bible was the truth!"

"Thy word is truth." Truth to save us! Truth to sanctify us! Truth to make us free! Truth to bring us safely to His presence!



# Theory and Testimony

By H. S. PALMQUIST  
Superintendent of New Zealand District

A WOMAN PASSENGER on the plane en route to New Zealand had told us earlier that she did not enjoy flying. I thought perhaps that flying made her ill, but later I learned that her dislike of air travel was due to fear.

The motors were warming up for the takeoff at Nandi, Fiji, when the lady called the flight hostess. Since she was seated directly in front of me, I could not help overhearing the conversation. Greatly perturbed, the lady wanted to know: Did the pilot know that those flaps behind the propeller near her window were loose and apt to fall off at any time? And shouldn't someone warn him before the plane leaves the ground?

Very graciously the hostess explained that those sheets of metal were actually hinged, and securely fastened to the plane, and that it was necessary that they be in the opened position as they now were for the takeoff. They were not loose, and they could not fall off. And then she smiled and said, "Furthermore, I have made this flight three times in the last two days, and each time the plane was just as it is now."

The hostess was kind, of course, in patiently explaining the mechanics of the plane to her nervous passenger. But she was wise, too, in giving her testimony. She had made this flight before. From experience she knew the plane was airworthy.

The passenger smiled and the tension seemed to leave her. She had the theory, and she had the testimony of one who had tried the theory. Both were important to her.

In my early Christian life my only knowledge of holiness consisted of that which had been taught

me by those who did not believe in it. In my first pastorate I served in a small town where there was no holiness church. With no church of their own in a community, a family of Nazarenes worshipped with us. It was my first contact with holiness people and I liked what I saw. I appreciated their spirit and I enjoyed hearing them pray and testify.

I spent hours in their home talking about holiness. We studied the Bible together. Under their guidance I began to see the doctrine of entire sanctification clearly taught in the Scriptures. They loaned me dozens of books on Bible holiness. They were giving me the theory! But they also testified. Like the airline hostess, they had found that the theory worked. For more than twenty years they had known His sanctifying power.

The testimony without the theory would not have assured our distressed air traveler. Suppose the hostess had merely glanced out of the window and said, "Oh, it must be all right, for I made this flight yesterday, and the day before." The frightened passenger may well have thought, Yes, but your luck may run out today. If bits of this plane keep falling off, your luck won't hold out forever. She needed the testimony of the hostess, but she needed the doctrine too.

I must testify, but I must also teach. I must understand the Scriptures, and I must teach and preach the Word. I must teach doctrine. Then having taught, I must testify to what these truths mean to me personally.

## Full Commitment

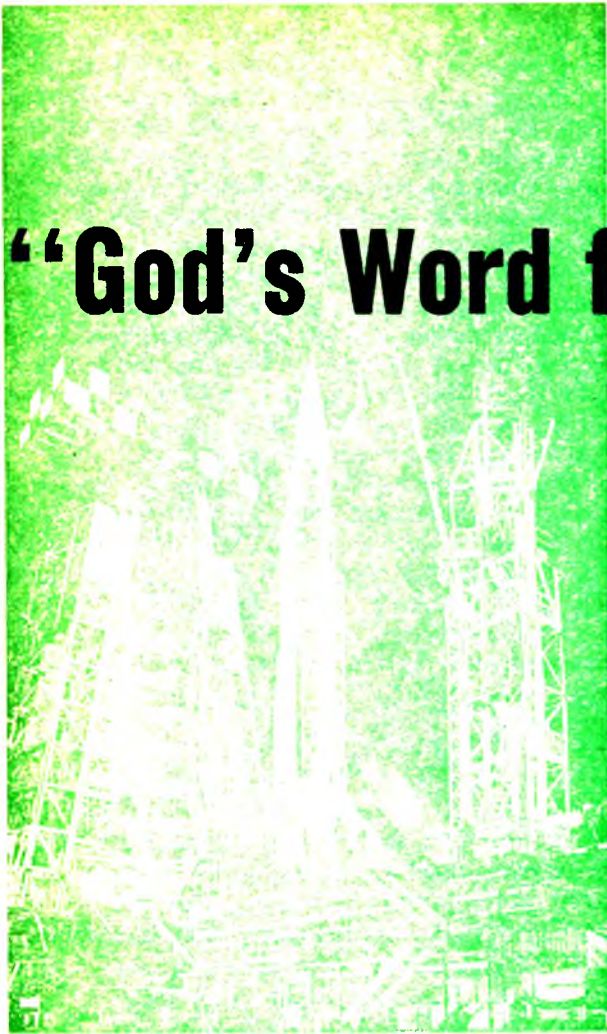
*There's a life of full commitment,  
Where the Lord holds full control;  
Here the saints find sweet contentment,  
And a peace now floods the soul.*

*There's no room for carnal murmurings,  
Doubts and fears, or anxious care;  
God himself will fill the vacuum,  
For He lives to answer prayer.*

*Full commitment is the answer;  
God has made it clear and plain.  
There's no other way to heaven  
But by faith in Jesus' name.*

*Take the cross and fully trust Him;  
Place your life in Jesus' care.  
Purpose now; make full commitment.  
Trust, obey; He'll answer prayer!*

By J. R. SPITAL.



# “God’s Word for a New Age”

By **DON PETERMAN**

Pastor, First Church, Walla Walla, Washington

submitted this to Dr. Robert Taylor, who in turn read the paper to the Council. This presentation was a great credit to the Church of the Nazarene.

An interesting sidelight of the Council meeting was that the Church of the Nazarene sent a \$3.10 contribution to the American Bible Society in 1923

(our total gift for the year). In 1963 the entire denomination gave \$31,468.70. In forty years we have multiplied our denomination’s support over ten thousand times.

The American Bible Society provides the Church of the Nazarene with an outlet in Scripture distribution which is worldwide. Missionaries have reported from various fields that their work has been implemented by this program of Scripture distribution from the A.B.S. We owe a great debt to the Society for its work of getting the Word of God to every continent in the world.

In 1966 the American Bible Society is to observe its 150th anniversary, and has set a goal of distributing 75 million copies of the Scripture in connection with this observance. Let us pledge to do our best in supporting the Society in this ever enlarging program.

The American Bible Society offering this year is to be received on Sunday, December 13. Let Nazarenes everywhere share in “making the Bible comprehensible to any human being anywhere” by receiving a generous offering on this date for the American Bible Society.

THE ADVISORY COUNCIL of the American Bible Society met in the Henry Hudson Hotel, November 19 and 20, 1963, with the largest session in the Society’s history. Fifty-five denominations were represented at the forty-fifth Advisory Council meeting.

The Church of the Nazarene was represented by Mr. Paul Skiles, executive secretary of the Nazarene Young People’s Society, the late Dr. S. T. Ludwig, general secretary of the church, and this writer.

The delegations at the Council endorsed an increase in Scripture distribution, as outlined by the United Bible Society, from the present 50 million copies to 150 million by 1966. The American Bible Society’s share of this United Bible Society goal was 75 million copies. To meet this commitment, a budget of \$5,860,000 was adopted for 1964.

The American Bible Society publishes the Scriptures or Scripture portions in over 900 languages and dialects. Its goal is to make the Book comprehensible to any human being anywhere.

One of the highlights of the ’63 Council meeting was the presentation of the philosophy of the Church of the Nazarene in supporting the annual Bible Society offering. The late Dr. S. T. Ludwig

## The Cover . . .

*Universal Bible Sunday has new meaning for 1964. God’s Word is timely because it is timeless. As John Locke wrote long ago: “The Bible is one of the greatest blessings bestowed by God on the children of men. It has God for its author; salvation for its end, and truth without any mixture of error for its matter. It is all pure, all sincere; nothing too much; nothing wanting.” We must do what we can to get the Bible into the hands of people of every language and every clime.*

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PHOTO CREDIT: Cover, right, Dave Lawlor.

# The Living Word in a Dying World

By  
COMMUNIST MORRIS CHALFANT

*For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever" (1 Peter 1:24-25).*

UNLIKE other books, the Bible does not become obsolete. This is a fact of immense significance, and its only explanation is that the Bible is a living Book, the Word of the living God. The Bible is always fresh and thoroughly up-to-date. Progress cannot overtake it, or get beyond it.

Generation succeeds generation, but each finds the Bible waiting for it with its ever-fresh and never-

failing stores of wisdom touching matters of the highest concern, touching everything that affects the welfare of human beings.

People often ask, "What is the practical value of the Bible?" Here is a Book written untold generations ago. What possible bearing can it have upon life in a world of which it never dreamed and which it never knew would exist? The answer is not too difficult to find, because the Bible is the revealed Word of God and is, therefore, never outmoded or out-of-date. It has meaning for the ongoing life of every generation.

The living Word of God in a dying world fits the times in which we live more accurately than the editorial of your daily paper. All your commentator can do is to speculate about the probable course of events. The Bible describes the beginning and the end of human history.

The materialist strives to make everything conform to his ideas of evolution. The Communist shouts his philosophy to the workers of the world, telling them that the overthrow of capitalism is only a matter of time. Diplomats talk peace while one after another of the nations gears its economy to war-production programs.

What are we to believe? Who has the relevant

word for our ears? Neither the scientist nor the politician, but the preacher of God's changless truth. "When these things begin to come to pass, then look up, and lift up your heads . . ." (Luke 21:28). This surely is the Word we need. It banishes despair, while at the same time stressing the urgency of the situation.

