

JANUARY 6, 1965

# Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene

**Nazarene  
Theological Seminary**  
*See Page 14*



*"He is happiest,  
be he king or peasant  
who finds  
peace in his home."  
—Goethe*

**FOR THE WHOLE FAMILY**  
*Eight Extra Pages*

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# SOUL DISTURBERS

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IN THE FOURTEENTH CHAPTER of Matthew the disciples had just witnessed a marvelous miracle in the feeding of the five thousand men. Afterwards Christ constrained His disciples to get into a ship and go to the other side. Then He dismissed the great multitude and went up into the mountain apart to pray. Now notice their plight as they went forth to cross the sea at the command of the Saviour.

In the first place they were in a storm. Sudden storms sweeping over the surrounding mountains are not uncommon on this sea, and now they were in the midst of such a storm. Not only was it stormy, but night had fallen and it was the fourth watch of the night. Perhaps in the language of the industrial world of today it would have been called the "graveyard shift." No one was likely to see their plight or hear their cries for help at this hour.

And not only so, but they were in the midst of the sea. The Sea of Tiberias is about ten miles long, so they had covered approximately one-half of the distance across the sea when they discovered further progress was impossible.

And last but not least, the wind was contrary, and it seemed that now they were called upon to match their puny human strength with the power of the elements. Their souls were disturbed. Then Christ appeared, and they were afraid. It was more than fear of the elements. It was an inward distrust. What a strange commentary on human nature! How unjustified was their fear in view of the purpose of Christ in coming to them!

Christ is always near when we are in trouble, and He is always near in plenty of time to help us. When He comes to us in trouble, His power to deliver us always infinitely surpasses any other power to harm or destroy us. His coming to His disciples in their predicament was a gracious, benevolent mission on the part of Christ. But before we are

too severe in our condemnation of these men long ago, let us remind ourselves that not only they but people today also have disturbed souls.

What are some of the ancient and modern soul disturbers? The soul is disturbed when we walk by sight rather than faith. Faith operates in a world where sight cannot come. When we are walking by sight, we are not walking by faith.

The soul is disturbed when our God becomes a ghost. They thought He was a spectre. When human sentimentalism and foolish superstition replace God in our hearts and minds, then the soul is disturbed.

The soul is disturbed by the memory of some surrendered loyalty. Public opinion or the opinion of others has now taken the place of God's revealed Word. The previously held but now surrendered loyalty is not always the same type of thing but it always disturbs the soul. When Peter remembered his surrendered loyalty, he went out and wept bitterly.

When Christian experience surrenders to class distinction as the basis for fellowship, then the soul is disturbed.

When men try to be happy because they are accumulating worldly wealth, they will find, just as the man of old found, that this is impossible. The ac-

*General  
Superintendent  
Powers*



cumulation of things left him with an uneasy soul. His cry was, "Soul . . . take thine ease." But whatever the disturbance may be, how wonderful it is to know that Jesus is near and He is there to help and to deliver once again from a troubled soul! This Christ did for His disciples on the sea; this He will do for us today when we trust Him.



# PHOTOGRAPHS or PAINTINGS?



By MILO L. ARNOLD, *Pastor, Richland, Washington*

PHOTOGRAPHS are usually honest. They capture on the print the very details of the subject. They are neither kind nor unkind, but entirely impersonal. Photographs deal with facts; plain, cold, personal facts.

Paintings are different. They may picture the same place, person, or project, but they are never entirely objective. They are intended to be truthful, but they cannot but be influenced by the prejudices of the artist. The artist will by his own interest see the things he wants to see and will miss what does not appear to belong in the picture.

Our memories are not stored with photographs but with paintings, for everything we remember we remember through our own prejudices. It is possible that what the picture memory preserves of a person from our past is quite false. If it is a person whom we like, our memory of him may border on dishonesty by forgetting his faults. If the memory is of a person we dislike, it is almost certain that memory will disparage him at least a little bit. Our dislike for a person may cause us to remember little good about one who actually possessed a great deal of worth.

Two elderly church members were talking about the "good old days." One told of how glorious they were. He told with a thrill about the glorious services, the sweeping revivals, the ecstasy which swept the church, and the power of the good people. He told of the deep spirituality of the members and of how he wished that the church could go back to those "good old days."

However, the other one, who had shared the same good years, told a less pleasant story. He too remembered the same days, but he told of resentments which existed between church members, of poorly prepared sermons, of a case of immorality which existed in the congregation, and of pastor after pastor having to move because of opposition and strife.

Both of these people were honest, as honest as memory can be, and both pulled out of memory the things which had been put there by the same actual happenings and experiences. The difference was in that both had painted the picture in memory rather than photographing it, and the

results were vastly different. Neither of them had a true picture. Memory had preserved only the things which each had selected or emphasized.

The one who preserved only glory had been unrealistic about cold, ugly facts. He thought the church was backsliding today because it was not as obviously glorious as his memory indicated that it used to be.

The other man, whose picture was likewise only a painting rather than an honest photograph, had spent his life looking back at the ugliness which impressed him as a young man. He had deprived himself of many things he should have found enriching if he had preserved the total picture.

It is difficult for any of us to avoid taking our own memories too seriously. We forget that our mental archives keep only personal paintings rather than photographs, and it is impossible for a painting to be completely honest. It is not knowingly dishonest, but it is never fully truthful. It may tell nothing but the truth, but it cannot tell the whole truth because of our own inability to see a thing with equal clarity from every direction.

Whether we are thinking of the church as a movement, of the local church as an organization, or of our own past performances in the religious community as a person, we must remember that all we have to work from is a painting. None of us has photographs.

We read of the medieval monarchs who employed artists to paint their portraits and who wanted a pleasant picture rather than a true one. Many painters lost their jobs and a few their heads by reason of their honesty.

We all like for others to preserve pleasant pictures of us, but we must remember that the only sure way for us to cause them to remember us pleasantly is for us to create in them such a liking for us that their memory will paint for them that picture of loveliness. No person will paint a better memory picture of you than his likes and dislikes permit.

If we find folks who remember us worse than we really were, it is not too surprising, for we likewise are not entirely honest in what memory keeps. If other folks think the past radically different than we remember it to have been, we

dare not accuse them of wanton dishonesty. It may be that we as well as they have adjusted the picture to our own concepts.

God has given us a wonderful gift in memory and we are gloriously blessed by having such a storeroom for the lovely things of the past. We are rich indeed, doubly rich, if we store those memories full of lovely things, but we are quite sure to make problems if we forget that what we put there are paintings rather than photographs.

# A STRIKING CONTRAST

By **L. LEE GAINES**

Pastor, Arlington Heights, Corpus Christi, Texas

RECENTLY we were asked to give the message at the funeral of an elderly lady whose family we had known for almost fifty years. She had been a devout Christian, a faithful wife, and a devoted mother. During her final illness her children came from various states—one came from Alaska to Corpus Christi, Texas—that they might be with her in that time when she was to leave them. They

tenderly and lovingly watched by her bedside that they might attend her every need and want.

In turn, the children told us what a wonderful mother she had always been to her large family. Her word was law in the home, and disobedience always brought sure and swift punishment, which was administered with such a spirit that they recognized her punishments were administered in justice and love. Naturally, no scripture for the funeral message was so appropriate as Proverbs 31:10-19, for with one accord her children had risen up to "call her blessed" (v. 28).

By contrast, I visit a rest home every week where a group of elderly men are cared for. These men are incapacitated by age, poor health, and dissipation. They feel neglected, unloved, and forsaken by their children. Some of them have children who live in the city, yet these children seldom visit them. Some have sons and daughters who live in distant cities and states, and these seldom visit their fathers, and when they do they limit such visits to only a few short, cold minutes.

Why the contrast in these different sons and daughters? We discovered these sad facts: When the sons and daughters of these men were children and needed the protection, provision, and love of a father, their fathers were not there. They were spending their money for intoxicating drinks and on other women.

Today these poor, old, sick, and forsaken men are realizing the truth that "whatsoever a man soweth, that shall he also reap" (Galatians 6:7), and also that "the way of transgressors is hard" (Proverbs 13:15). But the faithful mother proved the truth of I Timothy 4:8, "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

*Art thou a man who can endure,  
Whose trust in Christ is stayed, secure?*

*Art thou a man who will not yield,  
Who has full armor, sword, and shield?*

*Art thou a man who'll take his stand  
When evil giants stalk the land?*

*Then thou art one whom God doth choose.  
Thou art a man that God can use.*

## The Cover . . .

**The greatest of earthly blessings is a happy home. Better, it is said, to take the long way home than a shortcut to a boarding house. But homes do not just happen. They are built with loving care and constant effort. It was Henry Van Dyke who said:**

***The Crown of the Home is Godliness;***

***The Beauty of the Home is Order;***

***The Glory of the Home is Hospitality;***

***The Blessing of the Home is Contentment.***

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# Christianity's Social Concern in America

By J. GRANT SWANK, Jr., Pastor, Seventeenth Avenue Church, Calgary, Alberta, Canada

A commemorative of the  
Christian Heritage Days  
which won first place  
in the contest  
sponsored by the  
Winona Lake Bible  
Conference



NOT INFREQUENTLY has Christ's Church been caricatured as being little more than a hothouse for pious plants. Some persons both within and without the Church have delighted in reminding the institution that it may appear to be merely a beauty salon for the exclusive set who spend too much time manicuring their own souls while others remain shoddy and unattended.

The Church has been accused of fixation, regression, isolation, infantilism, self-preoccupation, archaism, and obstruction. At times it has been said to give the image of being little more than a clique, coterie, or the company of the cuddly complacent.

There always have been those who have readily "laughed off" the Church as being either a cultural lag or a needless vestige of bygone days. Some have eyed it as being the community's "holier than thou" club, both content with its status and symbols and intent on maintaining its unruffled serenity.

Nevertheless its deficiencies have been magnified with relish while its credits too often have been ignored. Christ's Church has not always neglected its mission, but instead has made the thrust of the gospel felt in the midst of society's shame and hopelessness. It just may be that more cups of cold water have been given in His name than this world could ever imagine. Such has been true in America.

One cannot but recall the compassion which George Whitefield expressed in organizing an orphanage, the House of Mercy, in Savannah, Georgia. This establishment was representative of the upsurge of social concern which followed on the heels of the Great Awakening. Revival fires had

not only prepared souls for heaven, but also had ignited Christians for social action in the here and now.

Earlier in the eighteenth century, similar concern for those who otherwise might have been forgotten was shown by David Brainerd, Jonathan Edwards, James Davenport, Isaac McCoy, and Eleazer Wheelock in their missionary and social work among the American Indians.

Just as the Great Awakening had saved souls and salvaged bodies during the eighteenth century, so did the Awakening of 1800 prompt earnest Christians to spiritual and social action in the nineteenth century. The interest was focused not only on the homeland, but abroad as well. American and British Protestants were caught up with the idea that they were largely responsible for saving the world. William Carey, Samuel Mills, Adoniram Judson, and Gordon Hall were among the first to awaken the Christians to redemptive possibilities in other countries.

Interest in the plight of poor children in cities spurred the development of Sunday schools under the leadership of such men as Francis Asbury, Bishop White, Oliver Lane, Katy Ferguson, and Samuel Slater.

The American Bible Society was organized on May 11, 1816, one of its main purposes being that of combatting various social evils such as drinking, decadent home conditions, and loose living by putting the Word of God into the hands of any person who would read it.

A companion organization was the American Tract Society, founded in 1825 in New York. The purpose of this enterprise was to evangelize society through the printed page.

Exorbitant consumption of alcohol posed a grave problem to the nation. Christians could not remain silent when individual lives and homes were in danger of moral depreciation. Consequently the temperance crusade began. The Church spoke to society through such able persons as Frances Willard, and such organizations as the American Society for the Promotion of Temperance, the United States Temperance Union, and the Washington Temperance Society in Baltimore.

Another problem which confronted those who were sensitive to the needs of people was the deplorable management of the mentally ill. Dorothea Dix stands out as the forthright pioneer in improving the treatment of the insane. The result of her efforts was hospitals adequately equipped, rather than being mere kennels for society's untouchables.

