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Let the Stranger Speak
See back cover.

herald
OF HOLINESS
Church of the Nazarene





V. H. LEWIS
General Superintendent

they were
**called
christians**

It was in Antioch, so the Bible tells us, that the word *Christian* was originated. • It was launched into our vocabulary through the realm of practical living. It was not a word coined by philosophers or men of great learning, but by the people of an ancient city who saw their illustrious Leader reflected in the men who spoke so often of Christ • Never were nine letters of the alphabet so arranged before to mean so much. From its origin the name *Christian* has traveled far, lasted long, and meant much. It became meaningful through human beings—converted, empowered people who knew by personal experience the Christ who makes sinners Christians. • But this name has suffered at the hand of careless men. Down through the generations it has been distorted and damaged by those who sought to achieve its benefits without experiencing its redemptive force and reality. • In Florence, Italy, artists and workmen have been engaged in the gigantic task of restoring the city's art treasures. As we all know, a flood damaged much of the historic city. In this famous city are many of the world's priceless paintings and other works of art. They were terribly damaged, stained, soiled, and soaked by the dirty waters that flooded the buildings. The work of restoring these has been a herculean task. Money has been donated and hours of toil have been given to this task. To lose these works of the world's greatest painters and sculptors would be a tragedy indeed. They could never be replaced. • Likewise today, the flood tide of evil has seeped into the foundations of freedom and truth in the world. Even the wonderful word *Christian* has been misused

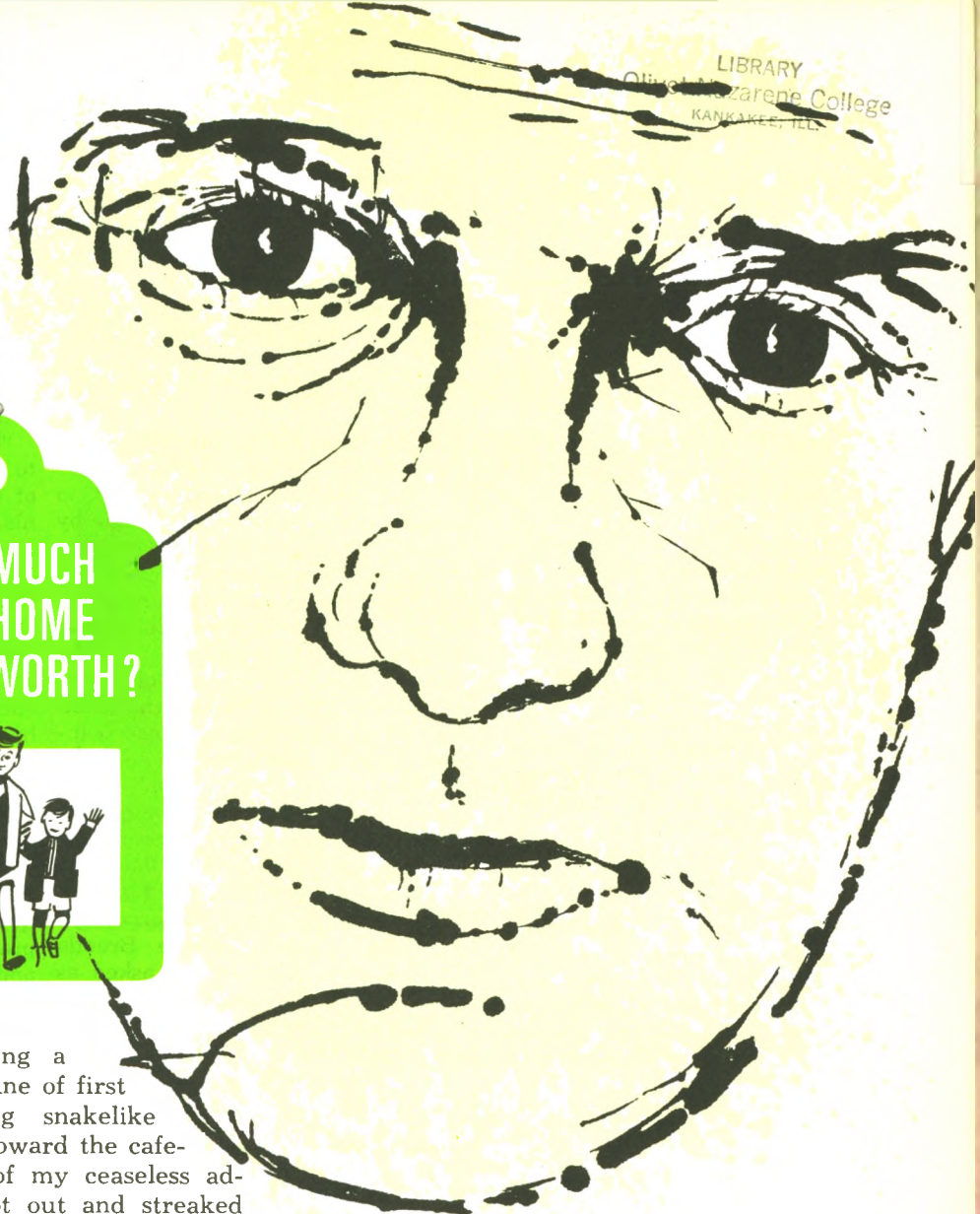
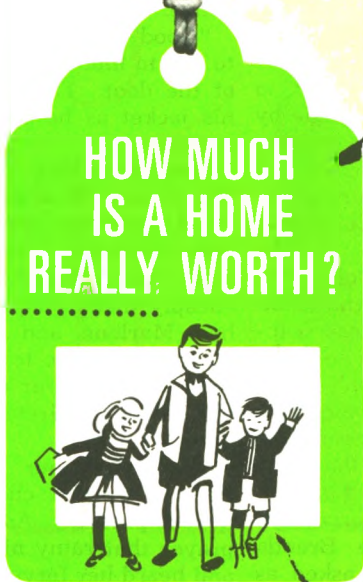
by those who would employ it as a tool to pursue their own desires or promote a cause that is not Christian. • Let us take this name and restore it to full lustre and redemptive meaning by our lives. • How? • First, we must know Christ as our personal Saviour. • Second, we must completely consecrate ourselves as a living sacrifice and tool for Him to use. • And use us He will! The word *Christian* does not belong only on the printed page, however intellectual or correct it may be. It is a word that finds its meaning in the lives of men—redeemed men! • The world needs to see again this jewel in all its beauty. This discordant age needs to hear its music. This stained and dirty place of human habitation needs its refreshing and soul-cleansing force. • The Christ so graphically displayed on the cover of this issue is *able*. • *Able*—for He is the Son of God. He is knocking for recognition and admittance. He wants to meet our need. And He can! He does not work outside walls but rather in the men who are His followers, who have been born of and empowered by the Holy Spirit. • We offer this truth to our world, and our Christ to each soul, and our church to His cause.

The Christ who is able—for a disabled world!
The Saviour who can—for the sinner who can't!

These great truths should inspire and motivate us to heroic endeavor and toil, for the hour is late and the sickness that ravages the people like an epidemic is fatal.