What is happening has been foreseen and foretold by God's servants, the prophets. The outcome of events is not questionable in the light of Holy Scripture. Civilization will not destroy itself. We are not going down into the abyss.

Christ will come, as surely as He came the first time. In God's good time, the Apostles' Creed declares, He who "was crucified, dead, and buried . . . rose again . . . ascended into heaven . . . shall come to judge the quick and the dead."

Nowhere in all the world is there anything as relevant for this modern age as the Word of God. It lays bare the reasons for our tensions. It describes the course that history will run. It declares the outcome of this present turmoil.

The glory of the living Word of God is its relevance. It is at home in every age and country. Written untold centuries ago, it is eternally contemporary. Lincoln well said of the Bible, "Accept all you can by reason, and the rest by faith; and you will live and die a better man."

A few years ago on a Christmas eve, Alexander Lake a reporter for *Post Intelligencer* of Seattle, Washington, proved the relevancy of the living Word in a dying world. He sat idling at his typewriter in the press room at the police station. He suddenly was overwhelmed with an impulse that sent him hurrying to Pioneer Square, where he arrived just in time to knock a loaded revolver away from the head of a man about to shoot himself. A clock in the window of a restaurant across the street said five minutes past seven. Helping the sobbing man to his feet, Lake said, "Let's go someplace where we can talk."

Here was a man who was down and nearly out. It was Christmas eve but there were no gifts for his wife and children, not even food. In six days Jack Bryan had made only seventy-five cents. The rent was due, and there was no money to pay it.

Lake and Bryan went to a restaurant, but they did not get to eat. Lake called his city editor and was ordered to ride out with an ambulance and pick up a woman who had just met sudden death.

Taking his new acquaintance along, Lake stuck two ten-dollar bills into the man's pocket. Standing in a tenement flat a short time later, they were surrounded by a husband and five small children who were clutching one another and weeping. The wife and mother, broken down with hard work, had dropped dead at the washtub.

Lake watched as Jack Bryan took one of the ten-dollar bills and slipped it into the hand of the

grief-stricken father and husband. Back in the ambulance, Jack said, "Please take me home. My wife will be worrying. I must have been crazy. I don't know what misery is."

The reunion of husband and wife was wonderful. They held to each other as if they would never let go. The two girls, who were very small, hugged their daddy's leg.

Mrs. Bryan whispered to Lake, her eyes filled with tears, "When he wasn't home by seven o'clock, I knelt down and prayed to God to please take care of him and to bring him home safely—and here he is."

Only then did Lake realize the source of the impulse which had brought him suddenly out of the police station into Pioneer Square.

As the door closed behind Lake, he realized that Bryan had only ten dollars left of the original twenty; so he turned back into the house and there found the father, mother, and two little girls on their knees in the kitchen praying. Tiptoeing to a table, Lake put a little more money there and then slipped out.

The promise, "If ye shall ask any thing in my name, I will do it" (John 14:14), still holds. Don't sell the Bible short. God is not dead. He will never forsake His people. No matter what happens, we may confidently keep our trust in His unchanging Word. The Bible is still relevant and living in this dying world. God still lives. Heaven and earth will pass away but His Word will never pass away. Trust in God and be not afraid.



# Why Believe the Bible?

By **JAMES D. FOSTER**  
Pastor, First Church, Donalsonville, Georgia

THERE IS a vast throng of people in our world today who say they believe the Bible. Among this throng are multitudes who do not themselves profess to be Christians. These say they believe the Bible is God's Word. Many would defend it when others criticize it and question its authority and inspiration. But why? Why do they believe the Bible?

Last night I preached from the Book of Zephaniah; and when I announced my scripture, a puzzled look swept across the faces of many in the congregation. In order to help those who were fumbling through their Bibles, I stated that the book of Zephaniah was between Habakkuk and Haggai. This only added to their befuddled looks. But why? Why did these Christians become confused when I announced this scripture?

As this thought kept coming into my mind, I began to realize that probably one-half (or more) of most Christian congregations have *never read the Bible through!* And for those who have, most likely it has been only once or very few times!

And what was the motive or purpose in mind when these read the Bible through? Was it a Sunday school *contest*? Was it merely a conscience soother? Was it taken on as a task that had to be done in spite of the drudgery of reading such "dull material"? The question comes back, Why do these people say they believe the Bible?

When the subject has been boiled down and the truth skimmed off, it will be a known and ines-

capable fact that the majority of the Christian world, even Nazarenes, know relatively little about God's Holy Word. Most adults could more easily recite the weekly television program schedule than they could name even the books of the New Testament. Most children could name more movie stars or baseball players than they could name Bible characters.

It is no wonder that many college students are falling for evolution and other godless theories and principles. They can pass difficult examinations on science textbooks and do not even know who wrote the Gospels. What else could we expect from them?

It is not atheism from without the ranks of Christendom that should alarm us nearly so much as the astounding ignorance of the only written Source of final authority for the Church within its own ranks. We feel it is imperative for us to keep up-to-date with the news of our changing world, and yet we spend so little time and are so far behind in keeping up with the unchanging news.

Why? Why do we believe the Bible when we know so little about it? Maybe it's because Mother and/or Father believed it. Maybe we heard the preacher say we should. Maybe we were even convicted of our sins by reading the Word or hearing it read.

.....

*"I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord most high" (P. 146:1-2)*

But wait! Are you *sure* you do believe the bible—all of it? There are some powerful statements made in it. The claims it makes are big ones. The standards it lifts are high ones. Its demands upon the Christian are many. Are you sure you believe it? Maybe you should read it to see if you do agree with it all or to see if you really are willing to live by it.

The majority of us who read the Scriptures daily must admit that we spend most of our time reading the Gospels, the Epistles, and the Psalms. But all of these combined do not make up even one-half of the Bible. What about the rest? Is it not important? Has it no value to our lives?

How much real *studying* and searching the Scriptures do we do? It seems to me that the Book containing the only way to salvation and hope for eternity would deserve some careful study and meditation. Many who find the Bible dull would not find it so after a reasonable amount of studying it. One will probably find several of the more readable and accurate translations helpful. We must remember that, although the King James Version is the most popular and perhaps the most beautiful, it itself is not *the* Bible.

When earnestly searching to know why we believe the Bible, many will have to admit to mere sentimental reasons. But why should we put so much stock in mere sentimentality without a real knowledge of facts?

Personally, I cannot help believing that one who loves God supremely will also love His Word and want to know His will. I believe the *real, dedicated* Christian is a constant student of Holy Writ.

Why have we allowed ourselves to become so foolish as to believe something of which we are so ignorant? Is it the minister's fault in not preaching in a well-rounded, well-balanced manner the *whole* Bible to his congregation? Is it the Sunday school teacher's fault by not training his pupils to read and to love God's message to us? Is it the individual's fault by not devoting a reasonable amount of time to reading and studying the Word of God? No one individual can be blamed. The lack is rather due probably to a combination of these and similar causes.

May God help us who can believe something though ignorant of its real truth, its meaning, and its contents. If we can believe the Bible with such a limited knowledge of it, why should we suppose we will not believe and be deceived by false doctrines and principles?

"Dear God, help me to love Thee so that I will also love Thy Word—and not to love it sentimentally, but because it enlightens my heart with Thy will. Help me to become a true student of Thine and *master* the Textbook Thou hast given me."

Reader, do you believe the Bible? Why?

# LIVING by the LIVING Word

By J. PAUL DOWNEY

Pastor, First Church, Phoenix, Arizona

THERE IS NOTHING more remarkable in the life of Christ than the respect and emphasis He always gave to the Word of God. It might have been expected that the One who was himself the original Word, and who had authority to reveal the Father's will anew, would have ignored the older messages from heaven contained in the Scriptures of the Old Testament.

On the contrary, Christ based everything upon the Holy Scriptures. In His early boyhood we find Him studying the Sacred Writings with the doctors of the law in the Temple, busy about His Father's business. His very first sermon at Nazareth was founded upon a text from the Book of Isaiah, "The Spirit of the Lord God is upon me" (Isaiah 61:1).

When He healed the people, He was simply conforming to something written of Him in the Word of God, "Himself took our infirmities, and bare our sicknesses."

Christ's answers to the assaults and criticisms of the scribes and Pharisees were a constant appeal to their own Scriptures. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 6:39).

In Matthew 4 we find Him in conflict with Satan in His first great temptation; and His instrument of attack was, "It is written."

It is very remarkable that Jesus makes common cause with every one of us in the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

I get my life from the Word of God. It is the seed by which I am "born again," not corruptible but incorruptible, "by the word of God, which liveth and abideth for ever" (I Peter 1:23). If your salvation has not come through the Holy Scriptures, it is very flimsy. But if it rests upon the Scriptures, it will be as eternal as God himself.

This is the promise that He hath promised us, even "eternal life."



by  
**FLETCHER  
GALLOWAY**  
Editor, *The Christian*  
Trustees, 1911

# Build More Stately Mansions

*Build thee more stately mansions, O my soul,* is one of the familiar quotations from American literature. It is a line from "The Chambered Nautilus," by Oliver Wendell Holmes, said to have been Abraham Lincoln's favorite poem.

About everyone, at some time or other, has been impressed by the beauty and symmetry of a seashell.