The prisons provided an area in which the Church showed its concern. As early as 1787 there was formed the Philadelphia Society for Alleviating the Miseries of Public Prisons. The members of this society purposed to help the prisoners improve themselves as responsible persons.

The Church was equally challenged with the possibilities of reforming young delinquents. Examples of the "houses of refuge" organized for such a purpose were the House of Reformation in South Boston, the American Female Moral Reform Society, and the Young Men's Moral Reform Society of New York.

In hopes of reaching the young before they became involved in crime, interested Christians such as Edward Norrish Kirk founded the Young Men's Christian Association in America.

Missions in city slum areas provided the church with the opportunity of reclaiming the refuse of society. Methodist Phoebe Palmer is credited with starting Protestant institution work in the slums by founding the Five Points Mission in New York in 1850. Because of the success of Mrs. Palmer's venture, the city missions multiplied until the Baptists could point to their "seamen's Bethels," the Episcopalians to their Home for the Friendless, the Methodists to their Five Points House of Industry, and the Congregationalists and Presbyterians to their mission centers.

The Salvation Army became one of the most determined Christian forces within the city. Its influence began to be felt in the United States when Commissioner George S. Railton and seven assistants arrived in Philadelphia to combat sin in all its forms.

Methodist Minister Edgar J. Helms in 1902 became concerned about the plight of the handicapped and retired workers. His interest resulted in the founding of Goodwill Industries, which provided employment for disabled individuals.

Where the Spirit has been at work, the Church has moved outside the sanctuary into the heat of day and black of night to meet those in need. Numerous reformatories, homes for the aged, schools for the deaf, rehabilitation centers, and missions have been built because of Christ's Spirit moving among men to bring a corner of Heaven's kingdom to earth.

Baskets of food, glasses of milk, boxes of clothing, bandages for wounds, blankets for warmth, and roofs for shelter frequently have been forthcoming simply because of sincere, eager Christians

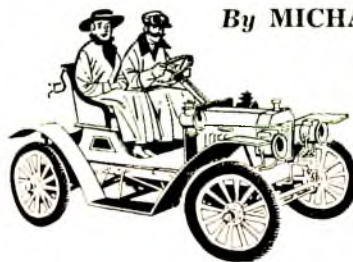
doing their part, usually without being conscious of performing any spectacular service, but instead merely doing what any Christian would do when seeing others in need.

The United States with its democratic milieu has provided fertile soil for the imaginative, sensitive Christian. He has been able to work out his convictions by helping the blind to see the light, the broken in spirit to sing in the night, and the forgotten to be remembered again. Ingenuity, dedication, and the guidance of the Spirit coupled with America's challenge to succeed in reaching the most daring height have erected timeless monuments to Christ and His Word.

# REMEMBER WHEN?

By MICHAEL HUTCHENS

Pastor, Vandalia, Ohio



EVERY SO OFTEN we hear someone say, "Remember the gold old days? Remember when this happened? Remember when that happened?" The direct implication of these questions is that if we could move the calendar back a certain number of years everything would either be all right or at least better than things are presently. And in the church this desire is often expressed; to turn back the calendar to a time when there were supposedly days which were better for the church, and when the church was stronger than she is today.

Granted, we in the Church of the Nazarene do have a glorious past, for which we are thankful and indebted. We can look back to great days when our pioneers with great sacrifice and under overwhelming odds fought and won for the cause of holiness. We of this generation are reaping the results of their unselfish labors. And we must never forget this glorious past, nor minimize its importance to us.

However, it is entirely possible that some would concentrate too much time and thought on the past. For example, there are several "Remember When's" which we hear at times.

Some ask, "Remember when preachers preached under the anointing of the Holy Spirit?" Let it

be emphatically asserted that they still may and still do. Also others ask, "Remember when sinners trembled and shook under the power of Holy Spirit conviction?" Again let it be noted this does happen still. And when they ask, "Remember when the saints shouted and 'got blessed?'" we answer, "Thanks be to God, those who love God and are in the center of His will are still being blessed by God and shout for joy." And when some ask in dejection, "Remember when the church was 'packed out?'" let us note the fact that some churches are having the largest crowds ever.

This is not to say that everything is wonderful in all our churches. But if, and when, and where we do not see these manifestations of God's presence, it is not because that day is gone forever, but is because the price necessary for such blessings is not being paid. Where these conditions are being met, God comes in His glorious presence.

Let us note that there are at least two errors into which we may fall if we concentrate too much of our thinking on the past:

First, those who do so may forget there were also problems back there as well as blessings, as there are today. The tendency of the normal person is to remember primarily those pleasant experiences, and to thrust the unpleasant from his mind. When we look back, our thinking may become distorted, making it impossible to see the past with absolute clarity.

We may be inclined not to be fair to the present in that we forget the struggles involved in the past. We may see the victory, and forget the soul agony which always came before the victory. In spite of the victory God gave over the obstacles, we must see clearly that in days past there were problems of great magnitude which confronted those rugged pioneers of the Church of the Nazarene.

Second, there may be a temptation to try to escape our responsibility to the present day. Excessive concentration on the past has led some to the unwarranted conclusion that good days for the church have gone forever, or at least we cannot expect things to be as good as they were "back then."

When we come to this place, we become pessimistic about the present and future of our church, and conclude that little further progress is possible. Of course, indirectly at least, we are also minimizing the effectiveness of God's grace in meeting present needs; we are saying God cannot do anything with the world and the Church today.

It is good to look back to the past if this helps to encourage us, and gives us direction in learning from experience, but not if it brings us to discouragement about the present and future. It is Satan's business to try to defeat us, and he will use this area if he can. We must not become discouraged and dejectedly sit "idly by" while the world is

**SAVED**  
*By His Grace*

*I wasn't there in Bethlehem  
When the Son of Man was born;  
Nor yet was I in Nazareth,  
As the days and years sped on.*

*Nor yet was I in Galilee  
As He taught there by the sea;  
Nor yet in old Jerusalem  
When He gave His life for me.*

*I didn't see the empty tomb  
On that resurrection day;  
I didn't stand on Olivet,  
And watch Him go away.*

*But I am here in a world of sin,  
Saved by His grace divine,  
To testify that this same Christ  
Has changed this life of mine—  
To tell to those who live in doubt  
Because they cannot see,  
That Jesus Christ, the Son of God,  
Can set a sinner free!*

**By GEORGE DECKER**

speeding toward eternity without God.

If looking back brings one to the conclusion (how false it is!) that the best days for the church are behind her, the church will certainly lose her forward thrust, and miss the challenge of her day, which is her primary responsibility. God wants the Church of the Nazarene to "move out for God" in our day as she has done in the past. God wants her, "in the power of the Spirit," to meet the challenge of today and gain new territory for God and the Kingdom.

Thus when we hear someone speaking of the past ("remembering when") and holding it up as a day gone forever, let us not forget our glorious past. But may we also be made aware of our wonderful present and our challenging future in the Church of the Nazarene.

The glories which were experienced back then can be present-day glories, if we will pay the price. And when you think about the matter carefully, must not you conclude that in a real sense the present day is making demands upon us which can be met only in the same *power of the Spirit* with which our fathers met their needs "back then"?

# THE CHRISTIAN HOME . . . and its survival



By IRIS CATHELL

Kansas City, Missouri

WE EULOGIZE, idealize, and pay tribute to the home. At the same time pressures mount for parents and teachers to strengthen the home. Statistics point to the increase in crime, divorce, and displaced and homeless children. We are told the home is the hope of our nation. One wonders if the vision of God's purposes for the home remain, especially the redemptive purpose of the home.

The Bible bears record of the roots of Christianity, roots that go deep into the history and existence of the Jewish people. We are of the faith line of Abraham, Moses, and the people of the covenant, "like shoots of wild olive, have been grafted in (made partakers of the faith of Abraham)." We count our heritage as beginning with Jesus Christ, but Jesus Christ was a Jew. Christian clergymen, educators, and laymen are reexamining the face of Judaism and are finding a family resemblance, common roots, and common aspirations.

The extent to which the Jew incorporates religion in his home is recognized. Today this is most apparent among the observant or orthodox Jews. The Jewish people have always relied on their homes to preserve the meaningfulness of their identity, heritage, and hopes.

There is insight into the relationship of Jewish survival and the Jewish home in Herman Wouk's book *This Is My God*. He writes: "Judaism has always been a strong interest of mine. It is part of my family's life. My older son at eight reads

the Old Testament in Hebrew and knows Jewish Laws and customs." And in regard to the Sabbath, after picturing a family scene: "The boys, knowing that the Sabbath is the occasion for asking questions, have asked them. The Bible, the encyclopedia, the atlas, have piled up on the table. We talk of Judaism, and there are the usual impossible boys' queries about God. . . . For me it is a retreat into restorative magic."

Rabbi Albert I. Gordon writes in *Jews in Subur-*

*bia*: "Judaism—the moral and social values have been communicated to each succeeding generation of Jews primarily through the family. This religious experience transmitted through a protective and friendly environment has added a certain quality to the Jewish family and home that has won universal respect and admiration."

Christians may find a challenge in the cohesiveness of the Jewish people. Have we made our homes miniature sanctuaries in which we interpret redemption offered through Jesus Christ, our Saviour? History accounts that, when a people go down, the power of their god or gods goes down with them. But the God of the Jew is eternal. This is the heritage we share, and this is the challenge we face. Do we, as a priesthood of believers through Christ, make our homes redemptive?

The Bible repeatedly uses family terms to communicate God's message and purpose. His chosen people began with a family, Abraham; family terms are used for spiritual terms; the Godhead is spoken of in family terms; and God is preparing an eternal home for His children—the redeemed (Luke 16:9; John 11:2).

Rhoda C. Edmeston has written: "The fact that Jesus made the idea of God as father central in his teaching, rather than God as king or judge, is significant in this connection, for *father* is a family term. Jesus' use of this term to refer to God implies that he thought of the family as the highest among human relationships."

We need, as never before, Christ in the home. He is the hope for its survival. During His earthly life, Jesus truly sanctified the home as He walked on sandaled feet among the people in their homes and activities. Our identification will be sustained only as we make a personal witness of our homes. Just one day a week in church is not enough.

The early Christians, when driven from the Temple by persecution, found fellowship in the homes around the meal table. The whole of life was caught up in a sacramental view. Whether it was supper or the Lord's Supper, it was all to the glory of God. "New dimensions in the Spirit made the Early Church a growing thing. It was a sharing



of doctrine, fellowship, worship, prayer and praise both at home and in public," Dr. Reuben Welch writes.

Parents who day by day act on the conviction that God lives will impress the child with the reality of God. It is in the home that we, as the Jews, are called upon to create a miniature sanc-

tuary by returning thanks at meals, taking time for family worship, making His will the standard for our reactions. It is a time also to recall our heritage: the time of Christ's coming as a Babe to be our Redeemer. Only prayer and purposefulness can thus sanctify our homes. Let us open the doors!

# GOD'S FOOTPRINTS

By **KATHERINE BEVIS, Houston, Texas**

AS A CHILD, I learned to know many creatures by their footprints. I was reared on a farm, and my father taught me many things about various animals, for around the farm buildings and in the fields there were dozens of different animals that left their footprints.

There were rabbits, weasels, rats, and mice. There were cats and dogs that belonged to the neighbors, as well as our own. And since we lived near a creek, muskrats and mink often stopped by to inspect our well-locked chicken house.

I seldom saw any of these animals other than rabbits or mice, or dogs and cats. But I was not very old until I knew by their footprints that they had been there. And often, in those childhood days on the farm, there were mingled footprints, feathers, and sometimes even blood—all these telling their sad story of swift surprise and sudden death. These footprints caused me to form stories in my childish mind, stories that read like a real book.

Growing older, I see the drama of life and death taking place all about us, and I am made to think of other footprints—footprints of two mighty powers in the affairs of men. For in God's Book, the Bible, I am told much about these two mighty powers, God and Satan. As I have read this sacred Book, the men and women whose names and experiences loom so large on its pages have shared their lives with me, and I have seen the footprints with eyes of the Spirit.

