

December 13, 1967

# *herald*

OF HOLINESS

*Church of the Nazarene*

Prayer Is  
A Family Affair  
(Page 3.)

The New Way  
To Live  
(Page 5.)

The Eternity  
Of Christ  
(Page 6.)

Christmas Eve:  
God Is Always  
On Time  
(Page 8.)

The Exciting  
Life of a  
Chemical Engineer  
(Page 12.)



*General Superintendent Young*

## The Truth in LOVE or Lies in Vanity

The Christian minister must be first of all a servant of God before he can be a reliable servant of the people. His message must be the message of God that is both penetrating and redemptive. "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder both of the soul and spirit, both of the joints and marrow, and is a discernor of the thoughts and intentions of the heart" (Hebrews 4:12, Wesley's translation). To deliver such a message requires courage and insight, faith and obedience, hope and love.

Frequently God's message contains warning and judgment, but the man of God dare not revel in candor and live removed from kindness. He sometimes wounds but only to heal and to reconcile. God's judgments cannot be declared in bad temper or with a sullen mood. The messenger of God must bring the Word of God to bear on the specific sinful human situation and sometimes he must say with boldness, "Thou art the man." Common sins, too, are evil and cannot be ignored.

The prophet of God must have the discernment of the Spirit and see the need for "truth in the inward parts." He will discover the inwardness of sin in its very self-centered-

ness. Even in the church he cannot live by current opinion. When his knees would shake for fear, he kneels on them. This gives him hope, for God alone is recognized as the Ruler of the moral universe. Hope then becomes a moral virtue in an evil world and the man of God has built-in peace. He need not be uneasy about the final outcome of things.

It was written of a certain English philosopher-poet that he exhibited every Christian virtue except faith. But what a defect! This lack made the poet dangerous and less than Christian. Surely the message of the New Testament is a message of hope based on faith. This affords divine love in a despairing situation. We dare not seek an easy or quick settlement, but rather a divine and abiding solution. The realism of the way of faith does not become a way of accommodation to sinful men and to sinful things, but a deliverance and cure born of the abiding truth of God. Lies are seen as vanity, for they cannot last.

Let the truth of God be preached in our church today and let the chips fall where they may! We will serve our people best when we obey His Word implicitly and without misgivings. "Thus saith the Lord" is then both demanding and reassuring.





# PRAYER Is a Family Affair

PHOTO BY NICHOLSON

• *By Carl S. McClain*

Kankakee, Illinois

***God could conceivably grant us the fulness of joy without our asking. But that is not His plan, nor would it carry the warmth of the spiritual fellowship which He desires.***

**W**hy pray to God?" an infidel wrote scornfully. "If your God is a loving God, as you claim, and if He is omniscient, knowing all your needs, it is only an affront to Him to be asked for what He obviously would grant you anyway."

No one has come up with all the answers as to the "why" of prayer. There are mysteries in the results of prayer and often in the apparent lack of results. Fortunately for us, our appropriation of the blessings of God does not depend on our fully understanding them. Without attempting a thorough analysis of prayer, I should like to point out an aspect of it which often is overlooked.

The understanding of prayer must include a recognition of the filial relationship between God and man. I wondered if the infidel quoted above had a son, and if so would he consider it an affront for the child to ask him for a nickel, or a ball bat, or a pair of shoes?

As the granting of gifts to his child is one of the joys of the earthly father, so is it of the Heavenly Father. God could provide all benefits to His children without being asked, but without the joy of fellowship either for the Father or for the child.

The expression of this Father-son relationship is, of course, frequent throughout the Bible.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8:16-17). "Ye must be born again" (to become a member of the family of God) (John 3:7).

We are taught to pray, "Our Father." This consciousness of the Father-son relationship clarifies the "why" of prayer. It is not a question of whether God, of His own volition, will provide blessings or benefactions to us or others without our requesting them. We believe He does, in many ways often unknown to us, through His providence, just as a father does for his children, especially before they are mature enough to ask intelligently.

But the real basis of God's gifts to the adult Christian is abundantly revealed in the Scriptures. "Ask, and ye shall receive." "Ye have not, because ye ask not." "Ask . . . that your joy may be full."

God conceivably could grant us the fulness of joy without our asking. But that is not His plan, nor would it carry the warmth of the spiritual fellowship which He desires.

We are expected to ask—to act like sons. We read in Matthew 7: 9-11, "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

God covets fellowship with His children just as an earthly father rejoices in the confidences and companionship of his son. Prayer is sometimes shortsightedly limited to a one-sided request of something from God. It is properly, of course, a two-way communication, and

sometimes it is simply a blessed enjoyment—a basking, as it were, in the heavenly presence.

The late Dr. J. B. Chapman related that he had had the experience of compiling a list of things he wished to ask of God when he came to pray. Then on gaining an audience with the Father the fellowship was so blessed that the things he had planned to ask for became insignificant in comparison.

A small boy cried out in the night. His father went to his room and asked him what he wanted. His reply was, "I don't want anything. I just want you."

Obedience to the Father and acceptance of the Son, through whom we are readmitted to God's fellowship as adopted sons, are the conditions of effective prayer.

It is through no merit of our own that we approach God. As Isaiah says, "All our righteousnesses are as filthy rags" (Isaiah 64:6). Jesus remarked that the man who smote his breast and said, "God be merciful to me a sinner," would be heard rather than the Pharisee who prayed long and loud of his righteousness.

Prayer is communication between man and God, whether for oneself or for others, and has large dependence on obedience to and reverence for the Father as ultimate Authority in all things. True communication is posited on fellowship. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Jesus said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). We recognize here the necessary ingredient of obedience—the obedience of a son to a Father.

How comforting it is to be "sons of the living God" (Hosea 1:10) and through this sonship, with its implicit obedience to the Father, have access to God's mercies, blessings, forgiveness, and fellowship through the intercession of our Brother and Joint-heir, Jesus Christ!

## 50 Years Ago . . .

In the *Herald of Holiness*

### *So Ought We*

Holiness is not a stay-at-Jerusalem affair. The right kind of holiness is a growing concern. When you are in love with holiness you will desire to see it go everywhere.—*Rev. George Sharpe*, British Isles district superintendent.

### *Brother Schmelzenbach Needs a Horse*

You will be sorry to learn that my faithful horse is dead. He died last Friday of horse sickness. Nearly four years ago the mule that had served me so faithfully died of old age. After he died I wrote several letters about the need of a horse, but seemed to get no response; but knowing that we could not do the work as we should without one, I bought a horse, paying for it on the installment plan out of my salary. . . .

We are praying earnestly that the Lord will lay this great need on the hearts of some of His people and make it possible for us to supply the need immediately. We would gladly buy another horse, paying for it out of our salary, but with the unusual high cost of living it takes every penny we receive to live.—*H. F. Schmelzenbach*, missionary to Africa.

Volume 56, Number 43, DECEMBER 13, 1967; Whole Number 2903. HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Phil Blair, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri 64109. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. COVER PHOTO: Jim McNeely.





# The NEW WAY to Live

• **By C. O. Mulder**

Nampa, Idaho

**W**henver things went wrong with Albert, all the neighbors knew about it. His language became vile, and his voice boomed and bounced from house to house. His children were cuffed and cussed as though they were the source of all his misfortunes.

In the course of time the community began to talk about a change in their neighbor. Al's home had quieted down. Some thought Al had gone on a trip. However, others said they had seen him nearly every day as he went to and came from work. Nevertheless, he certainly had not been heard for several days. What was wrong?

One evening these people could hardly believe their ears. There was church music coming from Al's home. This could hardly be a funeral—certainly not at night! But what other reason could there be for this kind of music in that home?

Within a week most of these neighbors had been invited to come to Al's place for the next "Singspiration"—whatever that was supposed to be!

Some of the neighbors came, in addition to others from a church not too far away. Everyone sang songs and choruses, enjoyed cold drinks and some cookies, and then sang some more. No one seemed in a hurry to leave.

Probably the greatest surprise of the evening came during a lull in the singing. Al stepped to the center of the room. He seemed unable to speak for a few seconds (they seemed like minutes).

Finally he got control of himself

and began to talk to the people. Everyone had the feeling he was more sincere than they had ever known him to be. He spoke in a conversational tone of voice. It actually seemed he was talking right from his heart to each person there.

He began by saying, "You know what a poor neighbor I have been—what a poor example I have set before your children. Please forgive me. I am so ashamed of the way I have lived.

"Please let me explain what has happened. Jim and Bob—there they are over in the doorway—asked me to go with them to a revival meeting a few weeks ago. Never had I heard such music! That organist was just out of this world; he could make that instrument talk, shout, whisper—just everything. He was fantastic! And the way those people sang really got next to me. Something within me began to say, I like these people; here's the crowd I want to associate with the rest of my life.

"And that evangelist was no slouch! He made the old Bible talk right to my wicked heart. Do you know what that Book has been trying to say to me for years? That God loves me. I could hardly believe it—it still seems almost too good to be true."

Here Al had to resort to his handkerchief. You could tell that Jim and Bob were having a little problem with their eyes too. Finally Al resumed by saying, "At the end of that sermon the preacher invited those of us who had been

keeping God out of our lives to start a new kind of life. That night God and I became personal friends. He forgave and forgot all of my old past. I hope you can do that for me too.