One day the author was holding the shell of a nautilus in his hand, and marvelled at the shining pearl interior, and the ever-widening convolutions of its artistic spiral formation. The shell of this lowly mollusk does not grow like that of an oyster or clam, but the spiral design results from the fact that, each time the little creature reaches the limit of its quarters, it builds an adjoining, larger room and moves into it, leaving its smaller chamber behind.

The Bible concept of holiness has two distinct aspects. The first is the eradication of carnality, which takes place by an act of God when a soul is sanctified. But the second aspect of holiness is just as important. It is a process and is the result of purpose and desire. In a very real sense every man builds his own stately mansions into which his soul moves.

The Apostle Paul says, "Not as though I had already attained, either were already perfect: but I follow after . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14). The Apostle Peter speaks of the miracle of regeneration and sanctification, and then says: "Giving all diligence, add to your faith virtue; . . . knowledge; . . . temperance; . . . patience; . . . godliness; . . . brotherly kindness; . . . charity" (II Peter 1:5-7). These are some of the aspects of Christian holiness which come only in the process of living a dedicated Christian life.

For instance, one does not receive virtue, or courage, in capsule form at the altar. One develops courage by facing the firing line. Knowledge comes

through diligent application and study. Temperance is self-discipline. Godliness, brotherly kindness, and charity are all habits of the Christian "way of life" which must first of all be recognized as proper ideals, and then cultivated carefully if they are to be realized.

Holiness means more than just going to the altar. This is important. We only detract from the glory of Calvary when we try to save ourselves by our own works or sanctify ourselves by discipline and culture. However, it is just as inappropriate for one to be called a Nazarene—a follower of the Galilean—unless something within him is reaching for the heights.

## About GOD

By **BRIAN L. FARMER**  
Pastor, Bristol, England

"WHAT shall I preach about?" the young preacher asked his bishop. "About God, and about twenty minutes," was the reply.

That people should know about God is more important than anything else in life. There are two ways of knowing about God: by philosophic deduction and by revelation. The former, though Christians do not depend upon it nearly so much as the latter, is nevertheless, within its limits, a perfectly valid method.

A man I know placed a Bible on his bedside table the moment he was wheeled into a hospital room.

"You a Bible puncher?" asked the man in the next bed.

"I'm not a Bible puncher," said the Christian. "I am a believer."

Then the conversation continued: "Prove to me that God exists."

"You prove to me that God *doesn't* exist. See that trolley the nurse is bringing through the door? Who made it?"

"It was made in some factory, of course."

"Exactly," said my friend. "Somebody in some factory made it. Who made the stars?"

"Oh, I can't tell you that but . . ."

It is *possible* for a person to come to know about God in this way. Indeed as in the case of this skeptic who did not accept the Bible as authoritative, it is perhaps the only way for some people at first.

But there is a much more satisfactory way of coming to understand about God: by accepting the biblical revelation of Him. In every book there is a central figure. There would be no *Hamlet* without the Prince of Denmark, and no *Wonderland*



without Alice. In the Bible, the central character is God!

Believing is seeing. The Bible revelation is obvious to some while imperceptible to others. The differentiating factor is faith. As St. Anselm insisted as long ago as the eleventh century, we do not discover first and then believe; we believe first and then we know. It is useless to expect to understand much about God while refusing to exercise the human spiritual faculty of faith: for, as Christ said, "God is Spirit: and they that worship him must worship him in spirit."

It is rare for an unbeliever to be convinced of the existence of God through reason alone. Reason often confirms the faith of one who believes already, but it usually requires something more than argument to convince a skeptic.

Some time ago a debate was published in England between a Roman Catholic priest and the philosopher Bertrand Russell about the existence of God. Many Christians considered the priest's

arguments unanswered, but agnostics considered Bertrand Russell's criticism's devastating. *Status quo!*

The fact is, as the Bible says, that we come to a saving knowledge of God "by grace . . . through faith; and that not of yourselves"—it is His gift. It is this truth which sometimes angers arrogant men. "Why should I have to believe in the dark?" they ask. "Why should I have to trust someone with whom I have had no reasonable dealings? How come my towering human intellect is inadequate for these things?"

The answer is that God has chosen not to give the intellect particular preeminence in matters spiritual. A high I.Q. might get you many places on earth, but it is no priority pass to heaven.

The theologian has no advantage over the child; the genius, over the simpleton. All may come to God through faith in Christ. And this faith is His gift to all who will seek Him with their hearts as well as their heads.

## The Cry for a CLEAN HEART

By CLAYTON BONAR

*Editor, The Churchman, Washington, D.C.*

THE PERVERSITIES of the world make it seem that man has no hope, either here in the present or in any future life. Sin has free reign in a world of chaos. Discouragement is an ever-present companion. The sidewalks, stores, shops, and homes are filled with sorrow and grief, and in some cases hate has been allowed to ferment long enough to destroy home bonds and break family ties.

The skeptic may say that God is not able to keep twentieth-century man. Confusions control the lives of all, or so they say. It is only the skeptic, however, who would make such a statement.

For, in every case, the person who walks and lives close to the heart of God knows differently. God is able to save unto the uttermost, and sanctify wholly. Through His Word and by His power, men and women are finding a peace they had never known. They are finding heavenly answers to worldly problems.

King David knew there was an escape from sin. He cried out, "Create in me a clean heart" (Psalms 51:10), implying that sin had left his soul void of any manifestation of God's presence. "Behold, I

was shapen in iniquity, and in sin did my mother conceive me" (Psalms 51:5). He could not change his own situation, although he was a king. He needed the work of a holy God. David needed a new creation within.

He also prayed for a specific kind of heart—"clean" heart. Here was a prayer for a heart fouled by sin to be changed to a heart filled with God, freed from all the pollution of evil. David not only feared God as Jehovah, but he also placed his faith in the Lord to take care of his sin.

It is a point of real encouragement to see many people today, from every walk of life, seek God and let Him become their Saviour and Sanctifier. One finds in Him the only hope of lasting, personal, and real heart cleansing. The scripture tells us, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Not once, in the transition from the Old Testament to the New Testament, did God forget man's sin. Through His only begotten Son He provided a way of perfect freedom from sin. Christ provides the pathway. The Holy Spirit comes and cleanses. Thanks be to God! He is still in the divine business of creating clean hearts, no matter how black and vile they might have been. This great reality has been set to verse in Phoebe Palmer's poem:

*I see the new creation rise;  
I hear the speaking Blood.  
It speaks! Polluted nature dies!  
Sinks 'neath the cleansing flood.  
The cleansing stream, I see, I see!  
I plunge and, oh, it cleanseth me!  
Oh! praise the Lord, it cleanseth me!  
It cleanseth me, yes, cleanseth me!*

# NEW BOOK Tells Saga of Torchbearers



Author Mendell Taylor holds two old books uncovered in his research for *EXPLORING EVANGELISM*. One is an autobiography of Rev. James B. Finley, pioneer circuit rider, written in 1853; and the other is by Rev. Miss. Maggie Van Cott (*THE HARVEST AND THE REAPERS*), copyrighted in 1876. Rev. Van Cott was a well-known evangelist holding union meetings. Dr. Taylor located the books in a secondhand store in Chicago.

By **ELDEN RAWLINGS**

Director of Public Relations  
Nazarene Publishing House



*EXPLORING EVANGELISM* by Mendell Taylor, framed by a leaf of incunabula printed in Venice in 1496, is an attractive addition to the set of three "Exploring" volumes. Its price is \$5.95, and it is available through the Nazarene Publishing House.

IT WAS EARLY SPRING in southeastern France. The ancient and cultivated city of Lyons accepted its new wardrobe gracefully, but routinely. It had experienced more than a thousand springs. They dated back to the Romans, who built the city, and who left with it a touch of their elegant independence.

Lyons looked to Rome now for a different reason—spiritual direction from the established church. Earlier, the city had been the site of burning Christians less than 100 years after Christ's own martyrdom. These executions were to form the groundwork for a strong Roman influence in Lyons and throughout the continent. Ironically, it was to bring about similar dastardly deeds.

The turbulent Rhone River, which gains its momentum as its waters tumble down out of the Swiss Alps, runs near Lyons. Only a few blocks from the river, Peter Waldo stood on the public square. The minstrel's message-in-song framed a picture in Waldo's mind of the sudden death which he witnessed of one of the town's leading citizens. The minstrel's ballad carried with it a moral: Life is short; the times are evil; prepare for heaven.

Waldo was an affluent businessman. He was married and had two young daughters. But the surprise of sudden death and the minstrel's spiritual message prompted a strange turn in Peter Waldo's life. He found spiritual counsel with a priest, who told him if he were to be perfect he must follow the precepts of Christ. The priest cited Christ's encounter with the rich young ruler.

Immediately the wealthy merchant sold his business, provided an ample income for his wife, shipped off his two young girls to the convent at Fountevralt, and gave what he had left to the poor.

A month before, Waldo was wealthy, but spiritually bereft. Now penniless, to the point he would beg for food the rest of his life, he was spiritually abundant.

This is how the summer of 1176 began for Peter Waldo.

"His example of humility, devotion, and happiness captured the imagination of others searching for peace," Dr. Mendell Taylor, in his book, *Exploring Evangelism*, says of Waldo. "They asked him for guidance. His winsome ways attracted many followers. The vow of poverty was required of each spiritual companion. Soon this company of poor but buoyant Christians was referred to as the 'Poor Men of Lyons.'"