It is wonderful to tour places of historic interest, the homes of George Washington and Abraham Lincoln; and there are those who have had the blessed privilege of traveling in Palestine, of walking where Jesus walked, of praying where He prayed. But did you know there is a very rich experience awaiting those who "tour," not locations on a map, but verses of scripture in God's Book, and as you "tour" by reading, see God's footprints?

We read in the very first book of the Bible, "In the beginning God created the heaven and the earth" (Genesis 1:1). So "tour" now if you will,

not Palestine, where He walked, but everywhere about you. You can see His footprints in every bush, every tree, every splash of beauty in a flower, every feathered bird, every hill and mountain and valley.

In the New Testament especially will be found the footprints of a loving Saviour—yes, on every page—those blessed footprints leading ever onward and upward toward the higher, better, and nobler things of life.

There was a time when I didn't realize how very much the finding of these footprints really meant to me. But for years now I have carried a cherished copy of the New Testament in my purse as a mariner would carry a compass. That is what this precious Book is really to me, a Compass. When I run into a problem that is too hard for me to solve, a choice of the direction of the path I should take, I just take this Book, asking myself this question, What would Jesus do to solve it? What path would Jesus take? And I never fail to find the Master's footprints. By following them I go the right way, for His footprints in His Book lead me in the way I should go.

Numberless millions have found God's footprints in this Book, and by following them have lived lives of service and sacrifice.

Numberless millions more are unsaved because they do not know this loving Saviour who walked the humble paths of earth that He might bring them peace, joy, hope, and salvation.

The world today has no peace because it has failed to make room for the Prince of Peace in its plans and purposes, and failed to let His footprints lead to this peace.

The footprints of our loved ones and our friends have stopped at the edge of the river of death, but Jesus crossed the abyss of death and came out on the other side. His footprints have gone on to the farther shore, as He calls to each one of us: "In my Father's house are many mansions . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

By P. J. SMITH

Nazarene Elder, Carthage, Missouri



# An Experience or a Person

MUCH has been said and written with reference to Christian experience, which is all well and good. But it seems to us that the emphasis has been put in the wrong place.

We often read and hear expressions as follows: "Do you enjoy this experience?" "Have you received this experience?" or, "Do you have the blessing?" This seems to us to be glorifying the experience and failing to glorify the Person who effects the experience.

What does experience mean? In Genesis 30:27 we read, "I have learned by experience." Here the word means, "To observe diligently." In Ecclesiastes 1:16 we read, "My heart had great experience of wisdom and knowledge," and here the word means, "Hath seen abundantly." In Romans we read, "... tribulation worketh patience; and patience, experience" (5:3-4). The word experience here means, "The proof or testing of a thing." Webster tells us that experience means "knowledge gained by trial and practice—a test."

From all this we see that an experience as such is not to be sought at the place of prayer, but is the result of coming in contact with something or Someone. When a sinner or a backslider comes to the place of prayer, he should be told to repent, turn from sin, and make restitution and accept Christ, a divine Person, and not an experience. Accepting Christ as our Saviour or to be filled with the Holy Ghost will result in an experience, but we should not emphasize this above the divine Person who effects this experience.

We believe many at an altar of prayer get a "feeling" or a "blessing" and think they have received the so-called "experience," only to discover, when trials and testings come, that they have nothing to sustain them and they go down in defeat; whereas if they have been told to accept a divine Person, and pray until the Spirit bears witness that He has ac-

cepted them, they would have a foundation to stand upon.

There is a text in Colossians 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." It does not say "received an experience," but "Christ Jesus the Lord." This is the solution and remedy for much backsliding and fickleness in a Christian's life; for when Christ comes in, He brings a new nature. Our desires are changed and we no longer delight in the things of sin and the pleasures of the world. Paul tells us in II Corinthians 5:17, "Old things are passed away; behold, all things are become new." When Christ comes in, the prayer meetings will be desired above worldly amusements and the Word of God above all other books, magazines, or papers, though these should also be read. Because of this new nature which Christ brings into the heart, God's people are preferred in fellowship above worldly folk.

Again, Christ brings new life into the soul. Our old habits are exchanged for new ones which glorify God as expressed in Romans 6:1, "Even so we also should walk in newness of life." This can be done only if Christ lives and reigns in the heart.

Another thing which should be mentioned is that Christ effects a new spirit within us. What terrible dispositions we had before Christ came in! Hard to deal with, and to get along with; hard to satisfy. But Christ changed our dispositions and spirit.

This, however, does not mean that we were filled with the Holy Spirit when we were born again, for that can come only when we fully consecrate ourselves to God, yielding ourselves to Him and to the Spirit's control. Paul tells us in Ephesians 5:18, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." This too is not merely an "experience," but a divine Person, the Holy Spirit, filling our hearts and living the life of Christ in our daily walk, enabling us to fulfill and carry out our spiritual desires, ambitions, and obligations, cleansing the heart and, greatest of all, shedding abroad the love of God in our hearts, as stated in Romans 5:5, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Oh, what a change there would be in churches, homes, and individuals if all those who profess to be saved and sanctified or filled with the Spirit were really manifesting in their daily lives the love of God! For Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Before we profess to know Christ and to be filled with His Spirit, let us be sure that the love of God is expressed in the deeds and actions of our daily lives.

Have we been deceived by seeking an "experience" instead of accepting Christ as Saviour and the Holy Spirit's fullness? Then let us go to prayer until we have peace within.

# New General Board Members Face Heavy Agenda in Annual Meeting

## Group to Implement General Assembly Action

THIRTY-SEVEN ministers and laymen elected last June by the General Assembly gather Monday, January 18, for what could be the most eventful session in the forty-two-year history of the General Board. This will be the group's first meeting since their organization shortly after the assembly closed in Portland, Oregon.

The time elapsed since then has allowed church leaders and board members to study the myriad of actions passed down by the Sixteenth General Assembly. Some of the business transacted at the quadrennial meeting needs no implementation. Much more of it does, and the General Board is the body responsible for doing it.

There are other problems and pleasures to which this administrative group falls heir, and which go with operating the leading holiness denomination. Some of the problems are financial—for instance, how to allocate more funds to take advantage of new opportunities now open in world mission fields. Among its pleasures is ratifying the recommendations of the assignment of new missionaries. With this session the number of full-time workers in world mission assignments could climb over the 550 mark.

The board will thankfully note also that individual giving in 1964 was an average of \$160.38

By **ELDEN RAWLINGS**

Director of Public Relations, Nazarene Publishing House

a member, an increase of \$6.82 over record-high 1963. This is the highest per capita giving for any denomination with membership larger than 100,000.

### BOARD ADMINISTRISTS SEVEN DEPARTMENTS

The General Board, created in October, 1923, grew out of the need for a coordinating body among what were then four church departments—Foreign Missions, Home Missions and Evangelism, Church Extension, and Publication. The number of departments has now grown to seven, along with auxiliaries (N.W.M.S. and N.Y.P.S.) and commissions such as Christian Service Training and the Nazarene Radio League.

Board members are elected from seven geographical zones at the General Assembly (see graph). In addition, the N.W.M.S. and N.Y.P.S. presidents are members, and a layman and an elder are elected to represent educational interests.

The three-day meeting will convene in the General Board room on the third floor of the year-old editorial building at the International Center in Kansas City, Missouri. Early the second day the board members will spread into a half-dozen near-

## WHO ARE THE GENERAL BOARD MEMBERS?

### Northwest Zone

W. D. McGRAW, elder  
MILO ARNOLD, elder  
GORDON T. OLSEN, layman\*  
J. ROBERT MANGUM, layman\*

### West Central Zone

RAY HANCE, elder  
THOMAS HERMON, elder  
VERNON LUNN, layman\*  
E. W. SNOWBARGER, layman

### Southwest Zone

EUGENE L. STOWE, elder  
PINDER GILLILAND, elder  
J. WESLEY MIERAS, layman\*  
F. L. SMEE, layman

### British Commonwealth Zone

GEORGE FRAME (British Isles), elder  
ROBERT F. WOOD (Canada), elder  
KENNETH I. OLSEN (Canada), layman

### Eastern Zone

FLETCHER SPRUCE, elder  
MORRIS WILSON, elder  
GEORGE REED, layman  
LEONARD SPANGENBERG, layman

### Central Zone

HARVEY S. GALLOWAY, elder  
PAUL UPDIKE, elder  
CECIL EWELL, elder  
HARLAN HEINMILLER, layman  
LAUREN I. SEAMAN, layman  
L. D. MITCHELL, layman

### Southeast Zone

JOHN L. KNIGHT, elder\*  
L. B. HICKS, elder\*  
T. E. MARTIN, elder  
E. H. STEENBERGEN, layman  
CHARLES E. ONEY, layman  
JOHN T. BENSON, layman

### Nazarene World Missionary Society

MRS. GORDON OLSEN

### Nazarene Young People's Society

JOHN HANCOCK

### Education

WILLIAM GREATHOUSE, elder\*  
EDWARD S. MANN, layman

\*Member of the Executive Committee of the General Board.

## HOW WE ELECT GENERAL BOARD MEMBERS

*Local church elects delegates to the District Assembly.*



*District Assembly delegates elect, in the annual session preceding the General Assembly, delegates to represent them. While still at the District Assembly, the General Assembly delegates choose two elders and two laymen from their district as potential nominees for the General Board ballot.*



*At the General Assembly, delegates from seven geographical zones (a zone is composed of from nine to fifteen districts) elect four laymen and four elders from their zone to appear on the ballot presented to the General Assembly.*



*From this, the General Assembly elects two laymen and two ministers from each geographical zone with up to 40,000 members. Zones with more than 40,000 members are allowed two additional representatives. (From the British Commonwealth zone one elder and one layman are elected from Canada, and one elder from the British Isles.) The board member's term is four years. He may be re-elected at the next General Assembly.*

by committee rooms where they will spend eight to ten hours with executive secretaries, grinding out the business at hand.

### IMPORTANT DECISIONS FACE BOARD

Out of this session Nazarenes can expect discussion, and possibly specific action, on several major General Assembly recommendations, as well as some proposals of their own. Some of the areas they will study are outlined below.

The Education Committee will consider the appointment of a new executive secretary to fill the post left vacant by the death last March of Dr. S. T. Ludwig. This position could be filled by a full-time secretary or be coupled with another executive responsibility. Dr. Ludwig was general church secretary in addition to serving as education secretary.

The board could also recommend a timetable

for the establishment of the General Assembly-authorized junior colleges and Bible college, major steps in the expansion of the church's educational facilities. Also a statement may come from the meeting relating to intercollegiate athletics in Nazarene colleges.

Plans for the mid-quadrennium Conference on Evangelism in January, 1966, and the first International Laymen's Conference on Evangelism tentatively set for summer, 1966, will be considered by the Evangelism Committee. Overseas missions spread into three new countries last year—Sweden, El Salvador, and Costa Rica. Plans to broaden missionary outreach could come from both the Department of World Missions and the Department of Home Missions.

A General Assembly recommendation to unify the *Herald of Holiness*, the *Other Sheep*, and *Conquest* subscription campaigns, and consideration of unifying some of the periodicals will be discussed in the Publication Department meeting. Also the Publishing House book program for 1965, and problems related to the need of further automation in printing equipment, will be reviewed.

### NEW BOOKSTORE TO BE OPENED

Dedication of the new bookstore on the International Headquarters site—which completes the basic development of the Center—will be held during the three-day session. General Superintendents V. H. Lewis and Samuel Young, along with Publishing House Manager M. A. (Bud) Lunn, will take part in a short ceremony.

The General Assembly-authorized Music Commission will be linked to some department, probably education or publication. The music study group has a logical tie to both departments.

With the imminent retirement of Dr. T. W. Willingham, Radio League director, a recommendation for his successor could come from General Board deliberations.

A Budget Committee which meets prior to the General Board session will study church finances and present their report and recommendations to the General Board.

Under discussion in the Church Schools meeting will be several curriculum proposals which could include consolidating one of the monthly periodicals into a quarterly, and launching two new age-group quarterlies during the quadrennium. The group will study first-year results in cooperative V.B.S. publishing with nine other holiness denominations, and hear reports regarding the first phase of "March to a Million" Sunday school enrollment emphasis.