Collog. Begetting a Christian, civilized.
Chris'tian (kris'chän; kris'yän; 217), n. [L. *christianus*, fr. Gr. *christianos*. See CHRIST.] 1. One who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by Him; an adherent of Christianity. Esp., one who has definitely accepted the Christian religious and moral principles of life; one who has faith in and has pledged allegiance to God, thought of as revealed in Christ; one whose life is conformed to the doctrines of Christ. The disciples were called *Christians* first in Antioch. Acts xi. 26.
2. Masc. proper name. L. *Christianus* (kris'ti-än'us); F. *Chrétien* (krä'tyän); It. & Sp. *Cristiano* (kris'te-ä'nö); Pg. *Christiano* (-noö); G. & Dan. *Christian* (kris'ti-än). — Dim. *Christie* (kris'ti). — Feminine *Christiana* (-än'ä).
3. a *Now Chiefly Dial.* A human being as distinguished from one of the lower animals. b *Collog.* A decent, civilized, respectable, or presentable person.
4. One born in a Christian country or of Christian parents, who has not definitely adhered to an opposing system.
5. The hero of Bunyan's *Pilgrim's Progress*, designed to embody the various experiences, internal and external, in the life of a real Christian. Cf. CELESTIAL CITY.
6. *Ecol.* a One of the Disciples of Christ. b A member of the Christian Church. See CONGREGATIONAL AND CHRISTIAN CHURCHES. (In this sense, often pronounced, but not by the members of the sects, kris'chän). c One of the Plymouth Brethren.
Chris'ti-an'a (kris'ti-än'ä), n. [L., fem. of *Christianus*. See CHRISTIAN.] 1. Feminine proper name. G. *Christel* (kris'tel). — Diminutive

By LOY WILLIAMS
Independence, Mo.



he waited—watching a seemingly endless line of first graders meandering snakelike down the hallway toward the cafeteria. □ Hands, mindless of my ceaseless admonitions, automatically shot out and streaked along the newly painted walls of the corridor. I would often muse, as I sat watching them from the school office, how completely incapable the average child is of walking down a hall without running his fingers along the chinks of the cement blocks. A test pilot streaking through the sky? Perhaps a pony express rider fleeing hostile tribes to his next relay station? What grown-up (least of all a principal) can fathom the dreams of a child creeping snail-pace—enjoying a fleeting moment of freedom before “formal” instruction sucks him from his daydreams back into the classroom?

I noticed the tall, thirtyish man watching the children almost anxiously as I completed my ninth call to a room mother concerning the upcoming school bond elections. It was so important to the future of Hall Memorial Elementary School that the election be successful!

He seemed to search each face as the line turned the corner toward the cafeteria. I noted all this as Mrs. Thornley conveyed her doubts

as to the wisdom of renovating the decrepit older wing of the school. “Why, it was condemned when I went to school there!” she declared.

As the new principal, it was of paramount importance that I make the best impression. The day had been hectic. The fifth grade field trip to the wildlife preserve seemed destined to failure with every clap of thunder that morning.

“Mr. Williams, the room is leaking again in front of Mrs. Holly’s room,” an efficient fourth grader had just reported minutes ago.

“May I help you?” I seemed to startle the man as he watched the students marching by. The school secretary had gone to lunch and he had to wait until I completed the telephone conversation.

“I—my name is Drick, and—I—well—my wife and I are divorced.” He lumbered on. “I got a couple of kids here in school. I’m passing through town and I was wondering if maybe I could visit them for just a minute.”



Pen Points

Life Has No Vacation

INDUSTRY, by mechanization and management, has become so productive that more and longer paid vacations are possible. The high speed, the pressure of quick decisions, the burdens of great responsibility, and the hurry of life put the workingman under such burdens as to make time away from the job more and more imperative.

However, many people are under more pressure from inner, personality conflicts or family tensions than from their employment. Time off from the job does not alleviate this kind of pressure. Often people are relieved when the vacation is over, so that their job can give them a little distraction from their individual burdens.

There is no vacation from the persons we are and the social situations we create. Persons who create tension must live in tension wherever they are, and paid vacations from the job merely change the location of tension rather than abating it. Persons whose inner spirits are at war with themselves and others will never be able to escape themselves nor find a temporary escape while they rest.

The soul must find rest while living is going at full speed. This rest is to be found in a heart right with God and others. It is found in disciplined unselfishness. It is found in the giving of self in reckless abandon to God and to life's worthiest ventures.

By Milo L. Arnold

The big man looked at me pleadingly—embarrassed at baring his personal life to a complete stranger. He quickly hurried on, "I wouldn't take them out of school or anything. I—I, well—if I could just visit their classroom. If I could just—see them." His voice contained a slight husky tinge.

Drick? Drick? An unusual name. I thumbed through the school register book. "What grades would they be in, Mr. Drick?" I inquired.

"Let me see, Brenda ought to be about first—no, second grade by now. Kathy is just 14 months older." He anxiously watched as I scanned the second and third grade class names. Where was Lois? She could find where they were right away. She had been school secretary here for seven years and could read bus schedules, diagnose scarletina, or locate a child in seconds.

"Drick? Drick?—I don't—" I looked up as the man leaned expectantly over the register as my finger ran down each of the eight sections of second and third grades. Lois came out of the cafeteria door.

"Lois, what room are Brenda and Kathy Drick in?" I asked as she neared the counter.

"Drick? They've moved. We got a request that their records be sent to—let me see, Indiana, I believe, Mr. Williams. I remember, their

mother came and got their things. That was last spring before school was out."

The man stared out the door at the falling rain. His hands were jabbed into his waist-length jacket. He looked down at his beautifully polished shoes. I recognized them as government issue.

"I—thanks for all your trouble." His voice retained its husky resonance.

"Good luck to you," I managed to say to him as he pushed the bar of the door. The fall rain spotted his jacket as he walked slowly to his car.

I sat for a long time thinking of Mr. Drick. Strangely, the phrase "God bless our home" sprang into consciousness. How often had I read that quotation on glittery, cheaply made plaques! How often had Marlene and I prayed and given lip service to the concept as we thought of our own two-year-old daughter, Greta, and our own home!

"God bless our home." Trite? An overworked cliché? A hackneyed phrase? As we knelt in prayer that rainy night with Greta and heard her fervent supplications in behalf of her cat, Mimi, Raggedy Anne, and myriad other things dear to her heart, I prayed inwardly and earnestly, "God bless and keep our home."

ABOUT THE COVER . . .

The idea expressed on the cover is hardly new. But it certainly exhibits a contemporary need. Jesus Christ has been seeking acceptance among world leaders for quite a while. It is not enshrinement He seeks, but rather the acceptance of His historic principles: truth, honesty, justice, purity, loveliness, and things of a good report. Our world cries for these principles, all of which are bound up in the very real personality of Jesus Christ.

The purpose of this issue is to explain these principles in the nitty gritty of life. In the article which surrounds these words, for instance, Loy Williams, a public school administrator, probes into the value of a Christian home from the viewpoint of not only an educator, but also a father.

Not incidentally, we hope you get an understanding of the Church of the Nazarene from reading this issue. Dr. Mendell Taylor's article on the subject may be helpful.

Our primary hope, however, is that from these pages you will catch the real meaning of living, the happy side effect of which is joy and peace.

—Managing Editor

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CHRIST AND



CHARLES MALIK

Entirely apart from any Christian, and certainly apart from the meditation of any Christian, there is a world in crisis, and the crisis is simply the fact that Jesus Christ is the Lord and is judging.

There is a vast *separating*, a profound *crisis*, going on, both in individual lives and in the world at large.

I ask the reader: Are you perplexed? Do you "feel" the crisis? Do you "feel" something profoundly wrong, both in your life and in the affairs of the world? Do you as it were "hold your heart in your hand," fearing that almost the next moment something terrible is going to break out—*both in you and in the world*? Have you reached the state where you simply do not quite trust the processes of the world (including nature, science, economics, politics and even the best good will), suspecting that there is in them a flaw somewhere, a false note, an immanent principle of darkness, destruction and death vitiating everything *at some stage* (e.g., when a system you painstakingly built up collapses, or when a friendship you nursed with your heart and tears goes to pieces, or when you die)?