Waldo recognized the group's potential. The pope granted the simple band a limited permission to preach—limited by the approval of those Roman officials in his area. There was the rub. The officials were slow and balky at giving permission. Finally the group ignored the necessary formalities and preached as they saw fit.

Repercussions were not long in coming. Waldo and friends were summoned before the pope, but failed to show up. Then they were expelled from their home town, and were from that point on referred to by the established church as heretics. The word "heretic" does not now have the sinister implications it once carried. Now a heretic is a little odd or outlandish; then he was, at best, banned; or at worst, burned.

But instead of stopping the followers of Waldo, this scattered them. They were but "bungling lay preachers," as theologians of the established church pointed out. But they were impelled by a force far mightier than the one which set out to shut them up.

In fact, the Waldenses are the only sect of nineteen that rose against church rule that has weathered the storms of the centuries and is still alive today. In 1487, when Pope Innocent VIII opened both barrels on the heretical sects, the descendants of the "Poor Men of Lyons" who retreated to the Austrian Alps suffered atro-

## The Torch of Evangelistic Christianity Through the Centuries

### GROUP MOVEMENTS

1. 2nd Century Montanism
2. 3rd Century Novatianism
3. 4th Century Donatists

### EVANGELISTIC MISSIONARIES

4. 5th Century Patrick
5. 6th Century Columba
6. 7th Century Augustine
7. 8th Century Boniface
8. 9th Century Ansgar
9. 10th Century Tryggvason

### CRUSADING EVANGELS

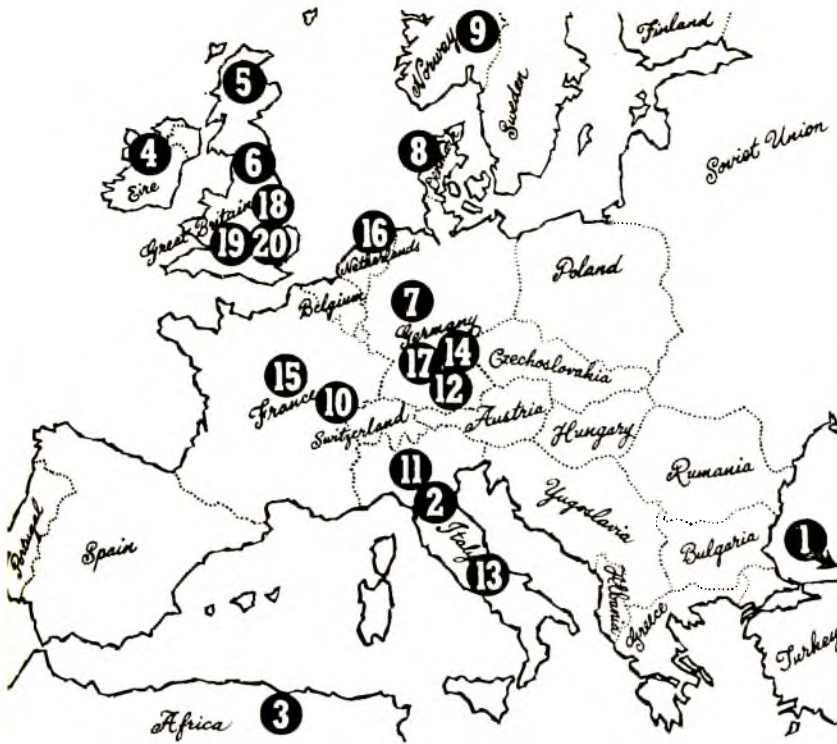
10. 12th Century Bernard of Clairvaux
11. 13th Century Francis of Assisi
12. 14th Century Tauler of Strassburg
13. 15th Century Savonarola of Florence
14. 16th Century Martin Luther
15. 16th Century John Calvin
16. 16th Century James Arminius
17. 17th Century Spenser and Pietism

### RECENT EVANGELISTS IN ENGLAND

18. 18th Century John and Charles Wesley, George Whitefield
19. 19th Century William Booth
20. 20th Century Duncan Campbell

### RECENT AND CURRENT EVANGELISTS IN AMERICA

21. 18th Century Jonathan Edwards
22. 19th Century Charles G. Finney
23. 20th Century Billy Graham



cious massacres at the hands of the Rome-inspired army. So much so that the poet Milton was moved to write:

*Avenge, O Lord, Thy slaughtered saints,  
Whose bones lie scattered on the Alpine mountains cold.*

The torch of evangelism is borne across the centuries by persons who, first, felt deeply the need for its illumination, and secondly, could write about it in a logical, preservable fashion.\* It passed through many hands, representing various theological views. But all these torchbearers were motivated by the time-transcending love of Christ.

Mendell Taylor (one of three Taylors at the Nazarene Theological Seminary, none of whom are related) has written interestingly about these men, and the degree of their influence, in his recently published book, *Exploring Evangelism*. Actually, the impetus for the project came from Dr. Edward Lawlor, Evangelism Department secretary, and from an advisory committee.

The purpose of the book is to outline the history, methods, and theology of evangelism. In so doing, Dr. Taylor has pointed out that evangelism is a spiritual movement activated at Pentecost. With it, the Church is virile; without it, sterile.

Through the book the person's responsibility to God and himself is made clear. When the spiritual state of a person is illumined, he no longer can "escape by popularizing his moral delinquency."

Dr. Taylor has written several books and has

served on various committees pertaining to the development of manuscripts, in addition to being a teacher for thirty years. Shortly after the first of the year, however, he will be "out of pocket" for five months while he takes a round-the-world tour, speaking often, studying our missionary educational programs, and gathering data for possibly another book.

He and his wife, Gertrude, live in Kansas City; and their son Dillard is a junior at Bethany Nazarene College.

Dr. Taylor himself is a graduate of Bethany, and then served as dean of Liberal Arts and professor of history from 1935 to 1945, when he came to the seminary. He has been there since, and is currently dean of the seminary and professor of church history. During this time he also served as general president of the N.Y.P.S. for one quadrennium (1918-52). In 1944 he received his Ph.D from the University of Oklahoma, and in 1949 received an honorary degree from Bethany Nazarene College.

*Exploring Evangelism* is the fourth book in the "Exploring" series, preceded by *Exploring the Old Testament*, *Exploring the New Testament*, and *Exploring Our Christian Faith*.

***I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire . . . (Matthew 3:11-12).***

\*Peter Waldo was evangelistic, but hardly a bright light theologically. Rather than setting down his convictions in writing, he passed them on from heart to heart. None of his writings, if he contributed any, were passed down to us.

# EDITORIALS

By W. T. PURKISER

## **Materiolatry**

Many observers of the world religious scene have called attention to the growth of what they have called Mariolatry. This is a name given to the gradual exaltation of Mary, the mother of Jesus, to the place that she receives the worship due only to God and His divine Son.

The worship of Mary is no new thing. It began very early in the history of Catholicism. But it received great impetus in 1950 when the Roman church declared as a matter of dogma for the first time that Mary had been exempt from death, and taken up into heaven bodily at the close of her earthly life. In many areas, Mary is regarded as mediatrix of our redemption, and the term "Our Lady" is supposed to be analogous to "Our Lord."

Suffice it to say, Protestants find no warrant for the worship of Mary in anything the Scripture says about her. Mary is honored as a pure, chaste woman who was chosen by God to be the one through whom the incarnation of the eternal Son of God would take place. But when the angel said to her, "Blessed art thou among women" (Luke 1:28), he spoke the entire truth about Mary's position before God.

However, a recent writer has pointed out that, while Protestants have little trouble with Mariolatry, a great many are having real trouble with "materiolatry." This is an awkward way of saying that the worship of things is in its way even more dangerous than undue worship of a person.

For the last part of both of these words, Mariolatry and materiolatry, means giving to someone or something else the reverence, adoration, and service that belong alone to God. It is, when stripped of all its alibis and excuses, nothing more nor less than sheer idolatry.

Materiolatry turns goods into gods. It proceeds on the assumption that the things which really count are the things which can be counted. Its yardstick of values is dollars and cents, or the pound sterling, or whatever the currency of the country. It is the dedication of life to getting and spending, adorning and decorating, pursuing the "lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16).

LET ME HURRY TO SAY that materiolatry is not only the sin of the wealthy. It afflicts in equal measure those who may not have wealth, but who want it more than they want anything else in life,

or who want to live as if they were wealthy.

Dr. J. B. Chapman used to tell of going into a small church in the dust bowl area during the depression of the early and middle thirties. He said he had never seen such obvious poverty. Talking with the pastor before the service, Dr. Chapman said he asked the local minister what he thought would be an appropriate subject for the sermon.

"I wish you would preach on the text, 'The love of money is the root of all evil,'" replied the pastor.

Astonished, Dr. Chapman commented, "Why, there's less money evident around here than almost anywhere I've been!"

The pastor returned, "Yes, but the Bible doesn't say it is money that is the root of evil. It is 'the love of money.' My people don't have it, but they love it nonetheless."

And so it may be. In what Peter Sorokin has called our "sensate" culture, the prevailing gods are ever finer and more comfortable homes, more plush furniture, more expensive clothes, cars with more chrome and more horsepower, more of luxury and finery in every area of life. And this in spite of the fact that one-half to two-thirds of the population of our earth goes to bed hungry every night!