In all, it will be an exacting experience for the thirty-five who leave their jobs and other duties to attend the sessions. But the compensation is the satisfaction of seeing the church operate logically and functionally, and in being a part of its continued effective witness.

# IN THE MIDSTREAM

THE WORD "MIDSTREAM" was a common expression among politicians in both camps preceding the election. Both said they wanted to avoid "extremism." This brings up the question: "Is there a Nazarene midstream?" We think there is. We have known many across the years who hit shallow banks because they failed to keep out in the depths of the stream.

Each day brings literature to my desk asking me to line up against this and to fight against that. Perhaps all are worthy negations. Yet such appeals leave me wondering. Is there not something I can be for? Am I to spend my life just "being against"? Is there not a midstream?

I believe we have found it. It lies in the attitude of a positive thrust forward in the matter of reflecting Christ to a darkened world as we live our lives before it daily. It lies in a dynamic ef-

By **LEO C. DAVIS**  
Superintendent, Southwest Indiana District

fort to make Christ known in evangelism and personal soul winning. It lies in the soul's adventure of annexing the heavenly world to this earthly pilgrimage through prayerful communion and meditation. By so doing we walk with God!

We must not lose love, which is first. Losing our first love brings us into the shallow edges—and that is fatal. By keeping out in the deep—in the midstream—I find myself in company with compassion, mercy, forbearance, confidence in the brotherhood, communion with God, and all other noble graces which make for "good inside material." These are all wonderful companions and fellow travelers as I make my way toward the great "beyond." Let us "launch out into the deep"!

## THE PLACE AND THE VOWS: They Are Both Important!

THOSE beautiful words of the Psalmist, "I will lift up mine eyes unto the hills . . ." (121:1), have meant so much to me, since it was in the beautiful old hills of west Texas that I found my Saviour and gave my heart to Him.

And, many times since, it has been and is to the hills literally that I look, as a source of beauty and inspiration which is so helpful in my work as a writer for the Lord.

But more important than the place where we found God is the keeping of those vows that we have made to Him. And the hills, anywhere I see them, remind me of that early morning when God heard my heart cry and accepted me as His child—and they also remind me of those vows I made that morning. We need to remember both—the place and the vows.

There is a true story of how one day a big Chicago policeman paused and looked suspiciously at a man across the street who stood with head bared, closed eyes, and moving lips. His face was turned toward an obscure-looking

old building.

"He's either sick or drunk," the cop spoke aloud. "Maybe he's even 'nuts' in the bargain."

The policeman crossed the street and, walking up beside the man, touched him on the shoulder, saying, "What's the matter, Friend; sick or something?"

The man opened his eyes and smiled at the officer.

"Neither, Sir—not sick or even 'something,'" he said, looking now squarely into the face of the other, though still pleasant. "You see, I was converted in that little old building when it was a mission. And I never pass here without taking off my hat and saying 'thanks' to God. Officer, it was where I met the Lord. Name's Billy Sunday."

The policeman reached out his big hand, saying, "Put her there, Bill. I've heard a lot about you. Now you just go on with your praying and thanking God."

A sacred spot! Yes! And even more sacred, the vows made there. And so, "I will lift up mine eyes unto the hills . . .," and thus shall I be made to remember again the vows that I must keep to be true to my Saviour.—Katherine Bevis, Houston, Texas



Blending voices in worship in the chapel service.

## *A Visit to . . .* **Nazarene Theological Seminary**



**Above:** Nazarene Theological Seminary . . . a tower of spiritual strength.  
**Left:** Dr. Lewis T. Corlett, president of Nazarene Theological Seminary since 1952.

TRAINING pastors, missionaries, evangelists, chaplains, religious education directors, and teachers! What a unique program for any institution! Such is Nazarene Theological Seminary, located at Kansas City, Missouri, on property adjacent to the International Headquarters of the Church of the Nazarene.

Nazarene Theological Seminary was started in 1945 as the result of an impassioned plea by General Superintendent James B. Chapman to the District Superintendents' Conference in Kansas City. He challenged the church to do more in training the young ministers for the church by establishing a graduate school of theology.

The challenge was accepted and a commission appointed to report to the General Assembly in June, 1944. The assembly approved and N.T.S. was authorized. Dr. Hugh C. Benner was elected president and began the task of selecting a faculty and mapping a course for the new institution.

The original faculty was composed of Dr. Hugh C. Benner, Dr. Russell V. DeLong, Dr. Mendell Taylor, Dr. L. A. Reed, Dr. Ralph Earle, and Dr. S. S. White. Several executives in the General Church Headquarters taught one or two classes a year in the area of their specialization. Sixty-seven students enrolled the first fall and an institution was launched which has contributed much to the church in nineteen years of history. A total of 3,604 students have enrolled in the seminary

during these years.

In 1952, Dr. Benner was elected general superintendent and Dr. Lewis T. Corlett was chosen as the second president of N.T.S. New persons have been added to the faculty as needs arose, so that today there are ten full-time professors beside the president and ten part-time teachers.

The offices and classrooms in the first nine years were located in the editorial building of the Nazarene Publishing House at Twenty-ninth and Troost and in the Headquarters building, which then was across the street. In 1949 the property of approximately twenty-two acres located at Sixty-third and Pasco was purchased by the church, and the southern portion of eleven acres was designated for the campus of the N.T.S. Construction on the seminary building was started in the fall of 1952, and the seminary moved into the new building May 1, 1954. The building has been adequate for the operation of the seminary in all areas except the housing of students.

The south section of the seminary building houses the beautiful chapel, which seats 600, the temporary quarters of the library on the ground floor under the chapel, some offices to the rear of the chapel platform, and the seminary FM radio station.

The remainder of the building is devoted to administrative offices, faculty offices, classrooms, lounge, lunchroom, mechanical equipment, and

an apartment for the caretaker and his wife.

The curriculum of the school has been improved from year to year. Special attention has been given to strengthening the course offerings and requirements in Bible, theology—especially in the doctrine of holiness—and in the general area of practice, or church administration and operation. Each student who graduates is required to have three credits in actual church work taken under the guidance of the supervisor of field service and under the supervision of the pastor and other officers of a local church.

This year the Department of Missions has been enlarged to include special studies in linguistics and anthropology, so that young people called to service in world missions can have more thorough training to render better service amid the complex international problems of this day. The seminary has had a strong emphasis on missions throughout its history. Besides the classroom work for regular students, scholarships have been provided for furloughed missionaries to take refresher courses. During the past four years one-tenth of the students have acknowledged a call to foreign service.

Also each year under the direction of the officers of the Bresee Society, the faculty and student body join in sponsoring a special overseas missions project and a specific home missions project. The seminary student body has assisted in establishing one or more home mission churches each year since its beginning.

A strong spiritual atmosphere has characterized the seminary activities. The faculty and students are encouraged to cultivate a sensitive spontaneity

of response to the guidance and instruction of the Holy Spirit. The daily chapel services are the core of the spiritual enrichment. Supplementary to this are lecture series, the noonday prayer meeting each Wednesday, and the semimonthly meeting of prayer fellowship groups when the entire student body divides into small groups to spend the chapel hour in meditation and prayer. Also each student participates in the regular services of some local church in the area.

Special concern is given to instruction for the wives of the students during the three years they are in Kansas City. The "Parsonettes," an organization composed of the wives of the faculty and of the students, meets one night each month of the school year. Programs are planned to give instruction in the various responsibilities the wives will face in cooperating with their husbands in the ministry.

Also the seminary provides one night class each semester open to seminary wives at no cost. The course offered the first semester is "The N.W.M.S. in Action," taught by Miss Mary Scott, executive secretary of the General N.W.M.S., and Miss Helen Temple, office editor of the *Other Sheep*. The second semester a special course in "Administration of the Vacation Bible School" is taught by Rev. Miss Mary E. Latham, director of vacation Bible schools.

### FUTURE PROSPECTS

As the seminary develops, special needs arise. The pressing demand at present is for more space for the library. There are now more than 32,000

Architect's sketch of the new library addition.



A faculty committee works with Dr. Corlett. Left to right, seated: Professor James McGraw, Dr. Richard Taylor, Dr. Corlett, Librarian Robert Crabtree; and standing, Dean Mendell Taylor.



Dr. Delbert R. Gish conducts a class seminar.



volumes in the library and additional books must be acquired each year. As shelving is provided to handle the new books, the space for students is being reduced. The Board of Trustees of the seminary has voted to build a new library building to the east of the present building with a capacity of 85,000 books and the possibility of expansion.

The General Assembly authorized the setting up of an annual Seminary Sunday, at which time the needs of the seminary would be presented by the pastor and each church would be asked to take a cash offering for the building of this new library.

**I**T IS A SHAME that this article is deemed necessary. Its burden is the fact that many thousands of Nazarenes are being lost upon the occasion of their moving to a new area to live. Their reasons for being lost seem superficial but they are sincere, and this is being written in the hope of saving some.

The problem is complicated by several blind spots in our view of the situation. We forget how different living is just across a state border, church-wise and otherwise. We expect all cities to have as many Nazarene churches as Miami, Chicago, or Los Angeles, if we happen to have come from one of these cities. Many moving Nazarenes can't adjust to the idea of having to look for a Church of the Nazarene. The church has always looked for them. In their new locale they look for a few blocks, and then stop.

What can we do about this? First, we must stop listening to people whose ecclesiastical geography is in need of updating. Recently a typical young man justified his rather fitful attendance at another denomination by saying that a Nazarene minister who had resources for knowing better had told him that there was no Church of the Nazarene within an hour's drive of his new home.

The second Sunday of February was designated to be Seminary Sunday in the church calendar of each year.

The first Seminary Sunday falls on February 14, 1965. The total cost of the new library building will be approximately \$350,000. The goal for the first Sunday will be at least \$125,000.

There are now 629 graduates of the seminary working in the following areas of service for the church: 521 pastors, 38 missionaries, 20 chaplains, 7 evangelists, 33 in field of education, 10 Headquarters and Publishing House.

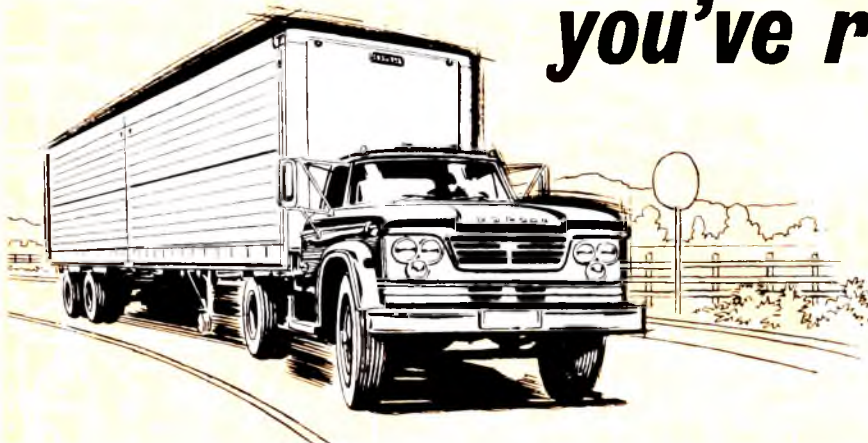
He had every reason to trust the word of his pastor and stopped looking.

While pastoring one of six Nazarene churches in New York City, I heard the lament by several pastors with whom I spoke at the 1960 General Assembly: "Isn't it a pity that we have no church in New York City?" While I pastored there we found more than one family which had wandered for over a year because they had been told in Michigan or elsewhere that "there is no Church of the Nazarene in New York City."

Now I'm old enough to know that some young Nazarenes, newly married and building a home in a new community, seem to enjoy being lost, at least for a time. This does not mean that a Nazarene pastor, with a heart of love, a pinch of wisdom, and the help of his people couldn't help them if he knew of their move in time. Their relatives back home could have made the contact possible.

**1**  
out of every  
**5**  
families in the United States  
will move this year

# DON'T MAKE A MOVE *until* *you've read this!*



By **ROLAND STANFORD**  
Pastor, Edison, New Jersey



To illustrate the need let me summarize some of the stories I have personally heard recently: "I have been in ---- for two years. I did not know there was a Church of the Nazarene in any neighboring community."