If such is the state of your mind, both with respect to yourself and to the world, then if you

turn with all your heart to Jesus Christ, on your knees, in the Bible, in the communion of saints throughout history, in your moments of absolute contemplation, and above all in the church, it is more certain than any mathematical proof that He will show you, not only *why* the perplexity and crisis and the wrong and the flaw and the awful uncertainty of the moment, but *how* to overcome, *in Him*, all this havoc of the devil.

In the life of the spirit the first principle is freedom; thus there is nothing fatalistically determined here; everything depends on the "if you turn with all your heart to Jesus Christ." Nothing will be revealed to you, and Christ in the crisis will ever remain an impenetrable mystery to you, if not downright nonsense and irrelevance, until you freely comply with this tremendous "if."

How to overcome the petty and unworthy in one's own life; how to rise above fears and hesitations and the calculating wit; how not to prejudge; how to have a pure and open heart; how to be born anew; how to be "moved" by the sight and witness of the pure—above every blessing in life, blessed is the man who prays for these things, and, before he dies, acquires a measure of them.

The crisis breaks up into so many aspects, all

of which are absolutely real, and all with competent men to appreciate and do something about. But in its deepest dimension the crisis is spiritual. It has to do with God, with how much men still acknowledge Him and how much they still obey Him. Let God be known and loved, and military requirements, political problems, economic needs, scientific issues, and the vision of the intellect, will all take care of themselves. On the crisis of God every other crisis depends.

I ask: What is the *human joy* of the gospel? The human joy of the gospel is that it is as relevant to our situation today as to any situation in the past, and that it is *inconceivable* that it will not be equally relevant to any situation in the future. It is this eternal timeliness of the gospel that infuses the heart of the Christian with the deepest human joy. He knows that he is not here dealing with the fashion of the world: He knows that this is the unchanging character of God.

Chastened by his sufferings and therefore filled with the mind of Christ, he can readily see why the political, economic and international orders are dissolving—because there is so much injustice, so much falsehood, so much deception, so much guile, so much cunning, so much cleverness, so much callousness, so much inequality, so much arbitrariness, so much inhumanity, so much hypocrisy, so much pharisaism about them: in short, because they do not conform to the mind of Christ, and what does not conform to the mind of Christ must dissolve and disappear.

Nothing is closer to our life than faith in Jesus Christ. If we have it, we know how crucially important it is in our lives; if we do not have it, we live estranged in a state of permanent torment. If we have it or if we do not have it, faith in Jesus Christ is the first and last meaning for us.

The Christian finds himself today thrown into a strange and difficult world, full of peril and anxiety. He knows Christ, he believes in Him, and he cannot forget what He has done for him in his own life. On the basis of this knowledge and faith he seeks to understand and to adjust to the terrible questions and uncertainties of the

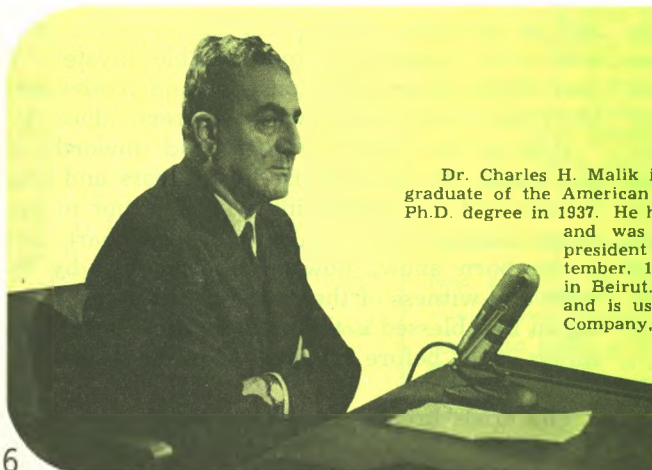
times. He knows it is unworthy of him to bewail his fate and exaggerate the challenges in the midst of which he is thrown. Dangerous world?—yes. Unprecedented difficulties?—certainly. Tremendous challenges?—of course.

But God does not love him less, nor has He singled him out for trial in a special furnace beyond his power to bear or to subdue. He remembers what Paul told the Corinthians and he understands it to be meant exactly for him: “. . . God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (I Corinthians 10:13).

Every age has its own problems, every age its own burdens and complexities, and throughout man is fundamentally the same, able to know and rest in the truth or to rebel, and the devil precisely the same old adversary, with his sweetness and his wiles, and of course “Jesus Christ the same yesterday, and to day, and for ever” (Hebrews 13:8).

But if man and the devil and Christ are the same in every age, still every man lives in his own image and in no other, and faces his own problems and carries his own crosses which no other man can possibly face or carry for him. We have this one life to live which is absolutely unique and absolutely our own. Every man must work out his own destiny, meet his own fate, carry his own burden, come to terms with himself and with God, from within the one and unique world into which he has been flung.

The Christian cannot possibly be thankful enough to all those throughout the ages who through their faithfulness and suffering passed on the light of Christ from man to man and generation to generation until it finally shone upon his face. There is nothing he can do even to begin to demonstrate his gratitude. But they really want nothing from him except to be faithful in turn to what he knows and believes. Let the light then never dim or darken; let it pass on interminably, always replenished, according to God’s will, with new power from above.



Dr. Charles H. Malik is a citizen of Lebanon, born in Djirran in 1906. He is a graduate of the American University of Beirut, and received a Harvard University Ph.D. degree in 1937. He has served his country as ambassador to the United States, and was minister of foreign affairs for Lebanon when elected president of the General Assembly of the United Nations in September, 1958. Dr. Malik is currently at the American University in Beirut. The following is taken from his book *Christ and Crisis*, and is used by permission of the William J. Eerdmans Publishing Company, Grand Rapids, Mich.

his looks very complicated for a child," the mother said to the salesman in the toy store.

"It's an educational toy, designed to adjust a child to live in the world today," the clerk explained. "Any way he puts it together, it's wrong."

Many today do not know what to think of life. Any way it's put together, it seems wrong. Thrills do not answer inner longing. Things do not satisfy. Theories of man do not meet our need.

Let me share a few examples:

E. V. Cooke calls life "a hollow bubble."

John Masfield suggested it is "a long headache in a noisy street."

George Bernard Shaw believed life is like "a flame that is always burning itself out."

Robert Browning described it as "an empty dream."

John Gay thought of life as "a jest."

Roy Campbell decided life was "a dusty corridor, shut at both ends."

Shakespeare said life is a "walking shadow."

Solomon said all is "vanity of vanities."

On and on we could go. But any way man puts life together, it is wrong. Why? Because the only way of finding the real meaning of life is to find God's purpose for life.

Carlyle speaks more wisely: "The older I grow—and I now stand on the brink of eternity—the more comes back to me the first sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man? To glorify God, and to enjoy Him forever.'" Put life together in any way except God's way—it's wrong.