Thomas Keir reminds us of the verse of scripture which describes the flight of Absalom's defeated army in the Old Testament. The statement is, "And the wood devoured more people that day than the sword devoured" (II Samuel 18:8). Dr. Keir comments:

"Far fewer people are, so to speak, *slain* morally than are *enmeshed*. The sword stands, symbolically, for the obvious spiritual perils, the invitations which are plainly recognized as Devil's lures. The wood stands for life's entanglements. It expressed the way in which people, by reason of their associations and the assumptions of the circle they move in, unwittingly accept second-rate standards and false philosophies."

WE MAY ESCAPE the sword of open and recognized evil, only to be enmeshed in the maze of things. That which is not evil in itself becomes so when it is put in the place reserved for God in every truly consecrated life.

Roger W. Babson, whose word has long been respected in the financial world, put it bluntly: "Money is danger. We pass by too easily the searching, warning words of Jesus. Nothing can fool men like money. It seems so powerful that it makes

men forget the Supreme Power. It feeds pride until a man thinks he has no need of God. It constantly invites selfishness. . . . There is only one way of escape: an evil master, it can become a splendid workman: the minister of hell may become a servant of light."

It can come as a shock of cold water to realize how much of the New Testament is aimed against covetousness. One of Christ's major themes, later developed through the Acts and the Epistles, centers on the corroding effects of money and property on the spirit of man.

And the defense is as simple as the danger is real. It is found just where we knew it would be—in putting first things first, in recognizing that the values of the spirit outweigh the claims of the flesh. Jesus said it first and best: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

## Unity Is Not Uniformity

It would be most difficult to imagine a more varied group of men than the company Jesus chose to be with Him as His apostles. Although one half of them are known only by name, the glimpses we are given of the others are fascinating indeed.

There was Peter, the impulsive; and Thomas, the cautious. There was John, the visionary; and Philip, the hardheaded realist. There was James, the conservative; and Andrew, the venturesome. There was Bartholomew, the transparent; and Judas, the devious.

Later they were joined by Stephen, the wise and spirited; by Barnabas, the compassionate; by Luke, the beloved physician; and by Paul, the learned rabbi. Even though not many mighty were among them, the implication is that there were some. They came from a variety of backgrounds and exemplified many different types of temperament.

Yet despite the differences, these men and the women who also followed the Master formed the closest fellowship the world or the Church has ever seen. "The multitudes of them that believed"—so different in so many ways—"were of one heart and of one soul" (Acts 4:32).

NOWHERE IS THE FACT that unity is not uniformity more powerfully illustrated than in Paul's vivid comparison of the Church to a living body composed of many members and organs. The foot cannot say because it is not the hand it is not of the body. The ear cannot say because it is not the eye it is not of the body. The eye cannot say to the hand nor the head to the feet, "I have no need of thee" (I Corinthians 12:14-27).

It is the very difference of the one part or organ from the others which makes possible the life and unity of the whole body. Without any one, the body would be crippled. If all were alike, the body

would be deformed. The body is a living organism, not because of a uniformity of its members, but because each contributes what it alone can and all are infused with the spirit of life that animates the whole.

One of Aesop's lesser known fables tells of a strike of hand and foot and mouth against the stomach. They grew tired of working for a member which seemed always to receive and never to give. The hands declared they would not lift so much as a finger to keep it from starving. The mouth said it would never speak again if it ever took nourishment again for the stomach. The teeth would not chew, and the feet would not go to seek food. But each of them and the whole body itself pined away to skin and bones until they learned that there was no doing without the stomach; and idle though it seemed, it contributed as much to the whole as the others did to it.

Or consider the old fable of the mountain and the squirrel. Said the squirrel:

*Talents differ.*

*All is well and wisely put;*

*If I cannot carry forests on my back,*

*Neither can you crack a nut!*

WHAT ILLUSTRATION and analogy suggest, thought and observation confirm. God is a God of variety. He makes no two leaves exactly alike, or no two blades of grass. He works not with moulds, casting all alike, but with infinite creative skill forming each to accomplish His purpose.

On the other hand, monotony is the work of the devil. The rigid stereotype is demonic, not divine. When all think, speak, act, shout, or worship in just exactly the same pattern, the Spirit is stifled and the power of God is limited.

What we seek, then, is not uniformity but unity. The unity of the Spirit binds together a variety of temperaments and talents. It welds diversity into a oneness which is deep and fundamental, not surface and superficial. And it is the real answer to the prayer of the Saviour, "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20-21).

## "God's Word for a New Age"

The challenging slogan of the Bible societies in their drive to triple the circulation of the Scriptures by the end of 1966 is "God's Word for a New Age." In times when people are substituting "unholy rot" for "Holy Writ," the message of the Bible is needed more than ever.

Certainly the translation, publication, and distribution of the Word of God are one area of cooperation in which all evangelical Christians can

share. We do this through the Bible societies—the American Bible Society, and the British and Foreign Bible Society.

Across the years, the Church of the Nazarene has made an outstanding record among the denominations who support the American Bible Society.

Figured on the basis of per capita giving, we have stood right at the top.

But in days like these, less than ten cents per member per year is not grounds for complacency. Be sure you make a generous gift next Sunday to the N.Y.P.S. offering for the Bible Society.

## THE CHURCH AT WORK

### WORLD MISSIONS

*E. S. PHILLIPS, Secretary*

#### Moving Missionaries

*Correction:* Miss Irene Jester has not yet moved to Mbabane. Her address continues to be: P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Clyde Golliber, on furlough from Peru, have a change of street number. Their address is 421 E. 9th Street, Upland, California.

Rev. and Mrs. Larry Webb have a new address. It is: Nazarene Manse, Speightstown, Barbados, W.I.

#### They Went Away Sorrowful

*By DARLENE KELLERMAN  
Taiwan*

Searching—longing—crying! Thus the masses of our Chinese friends here in Taiwan journey to the Buddhist temples in search of peace.

Their hearts long for comfort; their burden is heavy. But alas, no peace can be found in a god who cannot hear, a god who cannot see, a god who does not care!

As our Chinese friends leave the temples, they go away sorrowful, with hearts still heavy, still searching for peace.

This is an everyday sight in Taiwan. People who do not understand might ask, "Why not rush up to them and tell them of the true God, if they are seeking so earnestly?"

They are not able to understand that easily. The years of tradition and deep idolatry cannot be broken overnight. Light comes only by prayer, love, and a constant presenting of the precious Word of Life.

Friends at home—pray for our Chinese brethren. Our message to them today is the same message Jeremiah delivered to his people: "Trust ye not in lying words . . . They [idols] are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. . . . But the Lord is the true God, he is a living God, and an everlasting king . . ."

Oh, how true it is! When these people forsake Buddha and come seeking peace

at the foot of the Cross, it can never be said that "they went away sorrowful." In Christ, and in Him alone, they find peace and joy. How wonderful is our Lord and God! Praise His name!

#### Back at Work Again

*By EVELYN MEWES, Mozambique*

It is good to be back in the work in Mozambique, and I am busy traveling around doing the outstation youth work again.

There are several new places where we are starting churches and we do pray that many will be won to the Lord.

In one town, Portuguese services have been started in the home of a family who moved there from our church in Lourenco Marques. As many as thirty-one have been in attendance. We do ask your prayers for this new work.

#### Exploring New Outposts

*By LEE EBY, New Guinea*

On Monday, Will Bromley and I are leaving for a trek into the lower Jimi Valley. I say "lower" because it is farther downstream than our present station at Tsingoropa. Actually it is about

### MINISTERIAL BENEVOLENCE

*DEAN WESSLES, Secretary*

#### Meet the Oldest Member on the Ministerial Benevolence Roll



**Mrs. J. O. McClurkan and Rev. Amos T. Eby**

"It's not too bad to be one hundred years old when you look back and see the blessing the Lord has given you." This is the radiant testimony of Mrs. J. O. McClurkan, who celebrated her one hundredth birthday on July 10, 1964.

Mrs. McClurkan is the widow of Rev. J. O. McClurkan, founder of Trevecca Nazarene College. She is a retired minister herself and has been on the Ministerial Benevolence roll for nearly twenty-one years. She now makes her home with her daughter, Mrs. R. B. Dunbar, of Russellville, Alabama, and attends the First Church of the Nazarene there. The pastor, Rev. Amos T.

Eby, visited Mrs. McClurkan on her birthday and presented her with flowers on behalf of the Department of Ministerial Benevolence.

Every year the Department sends a birthday gift to each widow and to each minister and his wife on the roll. December is the month when Nazarenes everywhere participate in the annual Christmas love offering which helps to make these gifts possible. All money received in the Christmas love offering applies on the local N.M.B.F. budget.

SOMETIME IN DECEMBER, BE SURE TO REMEMBER the annual Christmas love offering for N.M.B.F.—*Department of Ministerial Benevolence.*

three thousand feet higher in elevation at the area we plan to visit.

Wallace White and Will Bromley went into this area in February for the first time. The government has made several scattered contacts with these people. But generally speaking, they have hardly been touched by twentieth-century civilization. We are exploring the possibilities of doing mission work among these people. Pray that God will give protection and guidance on the future opening of this new area to the gospel.

## Have You Seen the New Japan Slides and Filmstrips?

Three different sets of pictures on the beautiful land of Japan! These are available in filmstrips with a tape-recorded description (all the words pronounced for you!) for \$2.50, rental fee; or with a script for you to read, at \$2.00 rental fee. The tape recording has au-

thentic Japanese music playing softly in the background for added interest.

Slides are available with the tape recording or with the written script. Prices are the same as above.