Another: "Our family moved here twenty years ago from a town in Pennsylvania. We were all Nazarenes when we came. There was no Church of the Nazarene near, and we couldn't find anything similar, so we just drifted. Today the spiritual, moral, and social condition of our family is a monumental heartbreak."

Another: "We attend the ---- community church. It's near home. The pastor is a wonderful man and the young people are so active. Of course there is no testimony to holiness, but that doesn't seem to matter so much anymore. It's a matter of definition. Our children will attend a state university."

Another: "When I was hospitalized I asked the chaplain to get in touch with a Nazarene minister and he called you. I find that we have been living within a fifteen-minute drive of your church for two years. I am a Nazarene from ----." (Didn't anybody care back home?)

Another: "My father is a Nazarene minister. We have just bought a home in ----. We lived much nearer your church for thirty-two months. My husband is not a Christian and I'm afraid I'll be helpless to get to your church without his cooperation. We have just made our first payment on this house. How do you like it?"

Before I suggest the best means (in my opinion) of preventing these tragedies, may I suggest something to the person who can be counted on to seek the nearest Church of the Nazarene until he finds it? I would like a word with him, for I am afraid that I or some other Nazarene minister will have a phone call soon and hear someone say: "I'm Mr. Average Nazarene from Greatown. We have been active church members but we are moving to your area. I just now signed closing papers on our new home. It is near my work but a long distance from the church." It will take him thirty-five minutes in good traffic to get to church. The pastor knows of homes for sale nearer the church and just as near his work, but he can't do anything about it now.

The church cannot usually serve a family, with small children especially, if they live thirty-five minutes away, as well as it can serve a family who live five minutes away. Roman Catholics have worked this idea for years, and their members swarm around the parish house. No busy Nazarene family can be of the service they might like to be if they kill forty-five minutes going and forty-five minutes coming to church, as often as opportunity for service may arise. (Slowly but surely we are bringing the church to them, but that's another subject.)

Now for the average Nazarene Sunday school or church member this pattern is too often the one that is followed: The family moves to a new area. The relatives wait for an address. When they get it, it is temporary and they "forget" to bring it to the pastor. When the permanent address has finally filtered back home, they tell the local pastor John and Mary's new address. The pastor writes Kansas City. Kansas City writes the district superintendent, and he writes to the nearest pastor. The pastor looks at the date, groans, and says, "This usually doesn't do any good at this late hour, but I'll fill the tank with gas and give it a try." Experience has taught him that time has put strikes against the probability of his success.

I'm getting to it. The answer is the telephone rightly used.

Now that long-distance rates are so inexpensive, lift that receiver before you make a move and make a most important call. After finding the code number of the new town or city of residence, dial it and 555 plus 1212. The information operator will do most of the rest if you ask for the nearest Church of the Nazarene. If she can't help you she will apologize and there will be no charge. But she will very likely be able to give you the number at which the pastor may be reached. Many churches for whom newspaper advertising is too much of a strain on the budget do have a business contract with the phone company which puts them in the yellow pages.

One more thing: When you have made your contact or your attempt, if you are really concerned, call Kansas City too. The members of the Department are more concerned about this whole problem than most of us are. Call them. Then follow through with the information your pastor will give to the Department of Evangelism ("Moving Nazarenes"). This will insure follow-up and will allow for additional information for the pastor whose duty and privilege it will eventually be to be your pastor or the pastor of your loved ones.

But Dr. Lawlor and his assistants in Kansas City have no substitute for the services of people like us who live in the "asphalt jungles" of the English-speaking world. If you and I will do what I have suggested, the Department will have eliminated its most tantalizing bottleneck.

Time is the essence. The personal contact with the prospective pastor will arouse him as nothing else will, and time will be on our side. If only we could assure the spiritual adjustment first, we would find the other things usually and eventually being taken care of.

In the new community the Church of the Nazarene may not be as close as it was back home, but thank God it is more nearly true than it ever was before when we say, "There's a Church of the Nazarene in your community, and there's a welcome there for you."



"We really enjoyed the evenings at the Coliseum with your Nazarene programs and people. No one could attend such wonderful meetings and no

**Pro: "Herald of Holiness"**

Someone laid aside a *Herald* in a public place. I came along and picked it up and read it and even took it home with me. Through the contents in that *Herald*, I became convicted and realized that I too needed God, realized for the first time I was a sinner. I still have that *Herald*.

I talked my husband into reading it. This particular *Herald* was for us, like a *Herald* angel from God. God always makes His way to the heart of the sinner. When He came to us, we just let Him in.

MRS. LOUISE HANSON  
Ohio

**Con: Modern Church Architecture**

Why does our church, conservative in theology—which is good—go so all-out for modern architecture in church buildings? That building pictured on the front of the *Bible School Journal* for November is a real "something"! The cross, meant to identify it as a church, looks like a misplaced telephone pole!

It surely cannot be for utility or economy—that high-peaked roof must be so much waste space. Surely such a phase of church architecture will soon pass, but leave the church saddled with these bizarre buildings. Really where, in such, are the dignity, simplicity, and beauty that should characterize the house of God? Can the church go to such extremes in architecture and yet expect or have conservation in theology and behavior of its members?

FAE JESSUP  
Oklahoma

**Pro: Nazarene University Centers**

"God is dead . . . Life is futile . . . Existence is meaningless." These are the words Mr. Ken Meredith found engraved on a desk at a state university. Mr. Meredith in his article "God Is Dead" in the November 4 issue of the *Herald* comes to the conclusion that due to the ungodliness existing at state universities he will have to send his children to a church college.

Unfortunately, this is a trend of thought that is prevalent among many sincere people. I heard these same

words before I enrolled at Oklahoma State University. I do admit that it does cause one to have more doubts, but with each elimination of a doubt comes an increase in confidence in my religious convictions.

I will graduate this January with a degree in architectural engineering. I was able to attend a church college only one semester due to the inadequacy of the engineering curriculum when compared to that of the state university. The church college curriculum is basically one of the liberal arts and cannot be expected to fulfill requirements for all academic degrees. Therefore many students are forced to attend state universities.

Mr. Meredith is correct in saying that the spiritual aspect of one's life is not emphasized at state-supported schools, but neither is it suppressed. The students here at school are literally groping for a solution to life. The field is ripe, ready for harvest, but there is no Nazarene program for these students.

By Nazarene program, I am referring to a youth center with a full-time pastor. There are over 13,000 students enrolled here and it is humanly impossible for our pastor to be effective with both the city citizens and the university students. We hope that in time we will have a solution to this problem. I hope that other university towns will attack this problem rather than turn their heads on a field ready for harvest.

DOYLE BRINKLEY  
Oklahoma

**Pro: Hymn of the Month**

I wonder if you can send me or tell me where I might obtain a list of the Hymns of the Month for '65? We certainly hope this practice will be continued, as our choir and congregation have enjoyed it and certainly have profited by it.

HARRIET HOPKINS  
Indiana

(Note: Last week's *Herald* carried the list for 1965.)

**Pro: General Assembly**

We invited some friends of ours, who belong to another denomination in Portland, Oregon, to attend the General Assembly. We received a letter from them today, and I would like to quote what they had to say:

*Letters to the Editor*

be impressed with their presentations of their belief. We thought the entire delegation were excellent in appearance and also in their devotions. Their attentiveness was impressive, too. I doubt if Portland will ever have such a fine delegation of any kind again unless it be that same assembly of Nazarenes. We fell in love with them."

We appreciated these remarks so much, and I know it is the feeling of everyone who attended.

REV. HERMAN F. CREWS  
Texas

**Con: Speeding and Sabbath Desecration**

I'm much disturbed about two things in particular that many Christians are doing. One is lack of observing the speed limits both in cities and on the highways. There is such a lack of conscience about it. One individual told me he knew it wasn't right, yet it wasn't a sin to drive faster than the speed limit. I know of laymen and ministers alike who make no bones about their speeding. . . .

The other matter is unnecessary work on Sunday, such as clerking in grocery stores and working in gas stations, and so forth. If it is wrong to buy groceries on Sunday, why isn't it wrong to clerk in the store? It seems to me we are getting lax in our Christian standards. . . .

MRS. LYLE E. FLEMING  
California



"In typing out my New Year's sermon, Miss Rutledge, wherever I use the term 'rat race' you'd better substitute the words 'glorious challenge!'"

# Your Child and IQ Testing

By WILLIAM J. NICHOLS

THE MEANING of the intelligence quotient and the means of testing to determine the IQ score together with the interpretation of the score have been popular although somewhat controversial subjects in recent years. Teachers and educators have undoubtedly at times given too much attention to the IQ score of a child. Indeed, many parents have been guilty of this also. If a child scores well, we expect great things of him and treat him accordingly. And if he scores average or poorly, we tend to expect little of him and again treat him accordingly.

There are so many factors that can influence the score that a child may make on a given test that it is well not to give too much credulity to any one test. And even a complete series of tests, though more reliable, is still not above the possibility of error. And even then the series must be interpreted properly.

IQ tests are given in two ways. The easiest is to give a printed test. This test is usually given to a whole group, although it can be used for an individual. The ease with which this type of test may be given makes it popular. This is usually the type used in school testing. But it is more subject to error, for it can be affected by the child's reading ability.

The second type of test is the individual IQ test. This test is usually administered by a trained psychometrist to one child at a time. This is a more reliable test, for the child's reading ability does not affect it as directly as in the group test. But such things as illness, test fright, cultural environment, or an emotional disturbance can affect the results of either type of test.

These various tests are "standardized." Those who make the tests check them on thousands of children in order to determine "norms" or averages. For instance, it is determined that an average child of eleven years of age with an average IQ of 100 should be able to answer a given number of test items correctly. The eleven-year-old who scores more than this given number is above average. The child who scores less is below average.

From the number of questions that the child is able to answer correctly, a mental age is computed. This mental age is divided by the chronological age of the child to give the IQ score. For example, a child of ten years of age might answer enough questions correctly on the test to score a mental

age of twelve years. The chronological age of ten is divided into the mental age of twelve, and then the answer is multiplied by one hundred to give the IQ score of 120.

No matter what we measure in mankind—height, weight, intelligence, etc.—we find that a major part of the population tends to cluster around a given point, which gives the norm or average. In IQ testing it is found that slightly more than two-thirds of the population have an IQ between 85 and 115. The norm or average IQ is 100. Of the remaining approximate one-third of the population, one-sixth is above 115, and one-sixth is below 85. Out of every 100 people that you see on the street, theoretically, 50 have an IQ of 100 or more, and 50 have an IQ of 100 or less. As a rule of thumb we could class those with an IQ of 120 and above as superior; between 80 and 120 we have the below average, low average, average, high average, and above average.

Just what does the IQ score on a test mean? The most precise thing that can be said is that the given child made a given score on the given test at a given time. But in most cases we can infer a little more safely. A child who scores extremely low or high is probably retarded or gifted. But again we cannot be sure on the basis of one test. Between the two extremes it is somewhat harder to know exactly what the test score means. But it does give some indication of the academic possibilities of the child.

Again we would emphasize that an IQ test score does not tell the whole story. Educators are becoming increasingly aware of the fact that the standardized tests cannot measure creativity. The tests are geared for conventional answers and conventional patterns of thinking. The child who approaches the problem with an unorthodox or inventive approach is penalized. So these tests may easily miss the child who is original and has divergent patterns of thought. An individual IQ test given by a psychologist or good psychometrist can do much to take care of this problem, however. Creativity will probably not be found in a child of low ability, but a child of average or high average ability may be more creative than the superior or gifted child.

What does IQ mean in terms of future plans and college for the child? Our country's institutions

of higher learning are setting much more rigid standards than they were a few years ago. But we hope that we are educating our children in a better fashion than we were educated. Our whole educational system, from the first grade up, is undergoing changes—for the best we trust. It will take more for your children to attend college than it did for you, but your children will be better prepared.

We cannot arbitrarily draw a line and say that all children with an IQ score above that line should attend college and those below should not. A child with an average IQ who works at his full capacity can get through college as well as the child with a higher IQ who does not work at capacity.

In closing we would emphasize that not everyone is endowed with a superior intellect. All men are not born equal in the area of intelligence.