To know the real meaning of life means first a death experience—death to self and all held dear. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

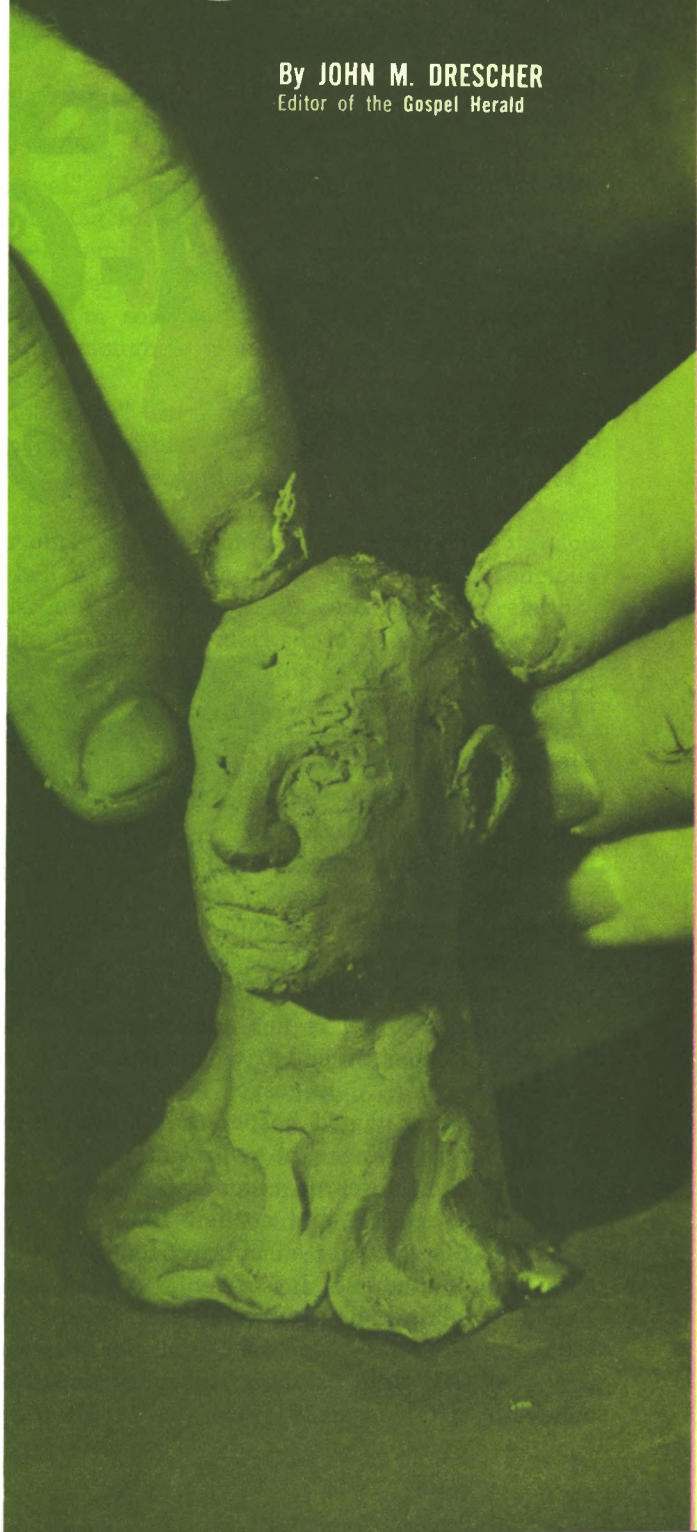
To know the meaning of life means a resurrection experience—raised to a newness of life in Christ where old things are passed away and new life is begun.

To know the meaning of life means an abiding experience—abiding in fellowship with and obedience to Christ. He says, ". . . without me ye can do nothing."

Jesus said, ". . . I am come that they might have life, and that they might have it more abundantly." We put life together by placing ourselves into His hands. He lifts us out of the vicious circle of things into a new life, an abundant life. Only in Christ does life have meaning.

Putting Life Together

By JOHN M. DRESCHER
Editor of the Gospel Herald



GOSPEL FOR AN A-GO-GO Age

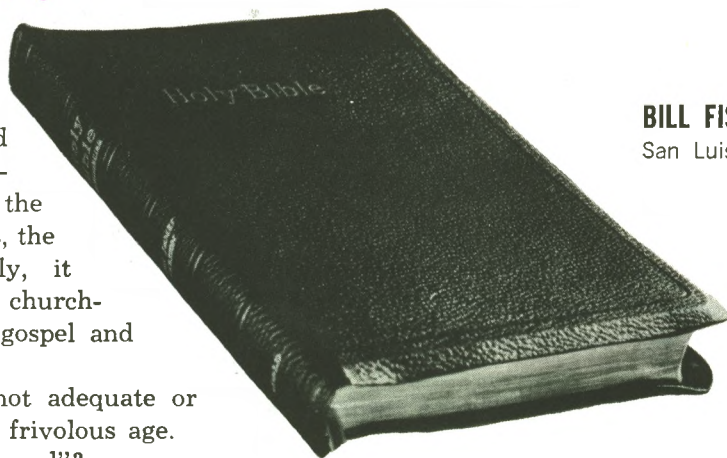
THE ENGLISH," someone observed, "gave the world the mini-skirt; the Germans gave the world the mini-bus; and the Israelis, the mini-war." Unfortunately, it could be added that some churches are preaching a mini-gospel and holding mini-revivals.

But a mini-gospel is not adequate or relevant in a frantic and frivolous age.

And what is a "mini-gospel"?

It is an abbreviated gospel that demands no remorse, no repentance, no renunciation, no restitution—and promises no regeneration, no reconciliation, no rebirth, and no new life.

But that is not only an abbreviated gospel; it is an emasculated one. It is a denial of the gospel Paul was talking about when he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).



BILL FISHER

San Luis Obispo, Calif.

To everyone? Yes. To the blacks and whites and browns and yellows; to those who live in ghettos as well as those who live in suburbia; to the hippies in Haight-Ashbury, to the Hottentots in their huts, and to the high-ups in their penthouse apartments.

The relevancy of the gospel does not depend on the century or the custom or the culture—whether primitive or playboy. The gospel is relevant anytime, anywhere, because it speaks

BEARDS REACES SIN IN SIN

to the waste hopes and hungers of humanity in every age and in every society.

It speaks not only of the disease, but of the remedy. Not only of the problem, but of the solution. Not only of the depths to which man has fallen, but of the heights to which he can attain. Not only of the successes and the certitudes, but of the risks and the failures. For it was Jesus who said that He had come, "not to call the righteous, but sinners to repentance."

In a success-oriented society that avidly follows all the fads and fancies of an a-go-go age, and that believes every problem can be solved with a bullet, or a bottle, or a pill, or a new hairdo, or a bigger handout—in that kind of pepped-up society, the words "sin," "repentance," and "salvation" are not always popular.

But whether or not these are popular words, they are still relevant words in the vocabulary of redemption. For the only solution there has ever been for the problem of sin is the forgiving and healing love of God. And while that solution was not simple in its provision, it is simple in its appropriation.

"If I had known it was this simple," said the just-converted young wife as she stood by the altar, "I would have done this long ago." And her face and attitude revealed the astonished joy of finding God's forgiveness so satisfying and so simple.

Simple? Yes. But not cheap.

There has never been a shortcut to Calvary. There may be cut-rate *religion*, but there is no cut-rate *salvation* for anyone, anywhere—whether at an altar, or in a prayer tent, or in an inquiry room, or in any "soul winning made easy" gimmick of a religious salesman trying to rack up statistics in souls.

Jesus said it: ". . . repent ye, and believe the

gospel" (Mark 1:15). And that is still God's price tag for being saved, for being born again, for becoming a new creature in Christ. And repentance is saying to God, "I'm sorry for my sins—I'm sorry enough to quit them—and I'm sorry enough to make what restitution I can for past sins." Then, and only then, is one ready to "accept" Christ, for it is utterly impossible for any unrepentant sinner to exercise *saving* faith. Jesus said the sequence is "repent" and "believe."