You really should see these scenes of Japan to make your missionary study come to life—scenes of the countryside, of the people, of our churches, and of our junior college. You will feel as though you have really been to Japan when you see these beautiful color pictures.

Order the filmstrips or the slides from the Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131. Specify whether you wish filmstrip or slides, and whether you are ordering the tape-recorded script or the written script.

Titles of both slides and filmstrips are:

1. Land of the Rising Sun
2. Nazarenes in the Sunrise Kingdom
3. Challenge of Today's Japan

## HOME MISSIONS

ORVILLE W. JENKINS, *Secretary*

### Christmas Greetings

To home mission pastors across the church and to Nazarenes everywhere, we extend hearty greetings of this Christmas season from the staff of the Department of Home Missions and Division of Church Extension—Orville W. Jenkins, Alpin P. Bowes, Miss Florence Lawlor, Miss Ruby Giesbrecht, Mrs. Tom Barr, Steve C. Fletcher—and on behalf of the overseas home mission areas—Alaska, American Samoa, Australia, Bermuda, Denmark, Hawaii, Newfoundland, New Zealand, Panama Canal Zone, South Africa, Sweden, and West Germany.



Our congratulations to the churches that received the plaque as the outstanding small churches on their districts for 1964. These are the churches on the districts having their assemblies in the weeks immediately following the General Assembly last summer:

*Akron*—Copley, Rev. Earl Williamson  
*Albany*—Clifton Springs, New York, Rev. Thomas Hall

*Canada Atlantic*—Humphrey, New Brunswick, Rev. Albert Lewis

*Canada Central*—Preston, Ontario, Rev. James Taylor; Galt, Ontario, Rev. Emery E. Cook

*Central Ohio*—Grove City, Rev. Dale Gal-loway

*Chicago Central*—Gibson City, Rev. Raymond Stockman

*Dallas*—Garland, Rev. Lloyd W. Millikin

*Illinois*—Nebo, Rev. William Shotts

*Kansas*—Minneapolis, Rev. Bill Gooden

*Maine*—Bingham, Rev. Keith E. Smith; Rockland, Rev. Roland E. Dunlop

*Michigan*—Greenville, Rev. Nathan Hawks

*Northeast Oklahoma*—Nowata, Rev. James Moore

*Northeastern Indiana*—Shipshewana, Rev. James Brillhart

*North Dakota*—Bismarck, Rev. David E. Figg

*Northwest Oklahoma*—Cedar Springs, Rev. Leonard L. Silvey

*Northwestern Ohio*—Montpelier, Rev. Harold Suman

*Oregon Pacific*—Garfield, Rev. Stephen R. Beals

*Southwestern Ohio*—Batavia, Rev. Vernon E. Hurlles

*West Virginia*—Campbells Creek, Rev. Ray Ostendorf

*Wisconsin*—Milwaukee Hampton, Rev. Chas. Weagley

The churches listed below received honorable mention certificates for their achievement during the year:

*Akron*—Akron Cottage Grove, Rev. Fred Thompson; Macedonia, Rev. J. L. McClung; Tallmadge, Rev. Donald W. MacNeil

*Albany*—Albany, Rev. K. Babcock

*Canada Central*—Ottawa First, Rev. S. Roy G. Hall; Windsor, Rev. Wesley G. Campbell; Pefferlaw, Rev. J. H. MacGregor

*Central Ohio*—Hanging Rock, Rev. Gerald L. Morgan; Upper Sandusky, Rev. Carl E. Harr

*Chicago Central*—Paxton, Rev. Luther Wilkinson

*Dallas*—Marshall Fairview, Rev. Homer Butler

*Kansas*—Kinsley, Rev. Joe Farrow

*Michigan*—Corunna Middletown, Rev. Frank Davison; Jackson Grace, Rev. Gerald Laing; Sault Ste. Marie, Rev. John Cole

*North Dakota*—Mandan, Mrs. Harry F. Taplin; Ray, Rev. W. S. Brown; Velva, Rev. Richard J. Ramsey

*Northwest Oklahoma*—Dover, Rev. Mrs. Vida Robinson; Harmon, Rev. John Lambert; Helena, Rev. Donald Gunsalus; Geary, Mrs. Frankie Choplin; Oakridge, Rev. B. Rex Ludwig; Perry, Rev. Grady Bohannon

*Northwestern Ohio*—Archbold, Rev. Clifford Sando; Wauseon, Rev. Mrs. Olive Harrison

*West Virginia*—Ravenswood, Rev. Robert Turner; Vienna, Rev. Paul Taylor

*Wisconsin*—Columbus, Rev. Robert Kinnersley; South Milwaukee, Rev. Harry Greuel

## Savings That Work for the Church

October 30 was semiannual interest payment date for deposits in the General Church Loan Fund. More than \$32,000 was paid out in interest for the past six months. This is the largest amount ever paid, for deposits are continuing to grow.

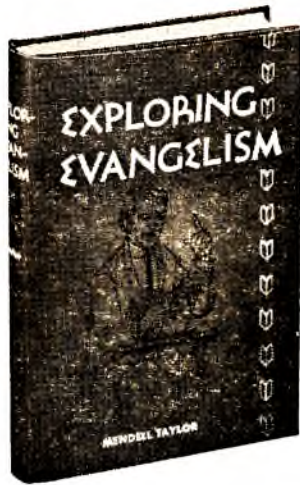
Why not send in your deposit now, before the end of the year? Interest will begin on it at once. Many applications for church building loans have been received the last few months, and churches are waiting to build as funds are available. Total loan funds are now about \$2,550,000.

Write to the General Church Loan Fund, 6401 The Paseo, Kansas City, Missouri 64131, for more information.

## THE LOCAL CHURCHES

Rev. Mrs. Vera Weightman Clay of Burlington, Vermont, died November 3, 1964. She was a retired Nazarene elder, member of the New England District.

Evangelist W. C. Raker writes: "Early in November, Wife and I began our fourth revival with our Northside Church in Danville, Illinois, and our first time to work with Pastor James Barr, who is being used of God to strengthen the church and also reach the community. Following the holidays we go west for several meetings, and have two open dates we would like to slate in the West—January 11 to 17 and February 15 to 21. We will carry the full program, or just the singing or preaching. Write us, Box 106, Lewistown, Illinois."



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**NAZARENE PUBLISHING HOUSE**

Pasadena KANSAS CITY Toronto

DETROIT, MICHIGAN—We are rejoicing that after many months of special prayer and days of prayer and fasting, we have seen a genuine revival in Trinity Church. Three things especially characterized this meeting: the seeking of heart holiness, the number of people finding God for the first time, and the Spirit-anointed preaching of Evangelist Ellis Blythe. He was God's man for the hour and we greatly appreciated his ministry of the Word. The specific number of seekers—about sixty—is not the real measure of the meeting's success, but the fact that God so wonderfully moved to give victory to seeking hearts. We give God thanks for a real Holy Ghost revival. —C. L. WALTON, *Pastor*.

Rev. J. L. (Joe) Bright writes: "After ten years pastoring the Watseka church on the Chicago Central District, I accepted a unanimous call and have moved to our church at Elmsdale, Prince Edward Island, on the Canada Atlantic District."

EVTON, OHIO—Our church has had a very successful fall revival with Evangelists Alva O. and Gladys Estep as the special workers. Many older members said it was the best revival the church has had in the past fifteen years. More than fifty seekers prayed through to victory at the altar. This was our second revival with the Esteps, and we appreciated their ministry with us.—KENNETH D. CLAY, *Pastor*.

DUMAS, TEXAS—In October we had the most unique revival of our ministry. Evangelist Leon Wyss challenged the church to ten days of personal evangelism "in the power of the Spirit." The Lord directed in a wonderful way, in home visitation, with people praying through there, as well as some great victories around the church altar. We greatly appreciated the wonderful ministry of Brother Wyss. Five members were added to the church on the closing Sunday. If you have friends living near us, we would be glad to contact them for the church.—A. G. McCLUNG, *Pastor*.

GRAND ISLAND, NEBRASKA—First Church recently experienced a fine six-day revival with the Passmore Evangelistic Party. The new sanctuary was filled almost every night with additional folding chairs being brought in. Over fifty people attended the services who had not previously been in our church. We praise God for His blessings and the good results.—ROY NICKELS, *Pastor*.

## THE BIBLE LESSON

By NELSON G. MINK

**Topic for December 13:  
Brothers in Christ**

SCRIPTURE: Philemon (Printed: Philemon, verses 8 to 21)

GOLDEN TEXT: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (Galatians 3:28).*

Here is the beautiful lesson of three Christian friends. Philemon is a wealthy man with rich holdings and a number of servants. Onesimus, one of his slaves, had run away and, it seems, took some of his master's goods. Paul is in prison in Rome. Onesimus looks up Paul and, as a result, is led back to God. Now he is coming back home with this timely Epistle in his hand.

Paul is making an appeal here on the Christian principle of love. While Onesimus is still the slave of Philemon, yet the latter is urged to receive him back as a "brother." What a difference

old-time religion makes! How the Holy Ghost likes to pour oil on the moving parts of life that generate friction!

Our golden text today makes it mighty hard on race discrimination. The Church of the Nazarene has not had to come forth with any new commitment on the racial problem. We started out right. Our *Manual* urges us—

"That the almost worldwide discrimination against racial minorities be recognized as being incompatible with the Scriptures' proclamation that God is no respecter of persons, and furthermore with the basic principle of the Christian faith that God is the Creator of all men, and that of one blood all men are created . . ."