"Last Sunday a new insight concerning God came to me while the pastor at the church was preaching. I hardly know how to explain it—but here's the way I understand it: God wanted me to let His Spirit live in my heart.

"I could hardly believe it. I really did not know God loved me that much—that He would want to be with me all the time and would want me to be with Him every day and everywhere. It didn't take me long to decide I couldn't turn down that kind of an offer. That very evening I let God's Holy Spirit come into my heart. Am I ever glad!

"Now, as I understand it, the Lord and I are co-owners of all I have and ever hope to have. Nothing is mine exclusively—it is mine and His. In fact I made a contract with Him that He could have anything I have anytime He wants it. He has responded by saying if there is ever anything I need—I am to ask Him and He'll supply all my needs. He has the priority: I seek first His kingdom (or will) in every decision.

"Friends, I've never been so excited about anything in my life as I am about this new way to live. Thanks so very much to all of you for coming to our little home. Hope you will visit our church. Jim, please lead us in a closing prayer."

**A careful scholar considers the view that the appearances of God in the Old Testament were manifestations of the preincarnate Christ**

# The **ETERNITY** of Christ

• **By G. Frederick Owen**

Colorado Springs, Colorado

**N**o event recorded in history can compare in importance with the coming of Jesus Christ into the world. Unnoticed as it was at the moment, more than any other fact in the records of mankind, it has changed the face of the world.

With all His humility, with all His gentleness, no teacher, no public man that ever lived, spent so much of His public life in unflinching and determined self-assertion. He did not merely preach truths about another world, about God and man, about His own plan and mission—He preached himself. He said, “I am the way, the truth, and the life.” Christianity is a religion of belief in a Person, and in all the consequences which must follow from such belief.

We have a carefully written record of His life—of what He did and said: (1) His birth, (2) His appearance in the Temple at the age of twelve, (3) His baptism and three years of marvelous ministry, (4) His passion week and crucifixion, and (5) His resurrection and forty days of resurrected life, climaxed by His ascension.

These writers who so faithfully wrote of His life while on earth in

bodily form also said that He had long lived before He came to this earth—they said He had lived always as God. He himself said, “Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56). Then, as if to push back the curtains into eternity, He added: “Before Abraham was, I am” (John 8:58)—thus implying that He had always lived.

He, and other writers of the New Testament, declared that this preexistence, His eternal existence, was tied up with trinity in unity—with the mighty, triune Godhead. This, they explained, is God the Father, God the Son, and God the Holy Spirit. Jesus said of himself, “The Father is in me, and I in him” (John 10:38).

John said of Him, “All things were made by him; and without him was not any thing made that was made” (John 1:3). Thus, “In the beginning” when “God created the heaven and the earth,” Christ was himself the creative Deity, by whom all things were made. All through the “chapter of beginnings” (Genesis 1) we read, “And God said . . .” There He was doing things by His word (by *fiat*) just as when on earth He said, “Thy

sins be forgiven thee,” and, “Arise, and walk.”

We never understand God until we see Him accomplishing marvelous things by His word—speaking by fiat, or by decree. Evolutionists don’t understand God, for they conceive of long periods of development—millions and even many billions of years to get things done. God does not do things that way. He *speaks* and it is done. “God said, Let us make man in our image, after our likeness.” Thus Christ in the Trinity made man as He climaxed His creation.

**S**ome believe that Christ was in all creation, and in making all that was made, but suppose Him silent, or almost silent, for centuries—*until* He was born in Bethelhem of the Virgin Mary. But we may inquire, Does the Bible represent Christ as being in creation, and then in the world only from 4 B.C. to A.D. 30? Or was He actively in the affairs of men through those many centuries, manifesting himself time after time, and on occasion after occasion?

Was there not a special mission given Him to be the only Revelation of God in earthly form that earthbound man should know, and



to deal with men on every occasion which was possible and profitable—to be the “one mediator between God and men” (I Timothy 2:5)?

**W**as it Christ who dealt with individuals on so many occasions, though they knew not that it was the Christ, “whose goings forth have been from of old, from everlasting” (Micah 5:2)?

For example:

1) Was it Christ who walked in the garden in the cool of the day and called Adam and Eve (Genesis 3:8), just as He afterwards called men about the Sea of Galilee?

2) Was it He who made them coats of skin to cover their bodies, just as He later made with His blood a covering for their sins?

3) Was it He who “sent” them forth from the Garden of Eden, just as He afterwards “drove” the money changers from the Temple when they had profaned it?

4) Was it Christ who talked so freely with Noah, walked with Enoch, and said to Abraham, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee . . . and thou shalt be a blessing” (Genesis 12:1-2)? How wonderful for Abraham to go to Canaan with Christ as his Guide and Guarantor! So much better than just “going to find a better wool market,” as some liberals are wont to say.

5) Was Christ one of the three heavenly beings who appeared unto Abraham at Mamre (Hebron), ate with him, and promised that an heir should be born unto him? Two of them were angels who went on to Sodom. Who was the *third*, to whom Abraham talked and prayed as “the Lord”? The entire tenor of this eighteenth chapter of Genesis is that “the Lord Christ appeared” unto Abraham, and Abraham talked and prayed to Him as one would devoutly commune with a friend, albeit He was a divine Friend. This throws much light on Christ’s statement that “Abraham rejoiced to see my day: and he saw it, and was glad” (John 8:56).

6) Was it Christ whom Hagar called “Thou God seest me”?

7) Was it Christ who told Abraham to take Isaac and go to Mount Moriah, and there offer him as a

sacrifice? And, if so, did He then put it into Isaac’s mouth to ask about the sacrifice? And later to submit as the sacrifice (Genesis 22:1-19)—just as He himself was later to submit? Some years ago, at Centerville, Iowa, a Jewish rabbi said to the present writer, “Our Hebrew writings, concerning

Isaac, convey the thought that ‘he went on bearing the beam as He who was to bear it.’”

8) Was it Christ who talked to Jacob at Bethel? Jacob saw a ladder suspended between heaven and earth, and “the Lord stood above it” and said, “I am the Lord God of Abraham thy father . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Genesis 28:13-15).

9) Who was the “man” who wrestled with Jacob “until the breaking of the day” (Genesis 32:24-30)? The record says, “And Jacob was left alone; and there wrestled a man with him until the breaking of the day.”

As they wrestled, Jacob’s thigh was thrown out of joint. Yet he wrestled on. At daybreak the other said, “Let me go, for the day breaketh,” whereupon Jacob said, “I will not let thee go, except thou bless me.”

**T**hen the Heavenly Being said, “What is thy name?” and he answered, “Jacob.” And the Heavenly Being said, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.”

And Jacob asked him, and said, “Tell me, I pray thee, thy name.” And he said, “Wherefore is it that thou dost ask after my name? And he blessed him there.”

Jacob called the place Peniel (the face of God), “for I have seen God face to face, and my life is preserved.” Was this Christ who wrestled with Jacob? Only as Christ has God taken form among men!

10) Was it Christ in God who was with Joseph, and helped him to live a life which has so often been pronounced as so much like the life of the Savior?

“How then can I do this great . . . sin against God?” “God . . . hath made me forget all my toil, and . . . be fruitful in the land of my affliction,” “I fear [or love and stand in awe of] God,” “God sent me before you to preserve you” (Genesis 39:9; 41:51-52; 42:18; 45:7).

11) What connection is there between the “captain [prince] of the

## Christmas Glory

**C**HRISTMAS in the great Northwest is a glorious time of year, The beauties of all creation proclaim that God is ever near.

In the stillness of the morning the sunrise comes into view;

Pinks and lavenders and gold shimmer through the heaven’s blue.

One can almost hear the angels singing praise to God on high,

For the wonder of the morning—for the touch of His hand on the sky.

Mountains surrounding the great Northwest, clothed with glistening raiments of snow,

Portray the glory of God’s handiwork and our hearts are all aglow

With amazement, awe, and reverence for God’s grandeur so displayed,

Lending strength and courage and greatness for all that God hath made.

At eventide the heavens are veiled in midnight blues,

Studded with twinkling stars—and the moon’s tinted pale hues.

Yes, this is a glimpse of Christmastime in the rugged, great Northwest,

And our hearts rejoice with gladness for His love, His peace, His rest;

For His plan of eternal blessedness as we worship Him today,

Kneeling at the crib of the Christ Child, inviting Him in to stay!

• By Tressa C. Hansen

host of the Lord" who met Joshua as he strolled that night near Jericho (Joshua 5:14), on the eve of the great battle of Jericho, and the great Captain of God's host whom John saw as He rode a white horse, wore "a vesture dipped in blood" (Revelation 19:11-16), and "went forth conquering, and to conquer" (Revelation 6:2), who is also our Captain who leads in the age-old battle today—the battle in which Christ is eventually to be victorious?

12) What is the connection between the "Holy One" of whom Isaiah so frequently spoke and the "Holy One" of the Book of Revelation? Are they not the same?

13) Who, may I ask, was "the fourth" person who walked with the three Hebrew children in the fiery furnace? King Nebuchadnezzar said, "The form of the fourth is like the Son of God" (Daniel 3:25). How right the king could have been!

14) "I AM THAT I AM" appeared unto Moses at the burning bush and said, "Say unto the children of Israel, I AM hath sent me unto you" (Exodus 3:14). Now, permit me to ask, What is the connection between the Speaker here

who spoke to Moses, calling himself "I AM," and the Christ who spoke as follows?