The church—*any* church, in any age—a-go-go or otherwise—is remiss in its redemptive mission when it becomes nothing more than a religious discount house where the price of right relationship with God is marked down until it requires nothing more than making a "decision" for Christ, or joining something, or memorizing a few verses of scripture, or giving mental assent to a few religious propositions, or exchanging one set of moral standards for another, or learning four, or five, or 50 religious "laws."

Anything less than repentance and faith is a marked-down price and all it buys is "cheap grace." For Jesus, who is the same yesterday, today and forever, not only in His character but in His demands, is still saying, "Repent ye, and believe the gospel," and, ". . . except ye repent, ye shall all likewise perish" (Luke 13:3).

And God, even in a soft and sassy age, has not turned soft on sin. But, oh, how tender He is with the sinner—if the sinner repents and believes! For in that moment God lifts the sinner to a new level of life and reality, revealing new perspectives, giving new priorities, instilling new integrities, until all of life becomes infused with new values, new certitudes, and atingle with new joys and new adventures and new fulfillments.

That become irrelevant?

Never! In *any* age.



The children who were gathered in the room behind the church stretched their freedom as far as they dared while a young Bible student talked and read to them.

As the teacher asked questions, and the children answered, they spoke a language filled with soft clicking sounds. Though this was Guatemala, where the official language is Spanish, it was not that, but rather Kekchi, one of a dozen Indian languages which still exist there. Kekchi is considered the mother tongue of more than 350,000 persons known best for their dark eyes, round faces, bare feet, and amiable personalities.

More than 60 percent of Guatemala's 4.5 million people are Indians. The rest are Ladinos who are either Spanish or, more likely, mixed blood. The Indians, with the exception of a few who live on the Atlantic coast, come from the ancient Mayas who established a civilization as advanced as that of the Romans, but which later mysteriously disappeared.

What is left is 18 tribes living in Guatemala and in the Yucatan peninsula of Mexico. They have floundered helplessly for centuries, being exploited by whoever came along. Guatemala's Indians are still at the foot of their country's intricate social ladder.

This was (and for that matter, still is) the social situation when William Sedat arrived in Guatemala. Like Otto Stoll, the first linguist to study Guatemala's Indians in 1884, Sedat was born in Germany. His parents had high respect for both religion and edu-

cation, and when he immigrated to America in his late teens he experienced an increasing urge to become a missionary. At the same time, he was developing an interest in Scripture translation.

His early tutor, Dr. Cameron Townsend, founder of the Wycliffe Bible Translators, Inc., taught him the basic skills of breaking down an unwritten language, and fired in him a deep concern to help bring the Bible to hundreds of Indian tribes who had never heard of the Word of God.

Sedat sailed for Guatemala in 1936, where he settled in Coban, a city of 40,000 Kekchi Indians. He located a blind informant whom he persuaded to begin a translation of the New Testament. It would be a quarter of a century before the project would be completed, a time lengthened by interruptions of World War II and the necessity of beginning an educational system among young converts. He was married to Betty Rusling, herself the daughter of missionaries, in 1941. They have four children, all of whom are studying in the U.S.

Yet when the New Testament was completed in 1961, Sedat was not only recognized by his own Church of the Nazarene, but was also commended by the American Bible Society, the Guatemalan government, and not least, his old friends with Wyciffe.

The children, mostly 10-year-olds, in the lean-to shed which served as a meeting place for their Sunday school class, were born before the translation was completed. Some of them might remember the gala occasion when more than 700 Kekchi Nazarenes gathered to

INDIAN WOMEN, on their way home from a Sunday morning church service, pass by a cornfield which represents the Kekchi staff of life.



dedicate the newly completed New Testament in their language. They are part of a pivotal generation. For the first time in the history of the Kekchis, reading material is available when children are old enough to learn.

Also during their lifetime they have seen the Protestant faith spread far and wide because of the availability of the New Testament. A year ago more than 1,400 Kekchi Nazarenes gathered for the annual camp meeting. This group represented more than 5,000 members and probationary members of the church. During the camp, 50 Kekchis were welcomed into full membership. These new members had lived as exemplary Christians for more than a year, testimonies of God's grace and their own self-discipline.

The Pokomchi Indians, a language-speaking group of 40,000, is separated more by a mountain range than in distance from the Kekchis. But even this barrier is being overcome as more Kekchi settle in Pokomchi towns. With the Kekchi New Testament complete, Dr. and Mrs. Sedat began in 1963 to work in Pokomchi.

Dr. Marvin K. Mayers, a social anthropologist and linguist now teaching at Wheaton (Ill.) College, lived with the Pokomchi for 11 years. There he studied the cultural situation and established an alphabet. Dr. Mayers passed this information on to Dr. Sedat when he returned to the U.S. Other linguists have also been interested in Sedat's work. Dr. Eugene Nida and Dr. William Wonderly, both of the American Bible Society, have kept in contact with the Se-

dat as their work has progressed on the Pokomchi language. It was the American Bible Society which printed the Kekchi New Testament, and the society plans to do the same with the Pokomchi New Testament.

Translating the Scriptures for a people is difficult. New Testament terms are often obscure even to an English-speaking audience. The problems are multiplied for the stay-at-home Pokomchis.

For instance, the word "snow," which is used several places in the New Testament, does not occur in the Pokomchi vocabulary. Neither does "wineskin," which appears when Christ referred to putting new wine into old wineskins.

Instead of "snow" the Sedats sought for a word which would communicate whiteness, and settled on clouds. In the case of wineskins, they used gourds. While in neither case did they feel the substitutes communicated the full meaning of the Scripture, it was the best they had available.

For the Sedats, it has been a long and tedious job. They hope to have the Pokomchi New Testament completed by 1970. Dr. Sedat often questions the possibility of its being complete by then. When they finish, Dr. Sedat will have spent at least 30 years in Guatemala, and Betty, his wife, more than 20.

Their pioneer efforts in Guatemala have been inspiring. They will soon be able to look back to where they have pushed away the curtains of ignorance and superstition a bit, and let the light of the gospel shine through to two of the hundreds of tribes which still sit in darkness.

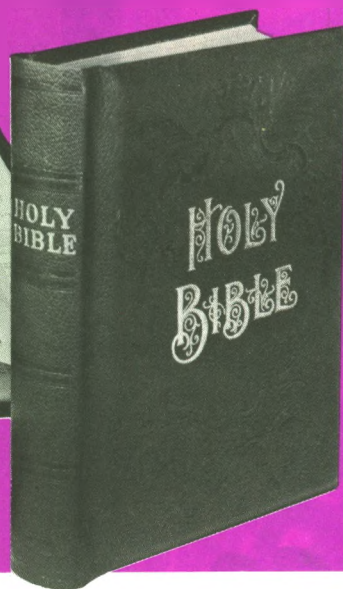
DR. WILLIAM SEDAT works at his desk with his Pokomchi Indian informant, Vicente Bin. Bin reads the Spanish New Testament and puts the scripture into the Pokomchi idiom on a tape recorder. Dr. Sedat listens to the recording, and transcribes the text onto paper.



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Managing Editor

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hall
a ch. 17. 6.
Ps. 35. 15.
Ps. 69. 12.
6 and withhold
not spittle
from my face.
b ch. 12. 18.
c ch. 19. 12.
Ps. 69. 12.