Someone has said, "All of us are level at the foot of the Cross." Paul urges Philemon to receive Onesimus back as "a brother," to be sure that when he buries the ax he does not leave the handle sticking out of the ground.

Think of it! Master and slave—brothers! What miracle-working power in the Blood and the Holy Ghost! Christian friendship needs attention. It doesn't work automatically. Many people are waiting a kind, loving word. "Help somebody today." Philemon came through. The reference in Colossians 1:9 indicates that Onesimus was "a faithful and beloved brother," and adds that he "is one of you." Truly, love does cover a multitude of sins.

Someone has observed that,

*A friend*

*Subtracts from your grief;*

*Adds to your joy;*

*Divides the weights of your burdens,*

*And multiplies your enjoyments.*

(Anon.)

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## Deaths

FROST—Mr. and Mrs. Joe Frost, of Jasper, Alabama, were in an automobile accident on September 1, 1964, near New Albany, Mississippi. Mrs. Frost was killed instantly, and Mr. Frost died September 8, in a New Albany hospital. Brother and Sister Frost had been members of Jasper First Church of the Nazarene for the past thirty-six years. Brother Frost was a member of the church board, church choir, and a Sunday school teacher; Sister Frost was president of the Jones Chapter of the N.W.M.S. and also a Sunday school teacher. Funeral service for Mrs. Frost was held September 6, and the service for Mr. Frost on September 10. Both services were held at the church, with Rev. John W. Banks, Rev. R. L. Chaney and Rev. M. E. Perkins officiating. Interment was in the New Prospect Cemetery.

MRS. JOHN ("Tot") SMITH (nee Nora Madeline Bledsoe) was born July 14, 1902, at Rantoul, Kansas, and died October 18, 1964, at Guyton, Oklahoma. She was a faithful member of the Guyton Church of the Nazarene. She is survived by her husband, "Tot"; three sons, Cyrus, Robert, and Albert; three daughters, Geraldine Tracy, Mary Abba, and Glenda Smith; and also by two brothers and three sisters. Funeral service was conducted by her pastor, Rev. J. Reynolds Russell, with interment in Elmhurst Cemetery, Guyton.

DAVID ANTHONY STEWART, age nineteen, of Little Rock, Arkansas, died October 24, 1964, in a Little Rock hospital. He was born August 4, 1945. He was a member of the Church of the Nazarene, and a student at Southwest Missouri College in Springfield, Missouri, where he was an "A" student. He is survived by his parents, Mr. and Mrs. James F. Stewart, of Little Rock; three sisters, Linda, Kimberly June, and Tammie Ruth, of the home; his grandmother, Mrs. Addie F. Jordan; and his paternal grandparents, Mr. and Mrs. Edgar Stewart, of Cedar Rapids, Iowa.

## "SHOWERS of BLESSING" Program Schedule

December 13—"The Twig Is Bent,"  
by Russell V. DeLong

December 20—"Christmas Without  
Christ," by Russell V. DeLong

December 27—"What About New  
Year's Resolutions?" by Russell V.  
DeLong



Funeral was conducted by Rev. Agnes W. Dillee and Rev. Douglas Elliott, with interment in Pine Crest Memorial Park.

**ARTHUR MORRIS JOHNSON** was born in 1894 in Iowa, and died suddenly at his home in Moose Jaw, Saskatchewan, Canada, on September 28, 1964. In 1918 he was united in marriage to Mary Gallinger in the Church of the Nazarene in Minot, North Dakota. They moved to Canada in 1921, taking up residence in Melaval, where they resided until they retired to Moose Jaw in 1957. He was a faithful member of the Church of the Nazarene since joining it in 1944. His kindly spirit endeared him to the hearts of all. He is survived by his wife, Mary; a son, Dennis; and two daughters, Mrs. Lucille Mace and Mrs. Marjorie Rollings; also by four sisters. Funeral service was conducted by his pastor, Rev. G. S. Jenner.

**MISS EDITH MOERS** of Lowell, Massachusetts, died September 21 after a long and saintly life. She was ninety years of age. She was born in Richmond, N.B., Canada, and came to this section of the United States about 1900. Immediately, with her twin sister, Ethel, she united with the Lowell Church of the Nazarene, where she served faithfully and dutifully. Some of her duties included serving on the church board, as Communion steward, and as a Sunday school teacher. She had many friends in New England, and the memory of her life and work will not be forgotten. Funeral service was conducted by her pastor, Rev. John B. Nielson.

**MRS. EDITH PEIRCE GOODNOW** was born in Glens Falls, New York, July 1, 1901, and died September 30, 1964. She spent most of her childhood in Worcester, Massachusetts. Graduated from Eastern Nazarene College in 1924, she held a master's degree from Boston University. In 1927 she was married to Kent Goodnow, and they went at once to Northwest Nazarene College, where they spent the next twelve years. There their three children were born—Robert, Elizabeth (Mrs. Robert Meril), and Margaret (Mrs. Charles Howard). In 1939 they moved to Wollaston, Massachusetts, where they have since lived. Mrs. Goodnow taught full or part time most of her married life. She wrote one missionary study book and edited another. She was active in the missionary work of the church locally and district-wide. The daughters are missionaries of the church in Africa. Mrs. Goodnow became ill on a trip to Texas, recovered enough to return home, and then was taken by a pulmonary embolus. She is survived by her husband and the three children.

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## Announcements

### RECOMMENDATIONS

Rev. and Mrs. Leon G. Cook are entering the evangelistic field after several years of pastoring on our district, as well as the East Tennessee and South Carolina districts. Previously they travelled for several years as successful evangelists. They are well qualified as preacher, singers, and musician, and already have a good slate. I heartily commend them to our churches. Write them, c/o Newport First Church of the Nazarene, 830 York Street, Newport, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

Rev. and Mrs. Charles Powell are entering the field of evangelism after three pastoral years. They carry the full program as preacher, singer, and children's worker, and are willing to go anywhere. Mr. Powell is a good evangelistic preacher. Write them, P.O. Box 66, Brooksville, Florida.—W. Charles Oliver, Superintendent of Mississippi District.

### MARRIAGES

Miss Elaine Ingalls and Mr. Hugh Hogg, October 31, at St. John, N.B., Canada.

Miss Rose Marie Lockhart and Mr. Stanley Lewis, August 15, at St. John, N.B., Canada.

### BORN

—to Wayne and Joyce (Schurman) Murphy at Columbus, Ohio, a daughter, Beth Lin, on October 16.

—to George and Erna (Garnand) Schmelz, a son, George Randall, on October 9, in Libia, North Africa.

—to Dennis and Teresa (Wilson) Connwell of Verona, Italy, a daughter, Jacqueline Nadene, on September 10.

### ADOPTED

by Charles and Marjorie (Huffman) Blake of Detroit, Michigan, a girl, named Cynthia Joan; she was born September 24, 1964.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**What is the meaning of the verse, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin"?**

The reference is James 4:17.

As it has been said,

*When you find a "therefore" or "wherefore,"*

*Look back to see what it's there for.*

This is the conclusion of a paragraph which begins in verse 13. It obviously means that the deliberate refusal or neglect of a known duty constitutes sin—what the theologians call "the sin of omission."

The connection with what has gone before is clearly seen in the comment of Andrew McNab: "The apostle connects man's life with a higher will than his own and seeks to correct the false approach to human activities by reminding his readers that God's will is supreme and that their plans for the future must bear the stamp *Deo Volente* (The Lord willing). But they have been guilty of exulting in their supposed self-sufficiency, boasting, in effect, that they could live independently of God. That man walks most safely who has the least confidence in him-

self. True wisdom and true humility keep God continually in view. The argument is closed with a striking application. The apostle says, in effect, 'I have shown you what is right to do and any failure to do it on your part is, therefore, sin' (17; Moff.). The danger is that, while assenting to the abstract truth of the brevity of life and the uncertainty of the future, we shall go on practically as before with our far-reaching plans for the future without reference to the will of God. Such an attitude is of the very essence of sin" (*The New Bible Commentary*).

It is true that this verse is sometimes lifted from its context and used to "prove" that any and all failure by reason of any infirmity or shortcoming is sin in the sight of God. It is safer, however, to hold to a more precise view of sin—namely, the voluntary disobedience to a known (or knowable) law of God, together with the attitudes and dispositions which lead to such disobedience.

**What is the best modern translation to buy when you can afford only one with the King James? How can we help honest inquirers where there are so many translations?**

The best translation would depend on the purpose for which it was desired. For painstaking accuracy, together with close fidelity to the originals, there is probably none better than the American Standard Version of 1901. Its English is not as smooth as some, and its use of the name "Jehovah" instead of "the Lord" in the Old Testament is debatable. But it will probably be a long time before it is surpassed for accuracy.

One of the most readable newer translations of the entire Bible is the Berkeley Version. It contains some footnotes which might as well have been left out, but it reflects a strong conservative scholarship. For the New Tes-

tament, none is more readable than J. B. Phillips. I also like Olaf Norlie's *The Children's Simplified New Testament*. It is good for "children" of any age.

As far as honest inquirers are concerned, I would offer to show them the plan of salvation in any standard translation of the Scriptures. Most of them will probably be able to understand that men's language changes, although God's Word never does. To provide for us in this day the record of "the wonderful works of God" "in our own tongue, wherein we were born," we need a translation into the English of the last half of the twentieth century.