Nevertheless God has a plan for each of our lives. While we cannot all be nuclear physicists, we can fill our places in life to the best of our ability.

It is important that we teach our children to make the best use possible of the capabilities that God has given them. No matter what the size of the "container," we have the responsibility to see that it has the chance to be full. Very few of us actually ever come near to fulfilling the potential that we do have.

Finally, in this matter of academic pursuits, it is well for us to realize the importance of faith and perseverance. Much can be accomplished yet in this world by faith in God and hard work. And when our intellectual goals seem to be beyond our reach, it might be well for us to remember the words of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him" (1:5).

.....

**MUSIC MEMOETTE** by *Ovella S. Shafer*  
*(for holiness people everywhere)*

## "Rejoice, Ye Pure in Heart"

*Rejoice, ye pure in heart,  
 Rejoice, give thanks, and sing;  
 Your festal banner wave on high,  
 The cross of Christ, your King.  
 Rejoice, rejoice,  
 Rejoice, give thanks, and sing!*

*Bright youth and snow-crowned age,  
 Strong men and maidens meek,  
 Raise high your free, exulting song;  
 God's wondrous praises speak.  
 Rejoice, rejoice,  
 Rejoice, give thanks, and sing!*

*Then on, ye pure in heart,  
 Rejoice, give thanks, and sing;  
 Your festal banner wave on high,  
 The cross of Christ, your King.  
 Rejoice, rejoice,  
 Rejoice, give thanks, and sing!*

This hymn of Thanksgiving and praise was written in May, 1865, as a processional number for an English choir festival in Peterborough Cathedral. It is becoming a favorite radio number and worship hymn among modern choirs, choral groups, and congregations.

Rev. Edward Hayes Plumptre (pronounced *plum-tree*), D.D., is the author of this outstanding religious poem. It was first published in a poetry collection entitled *Lazarus and Other Poems*. The poet, a distinguished English clergyman, theologian, and author, was born in London on August 6, 1821, and was educated at Oxford University. He was graduated *summa cum laude* and ordained to the ministry two years later.

Dr. Plumptre held a number of important positions in his church including prebendary of St. Paul's, professor of exegesis of the New Testament in King's College, dean of Wells College, and a member of the Old Testament company for an authorized revision of the Holy Scriptures.

Arthur H. Messiter, a famous organist of England, who came to America in 1866, wrote the music tune, "Marion," for Plumptre's "Rejoice, Ye Pure in Heart." Mr. Messiter served for thirty-one years as organist of Trinity Church in New York City and edited the Episcopal hymnal in 1893.

Dr. Plumptre has another famous hymn, "O Light, Whose Beams Illumine All," sung to the tune of "St. Petersburg." Its lines are suggested by the words of Jesus in John 8:12, "I am the light of the world."

# EDITORIALS

By W. T. PURKISER

## On Facing a New Year

A generation ago the American psychologist, William James, noted that there are basically three attitudes with which one may face the future.

One of these is optimism. This is the view that all is well, that evil is illusion and unreal, that "God's in His heaven—all's right with the world." Everything will turn out all right in the end, and there is nothing we need to do about it.

Another attitude is pessimism. This is the conviction that nothing is right, that evil is inescapable and ultimate, that the world is "going to the dogs," and there is nothing we can do about it.

Mr. James pointed out that, while optimism and pessimism are vastly different on the surface, they actually come out at the same place. Optimism says there is nothing we need to do. Pessimism says there is nothing we can do. In either case nothing is done, and things rock along pretty much as they always were. It doesn't matter whether one goes north from the equator or south—he will eventually land in the polar wastes.

But there is another attitude toward life. It may go by various names. It recognizes the reality of evil. It does not minimize the perils. It refuses to bury its head in the sand. Neither does it overlook the possibilities. It rightly assesses its resources. It affirms that, while evil is real and dangers are great, there is much which can be done about it all.

Something of this was the mood of the circuit rider who preached in a new community from the text, "These that have turned the world upside down are come hither also" (Acts 17:6).

"This text shows three things," he said. "It shows that the world is upside down. Second, it needs to be turned right side up. And third, we are the people to do it."

**HOW SHALL WE FACE** the new year? Three things are necessary. First, we must face the future with unswerving commitment, with purpose that does not waver. We must keep our central loyalties clear enough to integrate all of life.

Masses of people today live with no sense of meaning. They just drift from day to day, sustaining life by whatever means they may, grubbing out whatever small satisfactions they can, without sense of direction or goal. Such is, in the words of the wise man of the Bible, "vanity . . . all vanity." One wealthy woman spoke better than she knew

when she said to her doctor, "If you could convince me my life had some meaning, you wouldn't be hearing this silly tale about my nerves."

Nothing is more unbearable than life without meaning. We are told of a group of laborers who were given the meaningless task of digging holes three feet deep and then filling them in again. During the lunch hour the workmen sent one of their number to talk to the foreman.

"We quit!" he said. "We're tired of just digging holes!"

The boss replied, "But that's the only way we'll find the broken pipe."

The spokesman walked back to his companions, conferred with them a moment, and then returned saying, "All right, where do you want us to dig?" Nothing but a sense of purpose can give meaning to life for human beings.

There is only one center of loyalty in life big enough to tie it all together. It isn't self, or family, or even church. It is Christ. In seeking first the kingdom of God and His righteousness, there is meaning and purpose for all else.

**SECOND, THE NEW YEAR** calls for courage. Courage does not mean that we feel no apprehension, that there is no tinge of fear. Courage conquers fear. It stands when it would rather run away. It advances when caution counsels retreat.

These are, above all, times that call for courage. In the Christian armor as described in Ephesians 6 we find a helmet for the head, a breastplate for the chest, protection for the feet, a shield, and a sword. But there is nothing to protect the back. It would seem from this that God never intended the soldiers in His army to run away. The devil never did find out what Paul's back looked like.

These are no times for weaklings. Most of us would do better if we had as much backbone as we have wishbone. The kingdom of God suffers more from the weakness of the good than it does from the wickedness of the bad. God help us to "stand up and be counted" for righteousness and holiness in the year that is ahead.

David Livingstone, the pioneer missionary-explorer in Africa, was slogging his way through the swamps of the dark continent when he came to the bank of a stream separating his little party from a new and strategic territory. Hostile natives sent word that, if he crossed the river, his party would be massacred without mercy.

The missionary was tempted to make the crossing under the cover of darkness. That night, at the age of forty-two, Livingstone wrote in his *Journal*: "Felt much turmoil of spirit in view of having all my plans for this great region and teeming population knocked in the head by savages tomorrow. But I read that Jesus came and said, 'All power is given unto me in heaven and earth; go and teach all nations, and lo, I am with you always, even unto the end of the world.' It is the word of a Gentleman of the most sacred and strictest honor, and there's an end on't. I will not cross furtively by night, as I had intended. It would appear as flight, and should such a man as I flee?"

Such Christian courage is not the sole possession of the missionary. It is the need of us all. This does not mean that we shall provoke unnecessary opposition. As has been said, there is a difference between a dunce cap and a martyr's crown. It does mean the confidence which is born of sturdy faith in the God who is both Alpha and Omega, the beginning and the end.

THIRD, THE NEW YEAR calls for consistency. As William Elliott so well wrote, "It is when the facts of faith are actually translated into the factors of life that they are authenticated." After all is said and done, the best advertisement for Christianity is a real Christian. A holy life is the best support possible for our holy faith. "Christianity is like a great musical composition: it does not need defending so much as its needs performance."

There is a little-known hymn of Isaac Watts that illustrates this point:

*So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine.  
Thus shall we best proclaim abroad  
The honors of our Saviour God,  
When His salvation reigns within,  
And grace subdues the power of sin.*

Each day of the new year should see in us some new measure of devotion, some growth in the arts of saintliness, some expression of the love and good works which are the normal overflow of a God-changed, Spirit-filled, Christ-centered life. Let no one retreat behind the sham, "I am weak and insignificant, and really don't count for much." Let each one rather say, as Canon Farrar said it for himself:

*I am only one  
But I am one.  
I cannot do everything  
But I can do something.  
What I can do  
I ought to do.  
And what I ought to do  
By the grace of God I will do.*

## Half the Fun

Some of us remember the whimsical remark of the cowboy-evangelist, "Uncle Bud" Robinson, "It's worth going to heaven just for the trip."

A minister recently called attention to the slogan of a steamship line, competing with the attractiveness of air travel in terms of speed and economy: "Getting there is half the fun." He went on to comment, in everyday language but very aptly, "Half the fun, the joy of heaven is getting there, and enjoying a present, continued, personal experience of victory over sin."

There is, to be sure, a certain incongruity in speaking of the Christian life as "fun." For "fun" comes from a root which means trickery or deception. And much of what the world calls fun is just exactly what the original term describes. In complete contrast are the real satisfaction and solid enjoyment derived from the walk with God.

Still there is the very breath of heaven itself in the Christian experience of present, continued, and personal victory over sin. God's promise to His people about to take possession of Canaan was that their days in the land would be "as the days of heaven upon the earth" (Deuteronomy 11:21).

One hardly knows how to describe this reality, for all our words may have facets of meaning we do not intend. "Happiness" might do, but it is so closely connected with "happenings" and means such a superficial and surface sort of thing to so many. "Joy" is better, but even this is very often thought to be merely some sort of hilarity or emotional effervescence.

Perhaps "blessedness" is the word we need. When Jesus said, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8), He was not talking about fun, happiness, or even joy. He was talking about the smile of God, the deep sense of well-being which cannot be imitated, the peace that passes the understanding and fortifies the heart, the satisfaction that comes when the deepest needs of life are fully met.

And really this is not one way out of several to go to heaven. This is the only way, the way God himself has appointed. It is "the way of holiness," by which alone "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isaiah 35:8, 10). And getting there by this way is much of the joy, blessing, and satisfaction of the destination.

## "The Growing Edge"

The denomination-wide Christian Service Training study for 1965 is sponsored by the Department of Church Schools. It is based upon the new book by Dr. Kenneth S. Rice, executive secretary of the department, entitled *Sunday School—the Growing Edge*.

The purpose of the study is to show the place

of the Sunday school in evangelism and outreach. Dr. Rice shows practical ways to enlist and involve the total church membership in reaching and teaching others.

If your church does not have a regular program

of Christian Service Training, why not start this year? Full information for both home study and class work may be obtained from Director Bennett Dudley, Christian Service Training, 6401 The Paseo, Kansas City, Missouri 64131.

## THE CHURCH AT WORK

### THE N.Y.P.S.

PAUL SKILTS, *South District*

#### Have You Been Completely Wrong?

During the tour I asked each zone, "What do you think when you hear the letters N.Y.P.S.?" Each answer was the very same. *The youth.* Then I would ask, "When you say youth, whom do you mean?" Each answer was the same. *The teens.* But each answer was completely wrong. The N.Y.P.S. is not a teen society. The N.Y.P.S. includes those from four to forty. That means just

what it says, four to forty.

Is your society running at half strength or even less? I am sure the Junior Fellowship and the Teen Fellowship in your church and on your zone have been quite active, but what about the young adults? We cannot afford to overlook these in our society. If you are in the age bracket of twenty to forty and have no Young Adult Fellowship, let me encourage you to write to your district Young Adult Fellowship director. The strength of our N.Y.P.S. does not come to us by the large number we have in membership but by the unification of our forces.—*The North Carolina district paper.*

It is with pleasure that we announce quite a successful fall N.Y.P.S. tour. In general, the response was favorable and we were pleased with results. How inspiring it is to meet with zone and local junior directors and hear about their interest and enthusiasm for our boys and girls!

With a total of 318 in attendance at the junior rallies (the adult rally and juniors rallies were held separately and simultaneously) we felt our efforts were well rewarded. The junior zone directors planned a variety of good programs. The tour was a challenging experience for us all.—*Lorraine Angier, Reporter, Oregon Pacific District.*

### GENERAL INTERESTS

#### Central Africa Regional Council

The Central Africa Regional Council met at Resthaven, Southern Rhodesia, September 8 to 11, for the third annual council meeting. Dr. W. C. Esselstyn, field superintendent, presided and, as always, he and Mrs. Esselstyn were a real blessing to all those present. We praise God for the timely messages and Spirit-filled leadership of Dr. Esselstyn.