3 Is not destruction to the wicked
punishment to the workers of iniquity
4 Doth not he see my ways, and shall he not punish them?
5 If I have walked with vanity, and if my conversation was deceitful, I will not be punished: for I have not despised thy commandments above thy word.

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In 1776, only six Americans among every 100 were church members. Now there are 60 in every 100. A Gallup Poll late in 1967 indicated 45 percent of the adults in America attended church on a given Sunday. • These figures on church membership and attendance are impressive in contrast to the spotlight liberal Protestantism has placed on the slow death of organized religion.

The *Christian Century* represented this view in an editorial which claimed "that Christianity is increasingly becoming a minority position in a hostile world." •

The idea of a declining Church was echoed in an address at Chicago's famous Sunday Evening Club: "Christians must prepare themselves for a long freezing winter which will see the Christian flock once again, perhaps, be the tiny flock of which Jesus spoke, but a flock, strong, powerful in faith, re-quickened in hope, aflame, and in charity at work to renew the church." The bishop who made these remarks was speaking for one segment of the Church but not all of it. • In this "post Christian era," when it is claimed that "God is dead," and "situation ethics" has replaced the "authoritarianism" of the Ten Commandments,

there are churches which continue to speak with transforming effectiveness to their growing congregations. It is the rule instead of the exception for Nazarene pastors, for example, to preach to

Sunday morning congregations equal in size to the numerical membership of their churches. At night when liberal Protestantism is confined to its fellowship halls, lights in Nazarene sanctuaries burn for congregations equal to 50 percent of the local church membership; and in some vigorous churches the percentages are substantially higher.

• Nazarenes can identify with the optimism of Yale University's Dr. Kenneth Scott Latourette, who told a reporter on the eve of 1968, "I am hopeful over what is ahead for Christianity . . . Christianity has greater influence among people in places of leadership than ever before. Christian ethics are followed more widely. There would never have been a United Nations, for instance, without Christian conscience and faith. Christianity modifies the lives even of those who are not committed to it. The world over, Christianity is a more important factor than ever before."

• Why do so many go to church; and why are they optimistic about the future? There is no simple answer, but there are clues worth thinking about: •

First, people go to church because needs are met there that can be met nowhere else. William H. Whyte, Jr., in his monumental

WHY GO TO CHURCH?



report on *The Organization Man* points out that the secular, rootless, mobile families of today have found the church meets certain personal and family needs in a way nothing or no one else can do. "In a house-to-house survey of their religious preferences, Park Foresters were asked, among other things, what counted most to them in choosing a church. Here, in order, are the factors they listed: (1) the minister, (2) the Sunday school, (3) the location. Fourth and fifth places, denomination and music."

Although there is strong denominational loyalty among many Christians, it also is a fact that the fastest growing churches have qualified pastors whose skills in preaching, teaching, and administration are visible, whose Sunday schools are adequately organized, staffed, and equipped, and whose locations are accessible to large numbers of people.

Second, people attend church with enthusiasm because their pastors have not forsaken their God-given role of divine authority. Such important functions as counseling, interaction,

fellowship, and small groups are secondary to the centrality of a pulpit where God's man brings God's Word to His people. Whyte quotes a little girl who refused to attend a certain Sunday school anymore. She said, "I don't want to learn about how Christian people live. I want to learn about God." Although this remark has the glow of parental illumination, it sheds light on an important factor: that people hunger for sermons from divinely inspired pastors who speak with authority of relevance. We do not do very well in church trying to look toward God but having to listen to Freud!

Third, people enjoy going to church because of its power to multiply their Christian usefulness. Through the church a Christian can achieve usefulness which could never be done alone. Twice in Colossians and once in Corinthians, Paul speaks of the Church as the body of Christ. Each individual Christian is a part of that body. But the eyes, ears, feet, fingers, and toes have their usefulness increased far beyond their single ca-

capacity through coordination with each other. Two hands coordinated and synchronized with the eyes can do more than an equal number of eyes and hands uncoordinated.

Last, we go to church for inspiration and worship. While a live coal lifted out of the fire and set alone will lose its glow and die, those left in the fire will continue to produce a glowing warmth.

Many a wilted soul has felt the flame of new energy in the robust singing of an enthusiastic congregation. Kind words from accepting, non-judgmental people often are worth the effort of church attendance, to say nothing of prayers, the inspiration of music, and the helpful sermon by a pastor who projects compassion and understanding while calling men to the therapy of repentance and a commitment to Christ.

People need the energy and enthusiasm through interaction with others who share a Christian concern. No ski slope or trout stream on earth can ever meet these same needs.

"Isn't it wonderful to be in the space age?" This is a question one hears frequently in these times. The answer, of course, is, "Yes, but . . ."

Yes, science has produced some amazing firsts during the past three decades:

- controlled rocket engines pushing vehicles between continents 300 times faster than highway cruising speeds;
- navigation devices more accurate than a high-powered rifle;
- miniaturized electronics producing computer add rates in billionths of seconds;
- miracle metals for supersonic aircrafts, and
- atomic power—all of which have contributed to man's widening horizons in space.

Yes, it is great to be in the space age. But, to a degree, we always have been! One of the problems is that we have not always known it. Just a short 400 years ago man still believed that earth was the center of the universe. He now knows that we are not even the center of our solar system. He also knows that this system is near the edge of our home galaxy, the Milky Way, which is only one of thousands of known galaxies, each with its own billions of stars, the majority of which are larger than our sun.

Yes, it is significant that automated vehicles have landed on the moon and analyzed its surface; that space probes have flown close enough to

space age Christians



By COL. THANE MINOR
Washington, D.C.

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Venus to analyze its atmosphere; and that computers and electromagnetic energy have made possible photos of the planet Mars. It is interesting that "instantaneous" communications between earth and the moon have a built-in delay of almost three seconds between transmission and reception of the response. For the Mars probe, the delay across 34 million miles was over six minutes—and this at a speed of 186,000 miles per second!

It is almost incomprehensible that man has now moved around the earth at speeds of 18,000 miles per hour. In order to send vehicles to the moon and other planets, speeds have exceeded 25,000 miles per hour in order to escape earth's gravity.

These speeds have been hailed as major achievements, and justifiably so. However, few realize that God's spacecraft, earth, is speeding around the sun at 67,000 miles per hour and our solar system is moving with the Milky Way galaxy almost six times that speed—carrying earth's populations through new positions in space in never ending, seemingly irrelevant, space exploration.

There are honest, well-meaning people who question man's right to journey to the moon and other planets. When I began flying in 1931, many of my friends said, "Thane, you should stay out of those airplanes. They are dangerous; you may be killed. If God intended you to fly, He would have given you wings!" Ironically, for more than 37 years He has! He just didn't give them to me in the way my friends were thinking.

Psychologists sometimes refer to such reasoning as rigidity of thought. It is helpful, at times, to view things from a new perspective, without the constraints of tradition. For example, Psalms 8:3-6 may contain the basis of man's prerogative for space exploration: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? . . . Thou madest him to have dominion over the works of thy hands . . ."

For those who continue to have concern about man's contamination of God's universe, a brief insight into its immensity should offer some consolation. If scientists should be successful in accelerating manned spacecraft to the speed of light (186,000 miles per second—6 million million miles

per year), to cross our own Milky Way galaxy, a man would have to live 80,000 years for a one-way trip—with no contaminating stops en route!

Yes, it is wonderful to be in the space age.