**I heard Luke 18:11 explained that the Pharisee was not praying but using the name of God in blasphemy and was cursing when he said, "God."**

The whole verse should straighten that out for you: "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He was praying, although his prayer was in reality "with himself"—that is, addressed to God, but actually a matter of self-congratulation.

I may be overly sensitive, but I still

## LATE NEWS

In view of the vacancy created by the death of Dr. Roy F. Stevens, I hereby appoint Rev. Wilson R. Lanpher superintendent of the Kansas City District effective January 1, 1965. This appointment is made with the unanimous approval of the District Advisory Board and the unanimous endorsement of the Board of General Superintendents.

SAMUEL YOUNG  
General Superintendent

### Nazarene Layman Elected State Senator

George A. Miller, Jr., was elected by an overwhelming vote to the Oklahoma State Senate, and was inaugurated November 18 as a member of the forty-eight-man deliberative body. He represents three counties in southeast Oklahoma.

Mr. Miller is a member of First Church, Ada, Oklahoma, where he is the teacher of an adult Sunday school class and a member of the board of trustees of the church. He is the head of the news department of KTEN-TV and is heard daily on two newscasts that cover southeast Oklahoma.

### Nazarene Work Now in Forty-six Countries

The Nazarene Information Service has reported that the church now has work established in forty-six countries, having moved into Sweden, El Salvador, and Costa Rica during the past year.

The overseas church now has 1,044 national churches with over 66,000 members and 110,000 enrolled in Sunday school. Total world membership for the denomination now stands at 415,000.

Nazarene giving for world missions has increased by 265 percent in the last sixteen years.

The church maintains nearly 600 full-time workers abroad. These include missionaries, pastors, doctors, nurses, teachers, builders, and administrators. They are assisted by 2,129 national workers. Three modern hospitals are operated, in India; Swaziland, Africa; and in the Republic of South Africa.

### Dr. Gough on World Study Tour

Dr. Galal A. Gough, pastor of Wichita, Kansas, First Church for the past sixteen years, returns this month from a world study tour made in connection with an international education project sponsored by Michigan State University,

from which he received a doctor's degree.

Dr. Gough is combining visits to Nazarene mission stations abroad with his university project. He preached at the Pastors' Conclave in Johannesburg, South Africa, November 9-11, and will minister in at least two places where Wichita First Church supplied money for a church building as world missions specials in Johannesburg and Formosa.

Other points on the tour include Nairobi and Kenya in Africa, India, Burma, Thailand, South Viet Nam, Hong Kong, Korea, and Japan, and Belgium and France in Europe.

### Castillos Return to Puerto Rico

Moises Castillo, in charge of linotype and composition in the Spanish Department of the Nazarene Publishing House for twenty years, and Mrs. Castillo and their daughter have returned to their homeland, Puerto Rico, to live.

Mr. Castillo has been with the Spanish Department since its beginning. The Castillos were members of Kansas City First Church.

### Schedule for January Meetings Released

General Secretary B. Edgar Johnson has released the schedule for the meetings of denominational groups in Kansas City in January.

The General N.W.M.S. Council will meet January 7-9, 1965. The Board of Trustees of Nazarene Theological Seminary convenes January 11 and 12. The General N.Y.P.S. Council is scheduled for January 12-15, and the Education Council on January 16.

The General Board meeting is set for January 18-20, with the first session called for 2:00 p.m., Monday, January 18. The Superintendents' Conference is slated for January 21 and 22 at nearby Excelsior Springs.

The new Nazarene Bookstore will also be dedicated in connection with the meeting of the General Board.



### Fuller Seminary Winona Lake School of Theology Discontinue Trial Merger Agreement

PASADENA, CALIF. (EP)—Fuller Theological Seminary President David A. Hubbard announced with regret that the ten-year trial merger agreement with the Winona Lake School of Theology is being dissolved at the request of the Winona Lake Board. He added that continuing fiscal and administrative difficulties make it impossible to carry out what was hoped would be a strategic alliance between these two schools. Varying viewpoints regarding the aca-

demie program and failure of the Winona Board to understand Fuller Seminary's full commitment to the authority and inspiration of Scripture were other factors which contributed to the dissolution of the merger.

Hubbard further stated that negotiations between the schools are continuing in order that the substantial financial obligations of the Winona program to Fuller Seminary may be met so that the Winona campus, to which Fuller holds full title, may be returned to the Winona Board under the terms of the trial agreement which had been in operation since January, 1963. Dr. Hubbard went on to say, "I sincerely hope the forty-year program of the Winona Lake School of Theology will continue to make its unique contribution to the preparation of Christian ministers."

### N.S.S.A. to Sponsor "Youth Week"

CHICAGO (EP)—Thousands of churches and Sunday schools across the country will participate in "National Youth Week," January 31-February 7, 1965, sponsored by the National Sunday School Association.

The theme of the year's Youth Week is "My All for Christ," and has been instituted to challenge the youth of today to "face the moral and spiritual battles in life with the never failing Lord" at their side.

### Open-air Mission Work Forbidden in Jordan

AMMAN, JORDAN (EP)—Interior Minister Muhammad Nazzal al-Armouti of Jordan has banned all open-air missionary activities in this predominantly Moslem country.

His decree stressed that full freedom of worship existed for non-Moslems in side churches and other houses of prayer, but that no outside preaching would be permitted.

### Fair's Religious Pavilions Drew 22.5 Million in First Season

NEW YORK (EP)—Religious pavilions at the New York World's Fair, which drew their share of both praise and brickbats during the first season of the exposition, from a statistical standpoint could only be counted as among the most popular features of the event.

When gates closed until next April 21 at the 646-acre area in Flushing Meadow, a total of 27.1 million visitors had been on the grounds.

The eight religious pavilions reported they had drawn collectively 22.5 million visitors.

And according to spokesmen for the religious exhibits, the season added up to more than a statistical success alone. They were in general agreement that the popularity of the pavilions showed a significant degree of sincere interest on the part of the individual in not only his own religion but that of others.

Pen

Points

## I Am a Christian



I AM a Christian . . . not because I go to church or because I am a member of that church; not because I was baptized; not because I went to the altar. Nor does the fact that I do not engage in certain worldly habits make me a Christian, nor what I wear or do not wear, nor what I eat or drink.

I am a Christian . . . by the fact that I trust in God's grace for forgiveness of past wrongs, for taking care of the tendency within to do wrong, for the faith, the moral courage, the physical, mental, and emotional stamina and stability I need for today and for hope for tomorrow.

I am a Christian . . . because I seek to do that which is right in His sight, saying to God: "Here is my life; take it, use it; I cannot but waste it on my own."

I am a Christian . . . not because I believe that God is, but because I believe God; because I believe His Word and seek to live by it—not in my own strength, but by His grace.

I am a Christian, not because of something I have done, but because of what He has done! —G. EDWARD BEERS, Seattle, Washington.

## "Many Happy Returns . . ."



HOW MANY TIMES have we heard or used this phrase in our lifetime? How many "happy returns" can one have in the course of one's existence?

The first thought that comes to mind is a wish for an anniversary . . . with many happy returns.

Or perhaps one might be running for a political office . . . in that case "happy returns" mean election!

Perhaps it's a thirty-ninth birthday (for the "nth" time)!

Maybe a child's "return" from summer camp . . . or just from school in the afternoon—full of conversation of the day's happenings.

Even a return to one's alma mater can be classified as happy . . . if one doesn't add up the years.

Or how about a young man in the armed

forces who "returns" for a thirty-day leave . . . how happy can a return be?

Then there's the man who has to travel in his work . . . how good home looks on his "return"!

During the summer months a "return" from a long vacation trip can be most happy . . . to be home "safe and sound."

And let us not forget the missionary who "returns" to his post of duty . . . notice we said his field of endeavor, not necessarily the "States."

Sometimes it can be a lost child "returned" to his parents.

But the "happiest" return of all could only be when a soul that "once was lost, but now is found" returns to Christ.

May our beloved Church of the Nazarene see "many happy returns" of just such a nature! —Warren McNeilly, Hollywood, California.

## God's Reveille



IF YOU have ever been in summer camp or in the army, you have no doubt experienced what happens when reveille is sounded. It is somewhat like a great explosion—of people.

God has sounded two reveilles in His Word. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).

It would be hard to imagine what would happen to the soldier who ignored reveille and just turned over and went back to sleep. I am sure the reprimand would be such that he would be reminded to arise when he heard reveille again.

Many, however, have heard God's reveille—His call to arise to Christ's light—and never have done anything about it. Sometimes, often during a revival, they stir and are almost persuaded to rise and give themselves over to the light of Christ. Then they go back to the sleep of sin. How often must God's reveille sound to bring us to action?

God sounded another reveille when He said, "Awake to righteousness, and sin not" (I Corinthians 15:34). To one who has heard the call to the light of salvation in Christ, this is the higher call, the second reveille of God. He calls us from a life of defeat and often failure of the carnal life to the holy life of righteousness. In this life there is one thing missing—and that is sin. Sin not, we are admonished, and this is the natural added link to a life awakened by God's reveille—a life of holiness and righteousness.

God's reveille sounds for you today—either, "Arise from the dead, and Christ shall give thee light"; or, "Awake to righteousness, and sin not." Obey God's reveille today!—Letta J. Young, Ashland, Ohio.

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