"I am the bread of life"  
(John 6:35)

"I am the light of the world"  
(John 8:12)

"I am the door"  
(John 10:9)

"I am the good shepherd"  
(John 10:11)

"I am the resurrection, and the life"  
(John 11:25)

"I am the way, the truth, and the life"  
(John 14:6)

The writer to the Hebrews says that "by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. . . . [and] endured, as seeing him who is invisible" (Hebrews 11:24-27). Thus it is stated that both Abraham and Moses possessed a strong, visible awareness of Christ.

Tell me, was it the same Lord

Christ who said to Moses, Say unto them, "I AM hath sent me," and who said to the disciples, "Lo, I am with you alway, even unto the end"? Evidently it was and is Christ, who is "the same yesterday, and to day, and for ever" (Hebrews 13:8), who gives us the same promise.

Our thesis is that there are adequate grounds for a greater awareness of the traffic between heaven and earth, and that Christ is more often the central Figure in historical events than men are wont to suppose. It is our Lord Christ who is the "Alpha and Omega, the beginning and the ending . . . which is, and which was, and which is to come" (Revelation 1:8).

A sense of urgency should grip each of us—even the most obscure among us. It is not so much that our lives may be cut off quickly, but that time as we now know it may run out. Things are happening fast these days—the developments of the usual century are now crowded into a year, or even into a day. How true it is that:

*The work which centuries  
might have done  
Now must crowd the hour of  
setting sun!*

\*\*\*\*\*

## CHRISTMAS EVE:

• By Morris Chalfant

Danville, Illinois

# God Is Always on Time

**W**hat do you expect to get for Christmas?" In family circles, gifts are discussed and surprises planned.

A better question is to ask, What do you expect to get from Christmas? Can you live out your days in confidence in the Christlike Father, commit your way to Him, and through the eyes of Jesus Christ look ahead?

God is still surprising us. Never overlook His action in human affairs. Within a human heart He plants an impulse to live helpfully, and many lives are blessed. He touches the life of a poet, an artist, a scientist, and the world is enriched.

"Unto us a child is born, unto us a son is given" (Isaiah 9:6); "This child is set for the fall and rising again of many in Israel" (Luke 2:34). Simeon's eyes were dim with age, but he was able to see the destiny of the world wrapped up in a Child.

Always when the world least expects it, a baby

is born to liberate us from despair. The year 1809, for example, was one of the most desperate in Europe's history. Yet in that year Lincoln, Gladstone, Tennyson, and Oliver Wendell Holmes were born. Things were not as hopeless as they looked. God's timing is always perfect.

Simeon may have thought that the time was getting late. Maybe Anna the prophetess did, too. But God's timing had been divinely coordinated. And at the proper divine stroke an expectant mother stopped at a crowded inn, a star appeared in the eastern sky, and angel voices heralded God's praise to an audience of frightened shepherds. It was perfectly synchronized. Nothing happened a second too late.

Throughout our lives we fear that God will come too late. Like Mary and Martha, we await God's arrival and He doesn't seem to come. The climax occurs, and God is still not there. Catastrophe falls upon us and we still do not feel God's



presence. Has God forgotten us? Or will He come five minutes too late?

But God is never tardy; Christmas assures us of that. He always comes, "when the fulness of the time was come" (Galatians 3:4). Though it had been centuries since the Old Testament seers had prophesied, though the Jews had been treated as pawns among the heathen empires of Babylonia, Persia, Greece, and Rome for many generations, yet God was not too late.

A few years ago on a Christmas Eve in Seattle, Washington, Alexander Lake, a reporter for the *Post Intelligence*, sat idling at his typewriter in the pressroom at the police station. He was suddenly overwhelmed with an impulse that sent him hurrying to Pioneer Square, where he arrived just in time to knock a loaded revolver away from the head of a man about to shoot himself.

A clock in the window of a restaurant across the street said five minutes past seven. Helping the sobbing man to his feet, Lake said, "Let's go someplace where we can talk."

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

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

Taking his new acquaintance along, Lake stuck two ten-dollar bills into the man's pocket. Standing in a tenement flat a short time later, they were surrounded by a husband and five small children who were clutching one another and weeping.

Lake watched as Jack Bryan took one of the ten-dollar bills and slipped it into the hand of the grief-stricken husband. Back in the ambulance, Jack said, "Please take me home. My wife will be worrying. I must have been crazy. I don't know what misery is. This woman in the ambulance is dead because of hard work and a heart

attack, and only God knows what else."

The reunion of husband and wife was wonderful. They held each other as if they would never let go. The two little girls hugged their daddy's legs.

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

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

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

No matter what happens in the world today, we may confidently keep our trust in God's unchanging Word. The Bible is alive because God still lives. Heaven and earth will pass away, but His Word will never pass away. Trust in God and be not afraid. *God is always on time!*



# Better than Sacrifice

• **By Thelma Gray**  
Moscow, Idaho

**O**BEDIENCE is "better than sacrifice." Hearts are still being encouraged by the story of Sammy Morris; yet his life was simply one of childlike obedience to the Holy Spirit. Discouraged, bemeaned, and beaten, Sammy never veered from his course.

Two years ago we saw a young man and the girl he was going to marry shortly kneel obediently at an altar and offer their lives to God. He transferred from the state university to Northwest Nazarene College, where he has been studying for the ministry since that time.

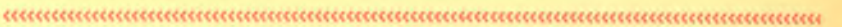
A few years ago we were in a meeting when a dear Christian woman, past middle age, and doing housework for a living, pledged fifty dollars rather than the fifteen she had planned to give, just because God told her to (and she paid the pledge with joy).

Recently a friend revealed to us some of the events of his early childhood we had never heard before. Born into an unhappy home, with parents soon separated, the children were innocent victims. Their father, a cruel, sadistic man, took them and fled to a roofless shack in the woods. They were beaten unmercifully for the slightest infraction of his unreasonable demands, sometimes with a heavy rope. Doctors have inquired about the ugly scars deforming our friend's back even in later years.

One day he and his brother found courage to run away from their prison in the woods, and were reunited with their mother. Shortly afterward, in the Church of the Nazarene, God spoke to him and he obediently went forward to accept Christ. He was happier than he had ever been in his short, difficult life. One recess, on the playground at school, he was reminded of restitution he must make. Without hesitation, he went running to make amends. This accomplished, he rejoiced all over again with the peace and joy that always accompany obedience.

Today no bitterness spoils this man's testimony. He never tells of those terrible years with the sickness of self-pity, but with deep rejoicing that he has been redeemed and delivered. He is willing, with other valiant Christians, to leave vindication in the hands of God.

The King still commands obedience of those who would be His. Obedience is still "better than sacrifice, and to hearken than the fat of rams."



# Editorially Speaking

By W. T. PURKISER

## **The Wesleyan Paradox**

People have been confused by what Daniel Steele called "the Wesleyan paradox." It is to the effect that sanctification is both the work of a moment, and a growing experience. Holiness is both perfect and progressive, critical and continuing.

An example of this seeming contradiction is found in II Corinthians 7:1. Here Paul reminds us of the promises to which we are heirs. Ours is the assurance that the Lord Almighty is our Heavenly Father and that we are His sons and daughters.

In view of this, we are to cleanse ourselves "from all filthiness of the flesh and spirit."

This is a crisis cleansing. It is the purging of the soul from sinful dispositions and evil tendencies. Its result, as Mendell Taylor has said, is that "everything inside is on God's side."

But the crisis of cleansing is not the end. It is the beginning of a lifelong task of "perfecting holiness in the fear of God."

The contrast between the two sides of the paradox is made clear by the very form of the language used. The exhortation to "cleanse ourselves" refers to something completed and whole. The directive to be "perfecting holiness" describes a process that can never end. Literally, perfecting holiness is bringing it to maturity.

Indeed we have a very practical example of a similar paradox in the realm of human experience. The love we experience in human relationships may be pure—so pure as to exclude all competing affections. Yet it may grow year by year, always becoming more mature and more secure.

Possibly this is one reason why the New Testament so definitely locates Christian perfection in the area of pure love for God and man. Love may be both perfect in the sense of its purity and yet become ever more enriching and deep.

Love cannot grow until it is engendered within us, "shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). But love, either human or divine, that does not grow will eventually die or turn to outright aversion.

THIS IS ONLY PUTTING in other words what has often been said among us before. But it is important to repeat because we so often forget

and allow others to forget this essential duality to the work of grace within us.

It should go without saying that error in this regard may move in the direction of opposite extremes. One may insist on the critical cleansing and ignore the progressive, working growth in grace. The result is a shallow, emotional, unrealistic, and immature religious life.

Another may urge the progressive aspects of the sanctified life and deny or ignore the need for a crisis of commitment and cleansing. The result is the futility of attempting to build a building without a foundation.

The truth is, of course, that both sides of the coin are essential. You can't have one without the other, any more than you can run with one leg or row a boat with one oar.

And both are constant elements in the teaching of Scripture. Purity, perfection, fullness, the finished work of Christ are too clearly taught to be convincingly denied. But so are the incentives to moral efforts, growth, achievement, and the need to work out in every area of life the salvation God is working in us.

We cannot afford to surrender either side of the truth of holiness. To do so would be to become spiritual cripples, hobbling along with one crippled or amputated limb.