Rev. B. M. Hall, regional supervisor, who gave us such capable leadership during the year, was reelected with a unanimous vote. We thank God for the encouragement given us by Mr. and Mrs. Hall during the past year.

God's special blessing rested upon the Council as Rev. and Mrs. P. W. Marshall greeted us.

As a Council, we agreed to trust God for 1,000 new members in the coming year—an impossibility in ourselves, but we are co-laborers with God. Pray for us.—*LUCILLE HAGENS, Reporter.*

### THE LOCAL CHURCHES

Evangelist Joe Bishop reports: "This has been a good year in the field, and I have conducted meetings in eight states, with God blessing the services. We closed our year's work at Eau Gallie, Florida, in a good meeting. We thank God for our good pastors and people. The Lord has helped me to travel over 300,000 miles in the past fourteen years in nearly all parts of the United States. I have some open time in the winter and spring of 1965, and will be glad to go anywhere. Write me, 1515 S. Jensen, El Reno, Oklahoma."

TUSCALOOSA, ALABAMA—Recently the Holton Heights Church had a successful revival under the dynamic ministry of Rev. E. N. Gunter. God honored his messages with a number of seekers at the altar. Our Thanksgiving offering for world evangelism exceeded one thousand dollars—the largest given in the church's history. A wonderful spirit of unity and victory prevailed among our people, and we give God praise for every blessing.—*ROY T. MCKINSEY, Pastor.*

The Nesseth-Hopson Party writes: "As a party we have enjoyed two busy years in the field of evangelism, and thank God for His blessings. We have two open dates which we would like to fill in the Southwest: January 28 through February 7, and March 11 through 21. Write us, c/o Box 527, Kansas City, Missouri 64141."

FREDRICKTOWN, OHIO—In the fall our church had one of its best revival meetings. With the gospel singing of Dwight, Norma Jean, and Mark Meredith and the Spirit-anointed preaching of Rev. Ray Duncan, God broke in upon the services each evening. In two services souls came to the altar seeking God without any preaching. The average attendance was sixty, with thirty-one seekers at the altar, and new people were won to Christ.—*CARL ERWIN, Pastor.*

Pastor John R. Donley reports: "After five and one-half years with the wonderful folks at the Columbiana church, we followed the leadings of the Lord to accept the call to pastor our church at Toronto, Ohio. Throughout our ministry, the people at Columbiana were most cooperative. A new Fellowship Hall was erected, three lots purchased, the

basement auditorium remodeled, and the parking area was blacktopped. The spiritual tone of the church has been wonderful, with several new families brought into the Kingdom and uniting with the church."

Evangelist Edward R. and Alma Ferguson write: "Due to a change in pastoral arrangements, we have an open date, January 28 to February 7. We will be working in Florida in January and February and would like to slate in that area. Write us, R.F.D. 2, Vicksburg, Michigan."

Evangelist W. M. Hodge writes: "Since our district assembly I have been privileged to be with our churches in Kentucky, at Yosemite, with Pastor V. Anderson; at Science Hill and Pastor Adams; at Kings Mountain twice with Rev. W. Estep; at King Bee with Rev. F. Hodge; at Somerset with Pastor A. Farris; and at New Liberty with Pastor Tabers; then to Ohio, at Piqua, with Rev. R. Kincaid; and at Sylvania Church, Toledo, with Rev. D. Lockwood. God blessed in these meetings, giving seekers at the altar, new members added to the churches, and we received some calls to return. I am now making up my slate for 1965; write me at Science Hill, Kentucky."

SHAWMUT, ALABAMA—Fairview Church recently experienced the greatest revival in its history. We greatly appreciated the preaching, singing, and guitar playing of Evangelist W. W. Rose. Prayer and fasting resulted in fifty-seven seekers at the altar. A nice love offering was received for the pastor, and finances came in easily. We thank God for the souls being saved in our services.—*JAY EARLES, Pastor.*

Now available in Braille . . .

## JOY FOR DARK DAYS

By Richard S. Taylor

A copy of this booklet in Braille has been sent to those whose names are on our mailing list. Free copies will be sent to others upon request.

**HOLINESS EVANGEL**, the Light of Life (quarterly publication in Braille), will also be sent every quarter without charge to those on our Braille mailing list.

**A NEW VENTURE THIS YEAR**—Three of the missionary reading books, *Joy Cometh in the Morning*, *Scalpel Please*, and *Oriental Pilgrim*, have been taped for use on a lending-library basis. Request these for the unsighted in your congregation.

### Your NAZARENE PUBLISHING HOUSE

Box 527, Kansas City, Missouri 64141

WEST HARTLEPOOL, ENGLAND—A zone conference for Sunday school workers was held in our church on Saturday, November 7, with Dr. Kenneth S. Rice speaking at both the afternoon and evening service. All those present appreciated the organization and planning, and also the spiritual tone evidenced. District Sunday School President Robert Reaper was in charge, with Dr. George Frame expressing thanks on behalf of the British Isles North District. The slides shown and the music rendered by the local Gospel Quartet all helped to emphasize the theme of the rally, "In the Power of the Spirit—Grow." Sunderland and Stockton churches were represented, and folk from the Baptist, Methodist, and Salvation Army groups were present from quite a large area of the northeast of England. We certainly appreciated this challenging visit of Dr. and Mrs. Rice and daughter.—**JOHN FOTHERGILL, Pastor.**

Pastor Bernard Culbertson reports from Deer Park, Washington: "God has been blessing abundantly this fall. In September, in a five-day meeting with Dan Berg, ministerial student at Northwest Nazarene College, our young people were especially helped, and twenty-eight persons found help from God. In October, in a six-day meeting, God blessed the distinctive holiness evangelism of Evangelist E. H. Edwards, and more than thirty souls found victory at the altar of prayer. There is a good spirit in the regular services, with a good number of our folk participating in the 'Holy Watch Night of Prayer' the first of each month, and in the weekly prayer and fasting meetings Friday noons. We give God praise."

Evangelist Thomas Hayes writes: "I have some open time in March and April, and also have some time open (with my tent) for the summer months of July and August. I shall be glad to go as the Lord may lead. Write me, c/o our Publishing House, Box 527, Kansas City, Missouri 64141."

AROMA PARK, ILLINOIS—In November our church closed one of the best revivals of its history, with Rev. C. E. Fleshman as the evangelist. God blessed and used his ministry, and more than fifty people found victory at the altar of prayer. Brother Fleshman was given a call to return. God is blessing this church; the Sunday school is averaging 35 percent more than at this time last year, and we will soon be in the first unit of our new building. The congregation has voted to buy the property next to our parsonage, so we then will own the entire block.—**CURTIS F. COOK, Pastor.**

Rev. C. B. Carleton writes: "I pastored in Mississippi, at McComb, for eleven years, during which time we built the largest church and congregation of our denomination in the state; property valued at \$150,000. Also, during this time we organized or sponsored five other churches from this congregation, and left them with a debt of only \$13,000. We had a good ministry at Biloxi for more than four years, seeing about 150 unite with the church, of which 83 were by profession of faith. Also, saw 10 young men answer the call to preach. Recently I accepted a unanimous call to pastor our First Church in Iola, Kansas, on the Joplin District. We have found some wonderful people here."

## THE BIBLE LESSON

By BRYAN L. FARMLER

Topic for January 10:  
**Victory over Temptation  
(Temperance)**

SCRIPTURE: Matthew 4:1-11 (printed: same)

GOLDEN TEXT: *Thou shalt worship the Lord thy God, and him only shalt thou serve* (Matthew 4:10).

The temptation of Jesus makes one truth crystal-clear: temptation and sin are not synonymous. Jesus was tempted, but Jesus knew no sin.

The next truth I want to bring out today is this: The temptation of Jesus both separates Him from and unites Him with the rest of humanity.

He was *one* with the rest of us in that He was tempted—so the Bible tells us—in all points like as we are! He knows what it's like. He too was enticed to take the easy way out; to put the material above the spiritual, fame in front of faithfulness, and the created before the Creator. His was a most thoroughgoing condescension into this present evil world. So when the thrust of temptation stabs you and me unmercifully we may find sympathy with the Saviour.

Yet the temptations of Jesus also set Him apart from us. He did not yield, remember—ever. And we have yielded and do yield sometimes. Jesus was able to ask confidently: "Which of you convinceth me of sin?" (John 8:46) We could never do that.

It is an awful separation. There are no adjectives to describe its extent. It is, starkly, the great divide between *sinfulness* and *holiness*. Peter became aware that Christ was not like other men when he cried out, "Depart from me: for I am a sinful man, O Lord" (Luke 5:8). Adam felt the same sense of apartness when he ran to hide from the presence of God.

*Eternal Light, Eternal Light,  
How pure the soul must be,  
When, placed within Thy searching  
sight,  
It shrinks not, but, with calm de-  
light,  
Can live, and look on Thee!*

But wait! Christ is separated from us like this to some purpose. He is the spotless Lamb of God without blame, but He purposes with this unique qualification not to condemn but to save. Since He is not in the same state of lostness, He can stretch forth His hand and help the rest of us out of our common predicament.

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.

## "SHOWERS of BLESSING" Program Schedule

January 10—"Foretelling the Future with Certainty," by Russell V. DeLong

January 17—"The Forgotten Doctrine of the Church," by Russell V. DeLong

January 24—"Why the Need of the Holy Spirit," by Russell V. DeLong

## Deaths

MRS. TARSIS CORDOVA DE MATA, longtime home missionary, interpreter, and handmaid of the Kingdom, died at the home of a daughter, Mrs. Mercedes C. Bunn, in San Diego, California, October 3, 1964, at the age of ninety. She was born in Mexico, April 9, 1874. She came to Texas at the age of ten and, as a young woman, married a Presbyterian minister. Mrs. Mata was fluent in both the English and Spanish languages and did much interpreting in the beginnings of the Church of the



Nazarene among the Spanish-speaking people. Besides her own five children, she brought up more than forty foster children. In 1932 she joined First Church of the Nazarene in San Diego, and retained that membership until her death. She was widowed in 1941, and continued every possible service to the church until her health failed. She is survived by three daughters, Mrs. Margaret Vargas, Mrs. Frances Christianson, and Mrs. Bunn; two sons; and a sister, Mrs. Sara C. Rojas. Funeral service was held in San Diego, with Rev. Donald Grobe and Rev. Ellis R. Shaw officiating in the absence of her pastor. Burial was in Mt. Hope Cemetery in San Diego.

**MRS. SADIE RUTHERFORD** of Anson, Texas, died August 8, 1964, at the age of eighty-three. She was the widow of Rev. W. F. Rutherford, longtime Nazarene minister, who had held positions as pastor, district secretary, and superintendent. Mrs. Rutherford is survived by one sister, Mrs. Rose Bowyer, Rev. James Hester, district superintendent, was in charge of the funeral service at Anson; and a final service was held at Meridian, Texas, by Rev. Cecil Stowe, where she was laid to rest by the side of her late husband.

**SAMUEL A. DUNFEE**, age sixty-four years, died November 5, 1964, at a hospital in Dover, Ohio, following an automobile accident on October 9 in which he was critically injured. He was born near Athens, and had lived his entire life in Ohio. He was a member of the Dover Church of the Nazarene, and was faithful to God and his church. He is survived by his wife, Bertha; a son, Samuel, Jr.; a daughter, Mrs. Delores Shull; a stepson, Lester Huston; and a stepdaughter, Mrs. John Barnhouse; also by one sister and two brothers. Burial was at Dover Burial Park.

**ELDA MAE SELZ**, daughter of Rev. and Mrs. Joseph Selz, of Walla Walla, Washington, died in Walla Walla on November 10, 1964, at the age of thirty-five. She was born in Kalispell, Montana, February 26, 1929. Converted at the age of nine, she had sustained down through the years a wonderful Christian life. In spite of a physical handicap, Elda Mae radiated a very deep and devoted Christian life. Besides her parents, she is survived by a brother, Elwin, of Richland, Washington. Funeral service was conducted by Rev. D. R. Peterman, pastor of First Church of the Nazarene in Walla Walla.