But are space-age Christians bound to tradition in stultifying ways? Are we guilty of rigidity of thought—going to church twice on Sunday, once on Wednesday, attending two revivals each year, supporting the church program with our tithes and offerings—yet part of a church which does not even keep up with population increases? While all of this activity is required, is it enough?

Demographic data indicates there are 116 million churchgoers in the U.S. Is a churchgoer a Christian? If he is not, has the clergy failed? Have Christian laymen failed? The answer to both questions is probably yes. The task is for both clergy and laity. Can we expect people in a space-age, affluent society to "beat a path to the same old door"? Probably not.

This does not mean that the path to salvation has changed—it has not. It may mean, however, that we must view the task from new perspectives, without the constraints of tradition, without rigidity of thought, in order to create new and additional ways of helping people find the Lord in a thrilling personal experience.

Salvation through Jesus Christ is such a simple thing! Everyone has, at some time, been dissatisfied with himself—unhappy about things he should have done, and guilty over the things he did that he knew he should not have done. The Bible states, "For all have sinned, and come short of the glory of God" (Romans 3:23).

It is this feeling of guilt which can make one aware of his need for a personal experience with the Lord, who said, ". . . him that cometh to me I will in no wise cast out" (John 6:37). By a simple faith in Jesus, one can have his sins forgiven and that guilt eliminated. Nothing could be more simple! Nothing could be more logical, and nothing could be more satisfying!

After one's sins are forgiven, he then has "clean hands" which he can offer in consecration to the Lord (Romans 12:1-2). For this consecration God will, in turn, fill one's heart with the indescribable comfort of the Holy Spirit. Again, nothing could be more simple or logical—offering hands to God after they have been made clean, and receiving in return His grace (undeserved love) and a continuing motivation to please and serve Him in all one does.

The knowledge that one is living for the Lord and trying his very best to do God's will (even when it is little understood) results in the happiest, non-frustrating life one can experience. In these times of great pressure, it is comforting to know that one may forget his actions of yesterday when his behavior is honorable today.

Those who hear of the Church of the Nazarene for the first time often ask three questions: (1) How did it get its name? (2) What is its background? (3) What is its present position?

1. How Did It Get Its Name?

Jesus was from Nazareth. Anyone from that city was referred to as a Nazarene.

The aspect of Jesus' life that is best remembered about His days in Nazareth was His daily toil as a Carpenter. This was the regular vocation of Joseph, the husband of Mary, and Jesus followed the same pursuit until He was launched on His divine mission at the age of 30. When He entered this phase of His life, He preached His first public message in the synagogue at Nazareth.

In the city where He had earned His living by the sweat of His brow, Jesus announced to His fellow citizens that He was going to enter a new type of ministry, to work as a spiritual Carpenter who would mend broken hearts, broken homes, and broken hopes.

As a Laborer at Nazareth, Jesus identified himself with the great mass of working people of His generation and all generations that were to come. In this setting, the infinite Son of God was willing to get His hands dirty, to gain His livelihood from daily work, and make himself one with all of those who engage in manual labor.

With a deep desire to honor the rugged, practical, and workaday aspect of our Lord's earthly life, the fathers of a twentieth-century church decided to incorporate His name as the Nazarene in its title.

In a rented hall located at 317 South Main Street, Los Angeles, on Sunday, October 21, 1895, the name was formulated. A small group of dedicated Christians met there for three services.

In the morning service Dr. J. P. Widney, a medical doctor and lay preacher, spoke on the theme: "Follow Me." He said: "Notice that Christ does not say: accept the creed which I frame; observe the church forms or rituals I devise; or, join the church which I found. He only said, 'Follow me.' It is as though He had said, 'Come, live my life with me.' What does it mean? It means that Christianity is not a creed, not an ecclesiasticism, not a ritual, but a life . . . It is

this Christ life which we are to take out with us and teach and live."

In the afternoon service, slips of paper were passed out to give everyone a chance to suggest a name for the new organization that was formed that day. When the suggested names were all read, the chairman of the meeting, Dr. P. F. Bresee, asked which name they liked the best. The one agreed upon was the name submitted by Dr. Widney, the Church of the Nazarene.

The explanation given for this selection was as follows:

"The name, The Church of the Nazarene, seemed especially to express the toiling, lowly mission of Christ, the name which He used himself, the name which was used in derision of Him by His enemies, the name which above all other links Him to the great toiling, struggling, sorrowing heart of the world. It is Jesus, Jesus the Nazarene" (taken from the church page of a Los Angeles paper, October 22, 1895).

In the light of this name, the Church of the Nazarene has been committed to the mission of taking the gospel to the "last, the lost, the least" of mankind.

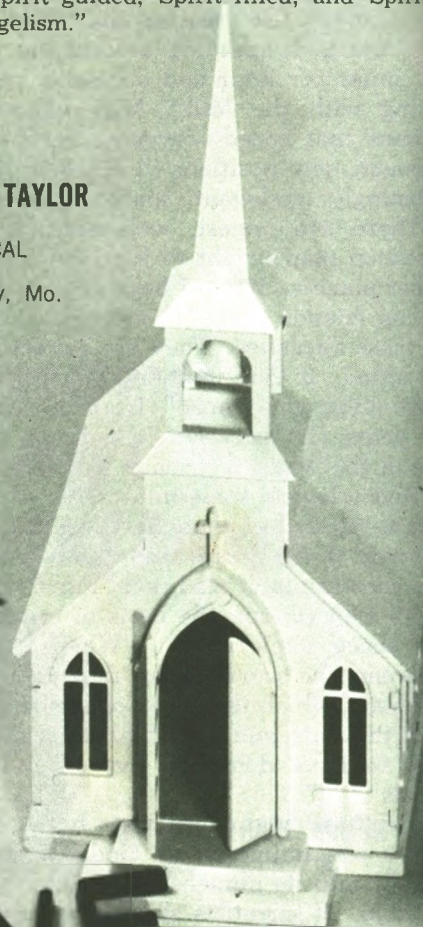
II. What Is Its Background?

The major emphasis of the Church of the Nazarene is to recapture the power, the dynamic, and witnessing thrust of the New Testament Church. The best way to say it is: "Back to Pentecost, with its Spirit-empowered, Spirit-guided, Spirit-filled, and Spirit-centered evangelism."

MENDELL TAYLOR

NAZARENE
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Kansas City, Mo.

THE STORY OF THE CHURCH OF THE NAZARENE



The realization of this mission was highlighted in the 1890's by spontaneous movements in various parts of the United States and among Christians with various denominational backgrounds. Each group made the New Testament its Source Book for doctrinal and ethical standards.

At the same time, each group came into being without any knowledge or contact with the other. The only way to explain this miracle is that the Holy Spirit was at work cutting a new channel which would be sensitive and responsive to His guidance.

From a human point of view, no one person or one group could be singled out as founding the Church of the Nazarene. Instead, it was founded by a simultaneous movement of the Holy Spirit in many places. Eventually these groups learned about each other, and union activities were launched to bring these groups together as a functioning organism.

According to the historical statement of the church, in 1895, Dr. P. F. Bresee (Methodist background) started a group called the Church of the Nazarene in Los Angeles, as mentioned above. In the same year, Rev. William Howard Hoople (Congregational background) formed an association of Spirit-filled Christians in Brooklyn, N.Y. These two groups were joined together in 1907.

Also at this time, Rev. R. L. Harris (Methodist background) was launching the New Testament Church in Milan, Tenn., which became a part of the Church of the Nazarene in 1908.

In 1898, Dr. J. O. McClurkan (Presbyterian background) started mission work in Nashville, Tenn. This became a part of the Church of the Nazarene in 1915. The same year saw a union with a Scottish Church headed by Rev. George Sharpe.