Nor do we need to surrender either. Both are authentic notes in the teachings of the Bible. Both are genuine elements in our heritage, the two sides to the Wesleyan paradox.

## **The Baby and the Bath Water**

One of the common ways of warning against losing the essential while discarding the incidental is expressed in the words, "Don't throw out the baby with the bath water."

The advice is always applicable. There is no value in keeping the bath water. It has served its purpose and is but to be thrown out.

The danger is that the baby will be lost with the bath water. We may be so intent on getting rid of the irrelevant that we lose the indispensable.

We have seen this happen in many areas of life. In our day, some have thrown out the bath water of nationalism and have lost the baby of patriotism



and loyalty. Others have thrown out the bath water of injustice and have missed the baby of lawfulness.

This strange situation is also common in the spiritual realm. It is possible to throw out the bath water of legalism, and lose the baby of righteousness. It is possible to discard the bath water of bondage to the opinions of others, and miss the baby of godly influence.

That there is a true Christian freedom is apparent to anyone who reads the New Testament with open eyes and mind. That this is a freedom within limits is just as true.

Legalism is bondage to man-made and man-imposed requirements. It is the enemy of both the gospel of grace and true spiritual maturity. At best, said Paul, the law is a schoolmaster to lead us to Christ. At worst, it is the letter that kills.

But reaction against legalism can lead to an attitude even more disastrous. If legalism is bad, antinomianism or religious anarchy is worse.

ONE OF THE SORRIEST periods in the history of God's people in Bible times is described in the last verse of Judges: "In those days there was no king in Israel: every man did that which was right in his own eyes." The baby went out with the bath water.

The same thing can happen almost unnoticed in the Christian life. True Christian maturity demands a growing autonomy of conscience. We cannot always depend on others to make our decisions for us. We must face the need for responsible choices in the changing circumstances of life.

We cannot lean forever on the comforting crutches of childhood. One certain sign of spiritual childhood is a pathetic desire for others to make the ethical decisions and thereby, of course, relieve the immature soul of responsibility for the outcomes.

But there is always the risk that the growing independence of maturity will be misdirected. One may claim his liberty but use it irresponsibly. Liberty then becomes license. What would have been spiritual maturity becomes spiritual anarchy.

The theologians call this "antinomianism." It is really the rejection of lawfulness in the mistaken belief that it is freedom from legalism.

And the curious end of it all is that the new-won "freedom" leads right back into bondage—not now a bondage to an external code, but what Halford Luccock called the most dreadful tyranny of all, "bondage to the whim of the moment."

James Reid said it well: "Freedom is not a gift that is ours by nature. It is a prize that has to be won. It is for the achievement of our true freedom

that we are here. For our true freedom is not our liberty to do as we like. It is our power to become and to do what we ought."

Freedom? Yes. Anarchy and lawlessness? No, forever no! We must not throw the baby out with the bath water.

## Response to His Ability

In the work of the Lord there is a decided difference between our responsibility and our response to His ability.

When we place the emphasis upon our responsibility, we become the central figures. When we put the stress upon our response to His ability, then Christ is the Key to success.

The difference is the difference between the source and its channels. The whole complexion of Christian life and service changes when we see that God is the supreme Source of all our good, and we are but the agents through whom He works.

The Apostle Paul taught this truth with unceasing concern. "Not that we are sufficient of ourselves to think any thing as of ourselves," he wrote in II Corinthians 3:5, "but our sufficiency is of God."

Possibly in memory of Christ's words, "Without me ye can do nothing," Paul wrote in Philippians 4:13, "I can do all things through Christ which strengtheneth me." While he encourages his Philippian friends to work out their "own salvation with fear and trembling," he immediately adds, "For it is God which worketh in you both to will and to do of his good pleasure" (2:12-13)—and the very word he uses for "work out" is a term that was used of "working out" gold from the mines.

This does not in any way lessen the importance of the human side of the equation. But it shifts the focus of attention from the human to the divine, and centers our interest on the resources rather than on the problems.

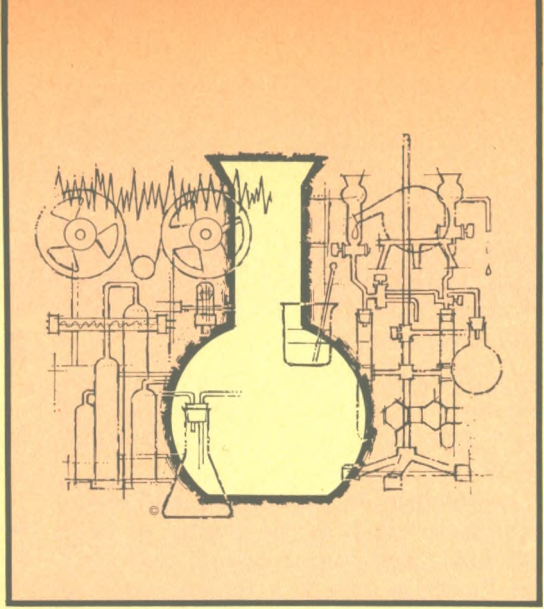
An author unknown to me has written: "Each of us is given a furrow into which flow power, wisdom, energy, and health from a divine source. Like the trees and plants, we thrive—or dry up—according to the degree to which our gates are opened. God lets every man be keeper of his own gate."

It is in the way we "keep the gate" that our response is measured. The life-giving stream will not flow through obstructed channels or closed gates.

The gates are opened and the channels are cleared by prayer and faith. Busy in the Kingdom indeed we must be, but our works will be the works of Him who sends us if we labor in response to His ability.

• By James C. Hefley

# The EXCITING Life of a Chemical Researcher



**Y**esterday's science fiction is today's reality. Nowhere is this more true than with textiles, the industry that dresses the world. No longer does the family talk simply of shirts, sweaters, skirts, dresses, blouses, or stockings. Father may don an Orlon suit and sally forth in Spandex sox and Corfam shoes.

Mother may slim into a Lycra girdle, a nylon slip, an Antrol dress, and Cantrece hose. These are only a few examples of what scientists have done by rearranging molecules of air, water, coal, and oil.

All of the mentioned space-age textile products have come from scientists working for du Pont, the world's largest chemical company. Many were developed in the Carothers Research Laboratory at Wilmington, Delaware, where Dr. Robert E. Wilfong directs several hundred scientific and supportive personnel in pioneer and basic fiber research.

Wilfong, a twenty-one year veteran with du Pont, was the first chemist to work on the development of a commercial process for Orlon, even before the fiber got its name. Under Wilfong's direction the laboratory has developed Cantrece, bringing both sheerness and elasticity to women's hosiery. Of course, there are many other products that have been dreamed up in this laboratory, where scientists walk daily on the edge of the future.

Wilfong, a pleasant, graying father of five, who stays trim by golfing and hunting, speaks glowingly about future fashions.

"I'll not give away our trade secrets," he says. "But those close to the textile scene predict that

you'll soon be able to buy a suit with a built-in thermostat that will be warmer in cold weather and cooler in hot, humid weather. The fibers will respond to temperature and humidity changes. And your wife may be able to change the color of a dress simply by passing it under a ray or through a vapor."

Wilfong, a busy lay worker in the Church of the Nazarene, defines the purpose of science as: "To discover what the Creator has done and to apply it for man's better good.

"God commands man to 'subdue' and 'have dominion' over the earth," he says. "I feel that this is exactly what the scientist is trying to do.

"But to control or have dominion requires understanding God's creation. In that sense there are religious overtones to the role of a scientist. I see no conflict between science and Scripture."

Wilfong began work for du Pont in 1944 as a research chemist. He has been director of the Carothers Laboratory at Wilmington since 1960. Prior to this he was director of the Dacron Research Laboratory in Greenville, North Carolina.

"I feel the Lord has had a part in my transfers," he says. "The company simply plays it to the tune of His will. Wherever we've gone, there's been a job for us to do."

The "job," Wilfong quickly explains, "is to start or build up new churches." This started when he joined the du Pont Company in Staunton, Virginia.

"Our family, the pastor's family, and a maiden lady made up the congregation on our first Sunday," the scientist recalls. "We pitched in and went to work. I served as Sunday school superin-



tendent and treasurer. We built a building with lumber felled in the national forest by government permission."

In Greenville, the Wilfongs found no Church of the Nazarene within fifty miles. This was the cue to start a work. When the new church was established and enjoying a Sunday school attendance of 125, Wilfong advised his wife, "Be prepared for a transfer. I have a feeling the Lord wants us in another town." Three months later his company moved him to Wilmington.

The Wilfongs now live near West Chester, Pennsylvania, a few miles north of the du Pont research center. Dr. Wilfong is the Sunday school superintendent and assists in the youth program at First Church of the Nazarene. Mrs. Wilfong teaches ninth graders and serves as assistant organist.

Frequently the Wilfongs hold church youth socials in their 60' x 30' recreation room. On other occasions, they take youth to weekend camps or to the Pennsylvania mountains for skiing.

"Bringing up children isn't easy," Dr. Wilfong admits. "We try to have family prayer and try to live a Christian life before our five children. We do not watch television on school nights, except for special programs. If a good program comes up, we use management prerogatives—my wife and I decide. As our children become teen-agers, we let them know where we and our church stand on moral choices. But we leave the final decisions with them."