**MRS. EARL NANCE** of Augusta, Kansas, died September 27, 1964, after several weeks of illness. She was born June 2, 1905, in Cross Roads, Missouri. The Nance family moved to Augusta, Kansas, in 1925. About thirty years ago, Fayma gave her heart to the Lord and united with the Augusta Church of the Nazarene. Since that time she had been a loyal and devoted servant of her Master. She served as Sunday school treasurer for many years and was devoted to all the work of the church.

**ARTHUR AHLEMANN** of Oakland City, Indiana, died November 20, 1964. He had been in poor health for several years. He had been a member of the Church of the Nazarene for nearly forty-five years, and each one of his nine children was converted at an early age and is serving Christ today. He had a triumphant home-going. His wife died last January; and the nine surviving children are: William, of Mendota, Illinois; Mrs. Earl Strickland, of Mackey, Indiana; Rev. Ralph Ahlemann, Nazarene pastor in Columbia, Missouri; Dorothy, missionary in Argentina; Thomas, of Jeffersonville, Indiana; Mrs. Frank Hawthorne, of Kincaid; and Raymond, of Bradley, Illinois; Mrs. Sherman Carter, of Columbus; and Mrs. Arthur Johnson, of Greenfield, Indiana. Funeral service was conducted in the Oakland City Church of the Nazarene with Rev. Joseph Bierce, pastor, in charge, assisted by Rev. C. A. Newby and Rev. Thomas Smiley.

## Announcements

### BORN

—to Donei and Delores (Foster) Miller of Bethany, Oklahoma, a son, Jimmy Dale, on November 25.

—to Mr. and Mrs. Robert Brechin of Sault Ste. Marie, Ontario, Canada, a daughter, Janine Marie, on November 25.

### SPECIAL PRAYER IS REQUESTED

by a reader in West Virginia for a special in spoken request.

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# the Answer corner

Conducted by W. T. PURKISER, Editor

**I am seeking information in regard to the Manual of our church. When selecting teachers for the oncoming year, is it permissible to use the Sunday school board that has been selected to serve for the new year, or is it according to the Manual to use the board that has served the preceding year?**

The tenure of both the church school board and the teachers of the Sunday school is identical, namely, from the Monday immediately following the adjournment of the district assembly to twelve o'clock midnight on the Sunday following the next district assembly.

While the *Manual* does not specifically state an answer to your question, it would seem to be its intent that the new church school board would approve the teachers for the year during which it serves.

However, it would only be in very unusual circumstances that any difficulty would arise at this point. If the old church school board has made arrangements for the following year, these could be quickly ratified. If there is a difference in opinion in the case of any individual teacher, a solution should be sought in a spirit of prayer and Christian consideration. If there is cause, a change may be made in teachers during the assembly year (Paragraph 145).

**Recently the question of social drinking came up. Someone mentioned I Timothy 5:23, "Drink no longer water, but use a little wine for thy stomach's sake." Would you please explain?**

That is one verse in the Bible every derelict on skid row can be counted on to quote. Actually, of course, it does not condone either social drinking or any other beverage use of alcoholic drinks.

In the first place, this is a medicinal use of wine, "for thy stomach's sake and thine often infirmities." It has nothing

to do with drinking for pleasure or the stimulation of the senses.

In the second place, there is very good evidence that the term for "wine" in the Greek (*oinos*) meant not only the fermented kind but could also be applied to sweet wine or "must," the unfermented juice of grapes (Thayer's *Greek Lexicon*).

**In Matthew 5, Jesus said the man who looks on a woman to lust after her has already committed adultery in his heart. Would the same apply to the individual (1) who at the conclusion of a fine meal says, "I'd sure like to eat some more, but I'd better not"; or (2) who after smoking for years stops, and during the "withdrawal" his body actually craves a cigarette although he realizes that he can't smoke and remain a Christian?**

The statement of Jesus in Matthew 5:27-28 implies both action deliberately taken to inflame natural desire and a consent to the act if it became possible. Desire in itself is not sinful. In situations where the satisfaction of the desire would involve sin, then deliberate stimulation of the desire and the assent of the will are both sinful.

In the light of this, I would say that the person whose judgment tells him he has eaten as much as he should would

not incur condemnation if he *wanted* to eat more. He would get into trouble over gluttony if he *did* eat more.

A person who has stopped smoking is not condemned by a physical craving for tobacco. In many cases such a craving is instantly taken away. In other cases the battle is long and hard. The condemnation comes only when the individual consents to satisfy his craving in a way his conscience tells him would be wrong.

**Do we have any restrictions on giving the Lord's Supper, or can this be given to children of all ages? Are children under the age of accountability exempt from being condemned if they partake of it or do their parents stand condemned for this?**

I believe the Lord's Supper is for all of God's children, and would include those who are "under the age of accountability," yet old enough to participate with reverence and dignity. "Of such is the kingdom of heaven," Jesus said.

Older children as well as adults should partake if they "have with true repentance forsaken their sins, and have

believed in Christ unto salvation."

The responsibility of the parents would be to explain, as adequately as the child can understand, the meaning of the elements and the symbolism and significance of partaking thereof. Such an explanation would make an excellent opening for talking with the child about personal salvation. It is almost impossible to start too young.

## LATE NEWS

### Thanksgiving Offering Passes Million

The 1964 Thanksgiving Offering receipts by the General Treasurer's office passed the one-million-dollar mark on the fifteenth business day after the offerings were taken in the local churches. The figure as of Friday, December 18, was \$1,148,414.

Dr. John Stockton, general treasurer, expresses confidence that continued remittances from the field will bring the total offering up to one and one-half million dollars, which would be the largest Thanksgiving Offering in the history of the denomination.

Among the larger individual church offerings is the report of \$7,000 received in Springfield, Illinois, First Church; Rev. Earl Marvel, pastor.

### Ministers Injured in Auto-Truck Crash

District Superintendent Albert O. Loeber of the South Dakota District and Rev. James H. Ranum, pastor of the Mitchell, South Dakota, church were seriously injured in a car-truck collision Thursday morning, December 17, at Fremont, Nebraska, while on the way to Kansas City.

Mr. Ranum, suffering concussion and a broken cheekbone, was taken to the hospital in Fremont. Mr. Loeber, more seriously injured with concussion, broken ribs, and possible lung injuries, was removed to Methodist Hospital in Omaha, Nebraska, to take advantage of better medical facilities.

As of the following Monday morning, Rev. James H. Ranum's condition was considered serious. He also was taken to Omaha. District Superintendent Loeber after emergency brain surgery was reported still in critical condition.

### Further Information in Kenneth Young Death

The Department of Home Missions has received further word concerning the accidental death of Kenneth Young, son of Rev. and Mrs. E. E. Young, principal of the Nazarene Bible College in Sydney, Australia.

Kenneth, age nineteen, was a pre-medical student at the University of Sydney, and was on his way home on a commuter train in the late afternoon. He fell from an open door, apparently striking his head against some object near the tracks, and died a little over an hour later.

Kenneth is survived by his parents and an older brother, Ronald. He was N.Y.P.S. president in the Thornleigh

church, which his father serves as pastor in addition to duties as principal of the Bible College. The Youngs have been planning to return to the United States for furlough in March, 1965.

### Phoenix First in Spontaneous Revival

District Superintendent M. L. Mann of the Arizona District reports that Phoenix First Church recently witnessed a spontaneous revival when in the Sunday morning service, without preaching, over fifty people moved to the altar for prayer.

The church leads the district in its Thanksgiving offering. Mr. and Mrs. Marvin Young, members of the church, have recently made a substantial gift of \$150,000 to Pasadena College.

Rev. J. Paul Downey is the pastor.

### E.N.C. Authorized to Grant M.A. Degree

Eastern Nazarene College, Quincy, Massachusetts, has received notice of the approval of its application for power to grant the degree of master of arts with a major in religion, Dr. Edward S. Mann announced recently.

Official notification came in a letter from Owen B. Kierman, commissioner

of education for Massachusetts and chairman of the Board of Collegiate Authority.

The master's program will supplant the bachelor of theology program previously offered by the Graduate Department of Religion. Dr. H. J. S. Blaney will head up the new program.

### Top Ten Districts in Membership Gains

Figures released by the Nazarene Information Service revealed that one-third (24) of the Nazarene church districts accounted for a total net gain of 4,834 members during the 1964 statistical year. This was two-thirds of the total net increase of 7,238 members for the denomination.

The "top ten" by percentage of gain are: South Arkansas, 6.29; Albany, 5.60; Sacramento, 4.75; Central California, 4.60; Virginia, 4.58; Florida, 4.41; Northwest Oklahoma, 4.20; Northwestern Illinois, 4.10; Alabama, 3.85; and Georgia, 3.84.

The "top ten" by net gain in numbers are: Florida, 375; Southern California, 362; Los Angeles, 290; Alabama, 251; Northwest Oklahoma, 229; South Arkansas, 212; Northeastern Indiana, 209; Central California, 200; Akron, 196 and Michigan, 196.



### "Under God" Remains in Pledge as High Court Rejects Appeal

WASHINGTON, D.C. (EP)—The words "under God" will continue as part of the pledge of allegiance to the flag of the United States, the U.S. Supreme Court has ordered. However, no written decision was handed down by the justices.

In a simple statement the high court denied petitioners' writs of certiorari. Its refusal to hear an appeal left standing the pledge as it has been known since 1954, when Congress approved addition of the words which officially acknowledge God.

This was viewed here by some observers as probably being indicative of the tenor of feeling the court has toward other cases pending: opening prayer in the Senate and House, oaths by public officials acknowledging God, and chapels and chaplains in Congress, the armed forces, and in the service academies.

In posting its decision not to render a formal decision on the New York-oriented "Under God" case, the Supreme Court gave no explanation. But through its action, the pledge remains intact.

The case, Lewis vs. Allen, originated from appeals in New York from parents who complained that having to repeat

the phrase violated their religious precepts, in that they do not acknowledge a deity per se nor encourage their children to do so.

It originated from attempts to bar the phrase's use in New York public school rooms.

The Supreme Court, in a parenthetical explanation to earlier cases which struck down state-prescribed prayers and Bible reading in public schools, indicated the decisions had no bearing whatever on other matters where the Deity is involved by officials in public ceremonies.

### Ministers' Conference Scheduled at Asbury Seminary January 26-29

The twenty-first Annual Ministers' Conference, Lizzie H. Glide Lectures, and the ninth Annual Missionary Conference will be held on the campus of Asbury Theological Seminary, Wilmore, Kentucky, January 26-29, 1965.

Principal speakers include: Bishop Gerald Kennedy, Dr. Paul S. Rees, and Dr. Akbar Abdul-Haqq.

Bishop Kennedy has episcopal oversight of 470 churches, 275,000 members, and nearly 800 ministers of the Los Angeles area of the Methodist church.

Dr. Rees is in global circulation as vice-president-at-large of World Vision, Inc. He now serves as editor-in-chief of *World Vision* magazine and as associate editor of the *Herald*.












Dr. Haqq has been a missionary evangelist with the Billy Graham Evangelistic Team since 1960. Dr. Haqq will deliver the McPheeters Missionary Lectures.








# A Story-Note from.....



Hi,

1. I promise to go to  every Sunday.
2. I promise to be , not .
3. I promise to practice my  or  without a fuss.
4. I promise to share my    .
5. I promise to wash behind my .
6. I promise to  Jesus more.

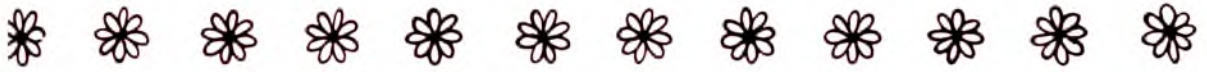
Did you make any promises for 1965? Would you send one to me?

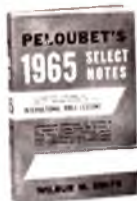
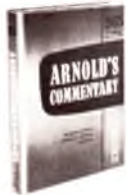
God made many promises to us. His promises are for     .

This year let's learn more about God and His promises in the .

Love,  
*Gloria*

"Take my yoke upon you, and learn of me."  
(Matthew 11:29a)





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