The Laymen's Holiness Association, the International Holiness Mission, and the Calvary Holiness Church of England, together with the Gospel Workers Church of Canada, later merged with the Church of the Nazarene.

None of these groups knew about the other at the beginning. However, when they did become acquainted, they discovered that they were one in doctrine and one in spirit and could pool their resources to spread the gospel of scriptural holiness to the ends of the earth. Thus the Holy Spirit fashioned the Church of the Nazarene in a quite unique manner.

III. What Is Its Present Position?

From small, widely scattered groups at the beginning of the twentieth century, the Church of the Nazarene has been forged into an agency of holiness evangelism that reaches around the world in its midst. In English-speaking countries it has more than 370,000 members and in other parts of the world a little over 82,000 members.

In English-speaking lands, there are almost 5,000 local Churches of the Nazarene, and nearly 1,200 churches abroad. In the former category there are about 8,600 ministers, and in the latter category, 537 full-time missionaries assisted by 2,800 full-time national workers. Sunday schools enroll more than a million, with an average weekly attendance of more than half a million.

There is a growing Church of the Nazarene in your neighborhood. It is there to serve you and your family, your community, your nation, and your world.

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Editorial



—W. T. PURKISER

WHAT IS HOLINESS?

One of the purposes of this issue of the "Herald of Holiness" is to tell about the Church of the Nazarene.

The Church of the Nazarene is widely known as a holiness church. For 57 years its denominational paper has carried the name "Herald of Holiness." It is part of that emphasis in evangelical Christianity known as the holiness movement.

What is holiness?

We can always get quite a variety of answers to such a question:

"Snake handling!"

"Tongue speaking."

"Legalistic moralism."

"Strain and tension."

"Odd and offbeat actions."

"A whitewash 'snow job,' covering inner corruption."

The "holy man" in some religions wears a loincloth and lies on a bed of spikes.

An Arab was once asked about a certain Moslem saint: "What does he do?"

The answer was, "He does nothing. He is a very holy man!"

Nothing could be farther from the truth than such ideas as these.

Holiness is found as the gift of God's grace in the attitudes and acts of both ordinary and extraordinary people living in the swift stream of modern life. It is the experience of people who are housewives, contractors, secretaries, doctors, soldiers, teachers, lawyers, farmers, carpenters—you name it—who live in touch with a power not their own.

There is the revealing little story of the boy who went with his parents one Sunday morning to a church with stained-glass windows. His attention caught by the figures represented in the glass with the sunlight streaming through, the lad whispered, "Who are those people?"

"Those are the saints," was the reply.

The boy pondered a moment. "I

see," he said. "The saints are the people who let the light through."

HOLINESS IS A WORD that is almost never heard in general or public use. Yet it is a term about which the Bible has a great deal to say.

Holiness in the Scriptures always comes from God. From the very dawn of creation God made himself known to patriarchs and prophets as the One who above all is "glorious in holiness" (Exodus 15:11). His people are called to "... worship the Lord in the beauty of holiness" (Psalms 29:2).

Christ came to introduce an age in which God's people might "... serve him without fear, in holiness and righteousness before him, all the days" of their lives (Luke 1:74-75), and He was raised from the dead by the Spirit of holiness (Romans 1:4).

Holiness is described in many ways in the Bible. The word sanctification is frequently used—to be set apart as "one of God's own and made free from the inner stain of a sinful nature.

Holiness means to be pure in heart (Matthew 5:8), to be cleansed from all sin (1 John 1:7), to have God's perfect love echoed within the soul (Romans 5:5; 1 John 4:17-18). It is the result of the baptism or filling with the Holy Spirit (Matthew 3:11-12; Acts 15:8-9).

Holiness is the rest of faith (Hebrews 4:9-11). It is full salvation (Hebrews 7:25), the fullness of the blessing of the gospel of Christ (Romans 15:29).

Holiness is the expression of the will of God for His people (1 Thessalonians 4:3, 7-8). It is commanded, promised, and prayed for (John 17:17; 1 Thessalonians 5:23-24; 1 Peter 1:14-16). It is an assurance of eternal life and a passport to heaven (Romans 6:22; Hebrews 12:14-17).

John Wesley described this grace as "the life of God in the soul; the image

of God fresh stamped on the mind; an entire renewal of the mind in temper and thought after the likeness of Him that created it."

Holiness in human nature is a reflection of the divine life and is given by the Holy Spirit to those who yield themselves without reservation to the will of God.

Holiness is seen in attitude and spirit as love, joy, and peace. It is seen in action as long-suffering, gentleness or kindness, and goodness. It is seen in the whole pattern of life as faithfulness, quiet strength, and self-control.

In its simplest definition, holiness is Christlikeness begun and growing. It is the joy of belonging to a greater than the crises of the world.

BUT HOLINESS is not only personal; it is concerned with others. It is not only loving God with all the heart, soul, mind, and strength; it is loving one's neighbor as oneself.

The fullness of the Spirit empowers Christian witness, by "life and deed" and by work and word. Those who become fully Christ's are "zealous of good works" (Titus 2:11-14).

Holiness results in a new depth of devotion and dedication in the Christian life. The nominal becomes vital. The mechanical becomes vital. The will of God becomes the living purpose of all of life.

In the sanctified life there is heightened sensitivity to evil, darkness in which all shades alike gives way to a degree of holiness in which moral values are seen truly as they are.

Holiness is not exemption from temptation and trouble. It is not immunity to the buffetings of life. It is adequacy available for the use of a channel of the grace that is sufficient for us all.

Holiness is neither self-concern, humility nor self-righteousness, "I-thou" smugness. Either of these attitudes would betray the cause it represents.

...or is holiness full-grown and complete in measure. It is a quality of life in which there are growth and maturity, new experiences of God's love and power, unending vistas of glory.

...AT THE BIBLE CALLS "the way of holiness" (Isaiah 35:8-10) is not the exclusive property of a few. It is open to all God's children. The conditions are both simple and clear.

...First, one must be sure of a real conversion to Christ. Holiness is the gift of God to His own, a "birthright inheritance," so to speak.

...Second, the human side of holiness is that is usually called consecration, sanctification, or full surrender. It is the giving of a redeemed life and personality to be offered to God as a living sacrifice (Romans 12:1-2).

...This is something like getting married. It is a definite step with lifelong consequences. It is more than giving of time, talent, money, or service. It is yielding oneself to the Lord, as one who is no longer dead in trespasses and sins but alive to God through Christ (Romans 6:13).

...Third, there is the faith that accepts what God offers. The gift of holiness is freely given to the outstretched expectant hand of faith (Acts 13:48).

...Fourth, there is the cleansing and empowering work of the Holy Spirit. This is God's side of holiness. It is the seal of divine ownership placed on the surrendered self.

...Fifth, there is the day-by-day life of Christian commitment. This is the living ground. The prayer of Jesus is not that the Father should take His disciples out of the world, but that He should keep them from the evil of the world (John 17:15-17).

...When all has been said and done, holiness cannot be argued. It can only be shown. The invitation to all is that of Philip to Nathanael in the Gospel: "Come and see."

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For living in tomorrow's homes and marts,
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Have cried their million wants, and lists are long,
And after blueprints, charts, and plans are hurled
In varied protest at the core of wrong,
He is our hope; He is the peace we seek.
O listen, world, and let the Stranger speak!*

— Esther Baldwin York

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**LET THE
STRANGER
SPEAK**