Wilfong's own upbringing was blessed by a wonderful mother. It fell her lot, after the family had moved from southern Illinois to Racine, Wisconsin, to provide a livelihood for two young children.

He entered the University of Wisconsin with \$365 and a willingness to work. To pay his way, he swept floors, tended babies, fixed furnaces, and washed dishes. At the end of this first year he married his childhood sweetheart, Miriam Horner.

"This helped my grades," he recalls with a smile, "for I had been going home every other weekend to see her. I had straight A's the first year after we were married."

He started with the pre-forestry course because of his love for the

outdoors, then later switched to chemistry.

He interrupted his college career during World War II to join a government team striving to develop a fuel for bazooka rockets. The government permitted him to write a "sealed" thesis on his research and apply this towards earning his Ph.D. degree. Soon after he received his doctorate in 1944, he joined du Pont in its research laboratory in Waynesboro, Virginia.

"I served as a Sunday school superintendent during most of my college days," he recalls. "Many of my church friends thought I would become a minister. But God never gave me that call. He wanted me to become a scientist."

Dr. Wilfong has received steady promotions in the du Pont Company, which employs several thousand scientists in its research programs.

"The company has been good to me," he declares. "I haven't had to compromise my Christian beliefs."

His work requires long hours. As a scientist, he must work hard to keep up with the knowledge explosion in his field. In the company library he has opportunity to study some of the numerous scientific journals.

"In this laboratory we're working in the test tube stage, striving to discover new ways of developing better products," he says. "It's staggering to consider the impact



Dr. Robert Wilfong

which our discoveries have on humanity."

Has Dr. Wilfong seen evidence of God's wisdom in his scientific work? "Indeed, I've found many examples," he says.

"When wool fibers get wet they straighten and spread out, forming a nice mat to shed water. But in dry, cold weather, these same fibers kink up to form a fluffy layer which repels the cold and keeps the sheep and you warm. Apparently our Creator anticipated our needs.

"And here's another example. The entire synthetic fiber business is based upon the combining and arranging of giant molecules called polymers to get strength. We find this all about us in nature—in cellulose of trees, cotton fibers, wool fibers—all based upon giant molecules. We thought we had become quite smart and sophisticated when we learned how to combine molecular structures in 'block' relationships. Let's describe the block structure in this way: If you could walk down the backbone of one of these giant molecules, you would find alternating chemical structure patterns—all in long blocks. It turns out that molecules in silk fibers are arranged this way. Again, the Creator was ahead of us."

Can scientific study, then, lead men to God? "Yes, in many cases, to the acceptance of a Supreme Intellect or Supreme Scientist," Dr. Wilfong says. "Of course scientific amateurs, with a smattering of knowledge, may not reverence the Planner behind the universe. But I've noticed that many scientists, as they become broadly informed, accept the Creator.

"They believe in God as Creator," Wilfong points out, "but unfortunately only a few go on to acquaint themselves with the Lord by investigating the written Word of God."

Wilfong is glad that early in life he discovered the Word of God. Because of this, God is far more to him than a dynamic force in the universe. He says, "I know God in a personal way—through personal experience. I had this 'proof' of God long before I received my Ph.D. degree. And it has grown stronger through the years."

Copyright © 1967, Scripture Press Publications, Inc., Wheaton, Illinois. Reprinted by permission from *Power for Living*.

**Pillenas**  
MUSICREATION



Childrens  
Songbooks

NEW!

▶ **WE SING AND PLAY** **\$1.50**

Colorfully illustrated 48-page book of finger plays, action songs and background music for simple rhythmic activities. Developed for children 2 to 8 years old by Mildred Edwards and Joy Latham through years of actual experience. Teachers and parents will be delighted at children's enthusiasm and response.

**CHILDREN'S PRAISES** Enlarged Edition

Cloth cover, \$1.40 postpaid; 12 or more, \$1.25 each, plus postage; Paper cover, 90¢ postpaid; 12 or more, 75¢ each, plus postage.

A basic tool for children's workers! Compiled by Joy Latham with a selection to meet the musical needs of kindergarten, primary and junior age children in all services. Contains 200 songs—85 new, many first time printed; 80 songs with autoharp chords; three helpful indexes.

**SING TOGETHER** **60¢**  
12 or more, 45¢ each plus postage

Compiled by Joy Latham to ignite children's interests in singing together at camps, scout meetings and other church weekday activities. Youngsters sing as they've never sung before! 82 songs—hymns, spirituals, rounds, campfire, along-the-trail, folk and "fun" songs.

**RON LUSH CHORUSES** **50¢**

13 "so singable" choruses for young people and adults by Ronald Lush, widely known musical evangelist. Numbers such as the "Walking Song," "God's Way Is My Way," "Jesus Christ the Same," "A Wonderful, Wonderful Day" have been joyfully sung by thousands!

**SING BOYS & GIRLS No. 1** **50¢**

64 songs and choruses compiled by Harry Dixon Loes. Most of the numbers printed for the first time in this book.

**SING BOYS & GIRLS No. 2** **50¢**

A follow-up collection of 65 new children's songs and choruses arranged for 2-part singing by juniors. Many popular favorites.



**Con: Debate on National or International Affairs**

... Should the *Herald* be a forum for debate on national or international issues? At best, there is hardly enough space to do justice to such discussions and I doubt that our church could or would consider it advisable to afford the staff of expertise necessary to make such a venture meaningful. Again, to allow our *Herald* to fulfill its ministry of spiritual enrichment to an international church necessarily demands that debate on such issues involving national self-interest be minimized. The world is too divided and nationalism too keen to subvert our spiritual mission by dabbling in political issues on an international scale. . . .

The injection of politics by Mr. Martin of Michigan in reference to gun-control laws is inappropriate, for once again the issues are too exhaustive and too emotional to afford a fair treatment. I do not believe that your editorial, Mr. Editor, was intended to deprive the citizenry of its constitutional guarantees. It was directed toward lax laws and standards which make possible such atrocities as occurred in Detroit, Newark (riots), and Dallas (the assassination of a president).

Sane gun-control laws are fought fiercely by powerful lobbies who gain a great deal of their financial support from the Federal Government. The issue of constitutional right vs. the threat of tyranny is as applicable as the "red herring." The heroic farmers of Lexington and Concord were militiamen. . . . Now with a highly trained fighting force, equipped with sophisticated weaponry, just what kind of resistance could an armed citizenry offer against a tyrant?

However, ministers have, by and large, exercised their right *not* to bear arms, even in times of national emergency. Why is it now that they would rush to the "front lines" in defense of everyone's right (without limit) to possess a lethal weapon? Could it not be that the tyrant's forces are four-footed, furry creatures with racks of horns? To meet this threat, then I agree, an "aroused citizenry" clad in red should be standing at the bridge. Their shots may not be heard around the world, but packed food lockers will undoubtedly keep the wolf from the door! However, let's

not equate this right with the reckless, indiscriminate, and unrestricted possession of weapons by subversive groups like the ultra-rightist Minutemen or the sale of such to psychopathic killers that roam the nation's streets. . . .

E. DRELL ALLEN  
Tennessee

**Con: Liquor Advertising**

On page 17 of November 1 *Herald* was an item under "News of Religion" which I was surely glad to see, concerning Sen. Wayne Morse's bill introduced to ban advertising of alcoholic beverages, 3:00 p.m. to 10:00 p.m. daily.

This one word should be added I think: the number of the bill is S-2202. When you write your senators (and do it today, as they are the proper ones to write to just now), ask them to cosponsor the bill.

You might also add your approval of H.R. 815 and H.R. 9498, which would prohibit the sale of alcoholic beverages to persons under twenty-one in the District of Columbia.

MRS. HUGH S. CLARK  
Kentucky

**Pro: Herald in South Africa**

... You might like to know that the *Herald* is regarded as one of the best, if not the best, holiness publication available in the Republic of South Africa. Our people read it avidly, and I have to make all sorts of explanations if their issues are delayed in the post! . . .

DAVID P. WHITELAW  
Durban, South Africa

**Pro: Herald for the Family**

Dear Friends,

We want you to know how much we as a family enjoy and appreciate the *Herald*. Everything, from the attractive covers to the back page, is timely, helpful, and enlightening. We look forward to the evangelist's slates to see if any of the evangelists or singers we have met in our few years in the Church of the Nazarene will be close by, so we may attend one of their services.

We also like the straightforward and scriptural answers given on the answer page and the voicing of opinions in "Pro and Con." We don't always agree with everything written, but it helps us to take another look at our own views.

We especially like the true experiences. . . .

Thank you for aiding in the spiritual growth of our family.

—A Christian family,

MR. AND MRS. VERN MAXWELL, JR.,  
STEVE, KIM, MERRIDU, & BONNIE  
Iowa

Order from your  
**Nazarene Publishing House**

Prices slightly higher  
outside the continental United States



## The Book Corner

### ANOTHER HAND ON MINE

By William J. Petersen. New York, N.Y.: McGraw-Hill Book Company, 1967. 228 pages, cloth, \$5.50.

The author, William J. Petersen, is executive editor of *Eternity* magazine, an experienced journalist in all areas of religious life, and a constant contributor to periodicals.

This is the story of Dr. Carl K. Becker of the Africa Inland Mission; the story of the day-to-day life of a missionary doctor who, for over thirty-five years, has given his life to save lives, and to keep his promise to God, ". . . I will give You everything. . . . Yes, Lord, everything."

It is a thrilling, interest-absorbing, challenging, human-interest, and soul (and body)-saving-mission-centered life story of one of God's good and great men of our day.

Here the answer is clearly given to the question that has haunted every Christian since the martyrdom of so many missionaries in the Congo—*Was it all in vain?* For Dr. Becker and his Oicha mission hospital staff are still working today in the Congo, daily witnesses for Christ in the African field.—VELMA I. KNIGHT.

### DOES ANYONE HERE KNOW GOD?

By Gladys Hunt. Grand Rapids, Mich.: Zondervan Publishing House, 1967. 224 pages, cloth, \$4.95.

God became real to the author, Gladys Hunt, and she wants to share the sheer joy she feels with others. She reminds us not to put halos around the heads of the women she introduces to us. All of them are sinners saved by grace. God has revealed himself to them because they have opened up their hearts and received Him.

In a world of heartbreak and bewilderment, in a society that hears the statement, "God is dead," it is refreshing to read about those who have experienced a real encounter with God.

This is not an ordinary book. It goes beyond the ordinary to tell how God has spoken to women of today in various ways and places, and how they have responded in faith and love. One cannot read it without feeling the impact of the truth that truly God is very much alive and is manifesting himself today in unusual ways in the lives of unusual women.

*Does Anyone Here Know God?* is inspiring and challenging. When you have read it, you will want to share it with others, especially young people.—ELIZABETH B. JONES.

## FAITH OR FANCY?

(The following excerpt is from an essay which discusses the contemporary image of Christian fiction. It appeared first in the June issue of *His*, a magazine published monthly by the Inter-Varsity Christian Fellowship.—Ed. note.)

**T**HE POWER of a word. Countless writers have shown the power of words, and Christians know the power of the two-edged sword of the words of Scripture, the power and grace of the Word made flesh. The force of God's words in Scripture cannot be denied.

Why then has so much of "Christian fiction" been a travesty of this power? Why has Christian fiction generally been a pallid literature noted for shallow writing and mediocrity? Those who know both the force that language can be and the power that God can have in a life ask, Must it be so?

In the past the genre has largely been fostered by the Christian world, which has used it as a means of proclaiming the gospel. However, in their efforts to spread the faith, some Christian writers have developed a body of fiction which presented the benefits of becoming a Christian without realistically admitting the problems that still remain a part of life. They have tried to wrap up life and faith into a neat package with no loose ends, and they have short-changed us. They have shown faith as too easy a matter. And they have failed to show that, while belief in God through Christ answers the deepest question of life, it still leaves many things to be settled along the way. They have denied that the Christian must still live with the mystery of unanswered questions. And they have ignored the awesomeness of life and lightly polished off its rough corners.

Further, in the concern for the message the means has been slighted. Christian novels have too often been examples of inept and shoddy writing. Writing is basically a craft, a matter of a skill and its development. And Christian fiction has been short on

craftsmanship as well as artistry.

Consequently, Christian fiction hasn't fit into the scheme of things very well. It has seemed an uneasy union of two contradictory realms—a half-breed claimed wholeheartedly by neither the literary world nor the evangelistic one. A notable exception has been fiction by the Britisher, C. S. Lewis, but most Americans have fallen far short of his example.

The question is, Just what is Christian fiction? What is it at its best?

Because it uses the novel form it first has the problems of any novel: character and plot development, literary style. It must tell a story that holds together, and so that it corresponds to the reality that we know as people. But the other side of the coin is the question, What about faith? And dealing truthfully and dynamically with both faith and reality isn't an easy challenge in today's cynical world.

Ours is a world that has broken the rose-colored glasses, and it demands reality of its fiction. The truth of what's happening, the human struggle, the people, places, and situations must ring true. They must be real.

At the same time Christians believe that the deepest reality revolves around faith in God through Jesus Christ, and that belief admittedly makes a difference in how one sees life around him. But the true power of God's Word is that it doesn't shrink from examining all of life. It turns its light into all corners, even the darkest ones. Then it reveals the light that the darkness can never put out. And only in the face of the reality of darkness does the light have meaning.

So far, Christian fiction has done a poor job of reflecting the glory of the Word become flesh. It has been a pale light that has largely ignored the darkness. But some feel that its potential hasn't yet been really touched, and that perhaps change is in the air. . . .

—ELLEN WELDON

### AND NONE WOULD BELIEVE IT

By M. Basilea Schlink. Grand Rapids, Mich.: Zondervan Publishing House, 1967. 115 pages, paper, \$1.95

The author is a Ph.D in philosophy and psychology from the University of Hamburg. She has written more than fifty books and is founder and director of the Order of Sisters of Mary in Germany.

Miss Schlink pictures graphically the moral decay so increasingly prev-

alent in our day.

She traces the course of this increasing decay and sounds a clear warning of its inevitable results. However, her message is not without hope. Her constant appeal is to the commandments of God and our duty to obey them.

It is a thesis well worth the reading by all lovers of God, and especially by those who would be workers together with Him.—T. W. WILLINGHAM.

A Story-Note from . . . .



Hi,

It's almost **Christmas**.

Let's talk about **GIFTS**.

What do you want ?

Your mother and dad will try to get you a good gift - just right for you !  
They love you and want to please you.

Many, many years ago a Gift was given that was just right for you and just right for me.

God, our Heavenly Father, gave the greatest Gift of all when He gave us His Son, Jesus. It was a Gift of love.

If we love Jesus and follow Him all our lives, someday we may have many riches in heaven.

"If ye then . . . Know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?"

Matthew 7:11

Love,

*Gloria*



## "Showers of Blessing" Program Schedule

Dec. 17—"When I Was a Child," by Ponder Gilliland

Dec. 24—"Thank You, Mr. Innkeeper," by Ponder Gilliland

### Vital Statistics

#### DEATHS

CHARLES TURNER, fifty, died October 27 at Van Nuys, California. He is survived by his wife, Franchon, two daughters, and a son.

IDA A. (REYNOLDS) STONE, fifty-three, died November 4 in Monticello, Illinois. Funeral services were conducted by Rev. Russell Downs and Rev. Lary Cunningham. She is survived by her husband, Edgar, five daughters, four sons, and nineteen grandchildren.

### Announcements

#### MARRIAGES

Miss Joy Annette Roos and Charles E. Blezer at New Brighton, Minnesota, September 19.

Miss Barbara Rose Bowman and James Tsunoe Hokada, Clarksville, Tennessee, October 6.

#### BORN

—to Ronnie and Karen (Jones) Hill of Olathe, Kansas, a daughter, Jeri Sue, September 10.

—to Floyd and Nancy (Sheridan) Chamberlain, of Chattanooga, Tennessee, a son, Floyd Thomas II, September 29.

—to Wayne and Judy McCumber of San Antonio, Texas, a daughter, Karen Rene, November 6

—to Wayne and Sharon (Conrad) Roberts of Wichita, Kansas, a daughter, Staci Carole, September 19.

—to Roy E. and Betty (Latham) Rogers of Nashville, Tennessee, a daughter, Denise Renee, August 1.

#### PRAYER REQUESTS

—by a lady in California that God would heal her son of respiratory trouble and deliver him from tobacco.

—by a lady in Missouri for the recovery of her daughter who is ill in a hospital and the reclaiming of her son-in-law and daughter.

#### EVANGELISTS' OPEN DATES

George P. Woodward, 326 Dry Run Road, Monongahela, Pennsylvania 15063: Open dates January 3-7 and February 23—March 3, 1968.

### Directories

#### BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

HARDY C. POWERS, Chairman

V. H. LEWIS, Vice-chairman

GEORGE COULTER, Secretary

HUGH C. BENNER

G. B. WILLIAMSON

SAMUEL YOUNG

### Moving Missionaries

Rev. and Mrs. Wayne Knox, 620 Poplar Avenue, Wasco, California.

Rev. and Mrs. Edwin Wissbroecker, 326 Aurora, Antigo, Wisconsin.

Rev. and Mrs. Clayton Garner, Kudjip, via Banz, Western Highlands, New Guinea.

Miss Dorothy Beville, Route 2, Searcy, Arkansas.

Rev. and Mrs. Marvin Buell, 507½ West Fifth Street, Marysville, Missouri.

Rev. and Mrs. Richard Cornelius, P.O. Box 95, Belize City, British Honduras, Central America.

Rev. and Mrs. Kyle Greene, Apartado 27-166, Mexico 7, D.F., Mexico.

Miss Phyllis Hartley, Holly Manor, Apartment 10, Holly Street, Nampa, Idaho.

Miss Doris Brown, Arbuthnot Missionary Home, Brook House, Brooklyn, Pretoria, Republic of South Africa.

Rev. and Mrs. Ronald Beech, 123 West Barton Street, Seattle, Washington 98119.

Rev. and Mrs. William Kelvington, P.O. Box 45, Urasoe, Okinawa, Ryukyu Islands.

Rev. and Mrs. Eldon Cornett, 1215 River Drive, Marion, Indiana 46952.

Rev. and Mrs. Berge Najarian, P.O. Box 19/0426, Jerusalem, Israel.

## NEWS OF RELIGION

### You Should Know About . . .

DR. CARL McINTIRE, founder of the American Council of Christian Churches, announced recently the purchase of a Cape May, New Jersey, hotel for \$550,000.

The buyer is the Christian Beacon Press, which Dr. McIntire heads. According to the weekly newspaper issued by the Press, the Congress Hall, a large and historic hotel, will be used to expand the facilities of the Christian Admiral, another local hotel. Possession would be made this month.

With the hotel go a Howard Johnson restaurant, the riparian grant to the hotel's beach, and a liquor license.

CENSUS BUREAU CALCULATIONS show that by November 20 the United States population had reached 200 million people.

It took the United States 300 years to reach its first 100 million, and the second 100 million came in fifty-two years. Estimates suggest that the third 100 million will come about the year 2000.

While the U.S. population was growing 1.15 percent last year, the output of goods and services rose by 5.8 percent. Yet there are geographical limits. As an example, the *Christian Science Monitor* cited an average of 50,000 campers in Yellowstone National Park during tourist season.

World population had reached 3.36 billion by mid-1966, and according to estimators, this should double by the year 2005.

There still seems to be plenty of work for the Church.

AN EXPERT IN the history of Jewish legal traditions says the Evangelists underplayed Roman responsibility in recounting the death of Jesus Christ.

Haim Cohn, Israel Supreme Court justice, argued that not only did the Jews have no part in the trial of Christ, but also that the Sanhedrin, Judaism's high court, actually tried to save Him from death.

Judge Cohn's thesis, noted in *Time* magazine, is contained in an article in the current issue of the *Israel Law Review*. Cohn insists that Jesus was tried and condemned for the political crime of insurrection—a charge that could be handled only by the Roman procurator and not by a Jewish court.

He charged there is neither reason nor precedent behind the Gospel statements that the Sanhedrin examined Jesus on the night before His crucifixion, condemned Him, and turned Him over to the Romans for a speedy trial and death.

"Jesus had refused to cooperate and to bow to [Roman] authority," Cohn says, "and there was nothing that could be done to prevent the trial."

A BILL PROVIDING for the observance of five major holidays on Monday—thus providing a series of long weekends—has been quietly killed by the House Judiciary Committee.

According to Rep. Emanuel Celler (D.-N.Y.), committee chairman, the House unit voted some changes in the proposed measure, but then failed to report the bill to the floor.

Consequently, he said, the measure was "dead" for this session of Congress. A similar bill is before the Senate Judiciary Committee.

Among church groups, strongest objection to the bill came from the Lord's Day Alliance of the U.S. The Alliance claimed that the proposed five long weekends "would not serve well the moral and spiritual needs of our citizens."

#### DIED:

● Dr. James Whitcomb Brouger, Sr., ninety-seven, the grand old man of the American Baptist Convention.

● Mrs. Ruth K. Kerr, seventy-three, chairman of the board of the Kerr Glass Manufacturing Corporation in Los Angeles, and well-known for her Christian commitment and generous assistance on behalf of evangelical ministries.





**REACHES CENTURY MARK**—Mr. W. C. Johnston, Prairie Village, Kans., father of Mrs. Audrey Williamson (left), celebrated his one hundredth birthday November 20. The occasion was marked by nearly 100 friends calling, and a variety of mail greetings, including a note from President Lyndon Johnson. Passing on his greetings is General Superintendent G. B. Williamson, Mr. Johnston's son-in-law.

### OHIO PASTOR SUCCUMBS

Rev. John E. Hanson, 59, a Nazarene pastor for the last 35 years, suffered a fatal heart attack November 14, while speaking at a Rotary Club meeting in Avon Lake, Ohio. Most of his ministry was on the Central Ohio District. He was pastor of the Nazarene church at Elyria, Ohio, for ten years and early in his career pioneered building a church at Hamilton, Ohio.

In addition to his wife, Mrs. Ruth Hanson, he is survived by a son, John, and two daughters, Mrs. Jeanette Smith and Mrs. Judy Babcock.

Services were conducted by Lt. Lowell Malliett, a nephew, who is chaplain at the Olathe Naval Air Station, Olathe, Kansas.

### CHAPMAN PROGRESS CONTINUES

Mrs. Louise R. Chapman, recovering from a paralysis in Willamette Methodist Hospital in Milwaukie, Ore., con-

tinues to show slight progress. She is now moving her hands, and the amount of water she is taking each day is increasing. She was to have her first lesson in learning to walk again November 22. Her address is 13021 S.E. River Road, Milwaukie, Ore. 97222.

### ILLINOIS PRIVATE DIES

Funeral services were held November 18 for a Mattoon, Ill., marine private who was killed in combat November 6 in Vietnam, less than a month before his tour of duty would have been completed.

The body of Pvt. Dale Earl Shumbarger, 20, was returned for burial in the Mattoon church, where he was a member and where he taught a Sunday school class before enlisting in the marine corps.

Rev. Sidney Patrick, his pastor, conducted funeral services.

Survivors include his parents, Mr.

and Mrs. Elmer Shumbarger, four brothers, four sisters, and his maternal and paternal grandmothers.

### ATTEND HOLINESS TALKS

General Superintendents Samuel Young and George Coulter were observers December 5-6 in Indianapolis at the second meeting on a federation of holiness denominations sponsored by the National Holiness Association.

The meetings were held in the Pilgrim Holiness church headquarters.

The steering committee is made up of two representatives from each denomination plus the N.H.A. officers.

While the Church of the Nazarene is not a member of the association, it has been active in cooperative publishing during recent years. Also present in Indianapolis was Dr. Albert Harper, Church Schools executive editor, who is chairman of the federation study group on publications.

The aim of the federation would be to reduce duplication in areas of church administration, publications, education, and missions.

The impetus for the current studies grew out of a meeting a year ago in Chicago following which some holiness leaders voiced hope that closer cooperation could be reached while maintaining denominational identity.

### News of Revival . . .

**BROCKTON, Massachusetts**—"A number of deep spiritual problems were solved and the altar was lined with seekers" in each service during a revival meeting at First Church, according to Pastor John R. Baillie. Evangelist Alexander Ardrey preached.

**TULSA, Oklahoma**—Spiritual gains were the result of a weekend meeting at Springdale Church here, according to Pastor Jack B. Lowe. Rev. Glen Golden was the evangelist, who also sang with his brother, James, and Larry Shaw, a Bethany Nazarene College student.

### Moving Missionaries

**CORRECTION:** The address of Mrs. Myrtle Pelley Taylor was misprinted in the October *Other Sheep*. It should be: Shady Lane Rest Home, R.D. 1, North Benton Road, Salem, Ohio 44460.

Mr. and Mrs. Lauriston Seaman, 589-8 Chome, Kamimeguro, Meguro Ku, Tokyo, Japan.

Rev. and Mrs. Stanley Storey, 3819 Orangedale Avenue, Montrose, California 91020.

Mr. and Mrs. John Anderson, Jr., 11 Sahancy Sujjan Park (Lulla Nagar), Khondawa Road, Poona (1), Maharashtra, India, until April, 1968.

Miss Rose Handloser, Route 1, Box 295A, Bridgeville, Delaware 19933.

Rev. and Mrs. J. W. Pattee, P.O. Box 14, Baguio City, Republic of the Philippines.

Rev. and Mrs. James Smith, 9 Akasia Crescent, Jim Fouche Park, Welkom, Orange Free State, Republic of South Africa, where they will supervise the opening and extension of Nazarene mission work in the Orange Free State.

Mr. and Mrs. Burton Swartz, P.O. Box 644, Belize City, British Honduras, Central America.

Rev. and Mrs. Robert Brown, Nazarene Manse, Speightstown, Barbados.



## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

Conducted by W. T. Purkiser, Editor

### RESPONSIBLE TO GOD AND MAN

(December 17)

Scripture: Malachi 1-2 (Printed:  
Malachi 1:6-9; 2:10, 13-16)  
Golden Text: Malachi 2:10

*Why do men break their covenants with God and with each other? What strengthens such covenants?*

**SYNOPSIS:** Malachi is a remarkable book. The prophet engages the people of Judah in dialogue, probing them with questions, listening to their complaints, and replying to their charges. It was a time of disillusionment and cynicism. Men were questioning the validity of their faith. Is God really just and loving? Why maintain religious and moral obligations when they are bothersome and restrictive? Malachi, whose name is literally "messenger," was indeed a spokesman for the Lord. If you hear Handel's *Messiah* this Christmas season, look for the message of Malachi.

#### A BROKEN COVENANT: THE PRIESTS

The opening chapters of Malachi come to a focal point in 2:10: "Have we not all one father? . . . why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" This verse stands in judgment on two groups: the priests (1:6-10) and the people (2:13-16). The priests were responsible for profaning their covenant with God, the people for profaning their covenant with each other.

It would be difficult to find a nobler ideal for the ministry than that in Malachi (2:1-9). "He walked with me in peace and uprightness, and he turned many from iniquity" (v. 6, RSV).<sup>\*</sup> But the priests had offered unworthy sacrifices.

#### A BROKEN COVENANT: THE PEOPLE

The people had incurred the displeasure of the Lord through the cruelty of unwarranted divorce. Women beyond their prime were rejected in favor of younger, more attractive, and pagan companions. The former quite naturally suffered. The latter became the occasion for the nurturing of ungodly offspring in Judah. But the Lord is a Witness to the covenant between a man and his wife and hates such divorces (2:16).

Only a knowledge of our oneness with God and of His compassion for all people will lead us to be faithful to our covenants.

<sup>\*</sup>From the *Revised Standard Version*, used by permission of the International Council of Religious Education.

**A minister said that if one is saved once and then commits a sin, he hasn't a chance to get right with God again. Does he base his statement on Hebrews 10:26-27? It has plunged me into gloom, for this is what happened to me. I went back into sin after being saved, but have come back to the Lord. I am so glad He knows my heart.**

I'm sure I have no idea where anyone would get such an idea as you report. I hope you misunderstood him.

Any statement that, if a person is once saved and then commits a sin, he hasn't a chance to get right with God again is contrary to virtually everything in the Bible.

Hebrews 10:26-27 would be terribly misinterpreted if it were taken to mean what this brother seems to say. The original Greek and virtually all the commentaries make it clear that what this passage is talking about is persistent and unrepentant sinning that leads to complete apostasy from the faith. Those who live in sin reject Christ, and to reject Christ is to reject the only Sacrifice for sins.

**In your editorial "A New Reach for Reality" (September 27 *Herald of Holiness*), you rejected Colin Williams' understanding of evangelism. I would like a definition of evangelism. The word does not occur in the Bible, and "evangelist" is used only twice and "evangelists" once. Since the Scriptures do not define evangelism, on what basis do we in our evangelism-centered program form our definitions? Do you think that the absence of a definition is in any way significant for us?**

Most of us know what evangelism is, even when we may be hard put to define it.

Men like Colin Williams describe evangelizing as serving men, not saving them. But to evangelize, in its most basic meaning, is to make Christians. Evangelism occurs only when those who were not, either by profession or nature, children of God become children of God by a new birth.

Part of your problem with the word evangelism in the New Testament is the fact that its connection with the gospel does not show up in our English language as it does in the Greek. *Gospel* in the Greek New Testament is *evangelion* (good tidings, joyful news). *Evangelist* is *evangelistes* (one who announces glad tidings).

You are correct in noting that *evangelistes* occurs only three times in the New Testament. What doesn't appear is that *evangelion*, "gospel," occurs seventy-seven times, while *evangelizein*, "to preach, proclaim, or announce good news"—literally, to evangelize, you see—occurs a total of fifty-five times in the New Testament.

Our definitions, therefore, are based on the actions described in the many times *evangelizein* is used in the Scriptures. Evangelism is, on this basis,

Grammatically, the verse could as well be translated, "While we are sinning willfully, there remaineth no more sacrifice . . ." The verb is a participle, literally, "Sinning willfully."

The translation in *The New English Bible* conveys the thought well: "For if we persist in sin after receiving the knowledge of the truth, no sacrifice for sins remains."

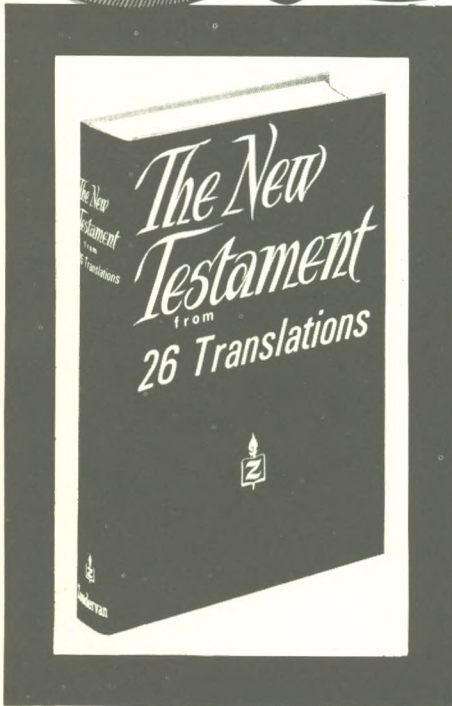
You were right to repent of your sins and come back to the Lord. He does indeed know your heart. And your mind can be set at ease by reading such passages as Psalms 51; Isaiah 55:6-7; Luke 15:11-24; and I John 2:1-2. There you will find abundant promise for the backslider.

bringing the good news of salvation through Christ to those who have not as yet believed.

The "new evangelism" for which I plead is not the "new evangelism" of Colin Williams, *et al.*, but the evangelism of the New Testament, in which there is a deliberate and concerted effort on the part of the whole church to win people who do not know Christ to active faith in and obedience to the Lord Jesus.

I don't think I've ever heard a better definition of evangelism than that of the Archbishop of Canterbury's Committee of Enquiry on the Evangelistic Work of the Church, published in 1918: "To evangelize is to present Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their King in the fellowship of His Church."

Evangelism therefore involves anything one can or must do to win others to Christ. It may include service in the slums, but not as an end in itself. Service in the slums will be carried on by those who have been evangelized. The evangelism takes place when girls and boys, men and women commit themselves to Christ in repentance, faith, and obedience.



**WRAP ONE UP**  
 TO GIVE YOUR PASTOR  
 YOUR SUNDAY SCHOOL TEACHER  
 A BIBLE STUDENT  
 OR SOME OTHER SPECIAL PERSON



At last a New Testament that gives you instant access to the complete King James Version *plus* the most significant alternate renderings from 25\* other translations!

After each bold-face line or phrase from the complete KJV, alternate translations appear. Meticulously edited by a staff of eminent scholars of the Bible, each translation was selected for its clarity and understanding.

Acclaimed by clergy and laymen alike, *The New Testament from 26 Translations* presents a new dimension in Bible study ideally suited for every student or teacher of the Scriptures—every preacher and minister!

“Preachers and Teachers of the Bible are responsible for accurate interpretation of God’s word. For those not familiar with the original languages, comparison of various translations is valuable. *The New Testament from 26 Translations* merits a place in the library of all serious Bible students.” — *G. B. Williamson*, General Superintendent, Church of the Nazarene

“ . . . as a fingertip digest of possible renderings it will prove invaluable to the serious student of the Bible, whether preacher, teacher, or layman.” — *Richard S. Taylor*, Editor, *The Nazarene Preacher*

“This volume is the best yet! I have many versions and translations of the New Testament in my study, but I consider *The New Testament from 26 Translations* to be the handiest, clearest, most helpful one yet. I consider it indispensable and commend it highly.”—*Myron F. Boyd*, Bishop, Free Methodist Church

**SPECIAL INTRODUCTORY PRICE!**

Order your copy before December 31, 1967, and you pay **only \$9.95**, a full \$2.55 off the regular price of \$12.50.

Price slightly higher outside the continental United States

*the most significant religious book of the year*

**1. Paul, a servant of Jesus Christ,  
 Paul, a bondsman of . . . — Con  
 Paul, a slave of . . . — Gspd  
 called to be an apostle,  
 an Apostle by the selection of God —**

Actual type sample

**\*The Other 25 English Translations**

**General Editor:**  
 Curtis Vaughan, Th.D.

**Contributing Editors:**

- E. M. Blacklock, Litt D
- William J. Cameron, B.D.
- Ralph Earle, Th.D.
- Fred L. Fisher, Th.D.
- Everett F. Harrison, Th.D., Ph.D.
- D. Edmond Hiebert, Th.D.
- Phillip Hughes, D.Litt.
- S. Lewis Johnson, Jr., Th.D.
- David W. Kerr, Th.D.
- Edgar Krentz, Ph.D.
- Henry R. Moeller, Th.D.
- Robert H. Mounce, Ph.D.
- Ray Summers, Th.D.
- Ronald Arthur Ward, Ph.D.

- The American Standard Version
- The Revised Standard Version
- The New American Standard Bible: New Testament
- The New English Bible: New Testament
- Broads, John A. et al. *The New Testament of Our Lord and Saviour Jesus Christ: American Bible Union Version*
- Alford, Henry. *The New Testament The Bible in Basic English*
- Beck, William F. *The New Testament in the Language of Today*
- Conybeare, W. J. *The Epistle of Paul*
- Goodspeed, Edgar J. *The New Testament. An American Translation*
- Knox, Ronald. *The New Testament of Our Lord and Saviour Jesus Christ*
- Lamsa, George N. *The New Testament According to the Eastern Texts*
- Moffatt, James. *The New Testament: A New Translation*
- Montgomery, Helen Barrett. *The Centenary Translation: The New Testament in Modern English*

- Norlie, Olaf M. *Norlie's Simplified New Testament*
- Phillips, J. B. *The New Testament in Modern English*
- Rieu, C. H. *The Book of Acts*
- Rieu, E. V. *The Four Gospels*
- Rotherham, J. B. *The Emphasized Bible: A New Translation*
- Taylor, Kenneth N. *Living Letters: The Paraphrased Epistles; Living Gospels: The Paraphrased Gospels and the Book of Acts; Living Prophecies: The Minor Prophets Paraphrased with Daniel and the Revelation*
- The Twentieth Century New Testament*
- Verkuyl, Gerrit. *The Berkeley Version of the New Testament*
- Weymouth, Richard Francis. *The New Testament in Modern Speech*
- Williams, Charles B. *The New Testament: A Translation in the Language of the People*
- The Amplified New Testament*



**NAZARENE PUBLISHING HOUSE**

BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Bresee, Pasadena, California 91104 • In Canada: 1592 Bloor Street, West, Toronto 9, Ontario