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OF HOLINESS

Church of the Nazarene

February 14, 1968

• Requirements for Renewal

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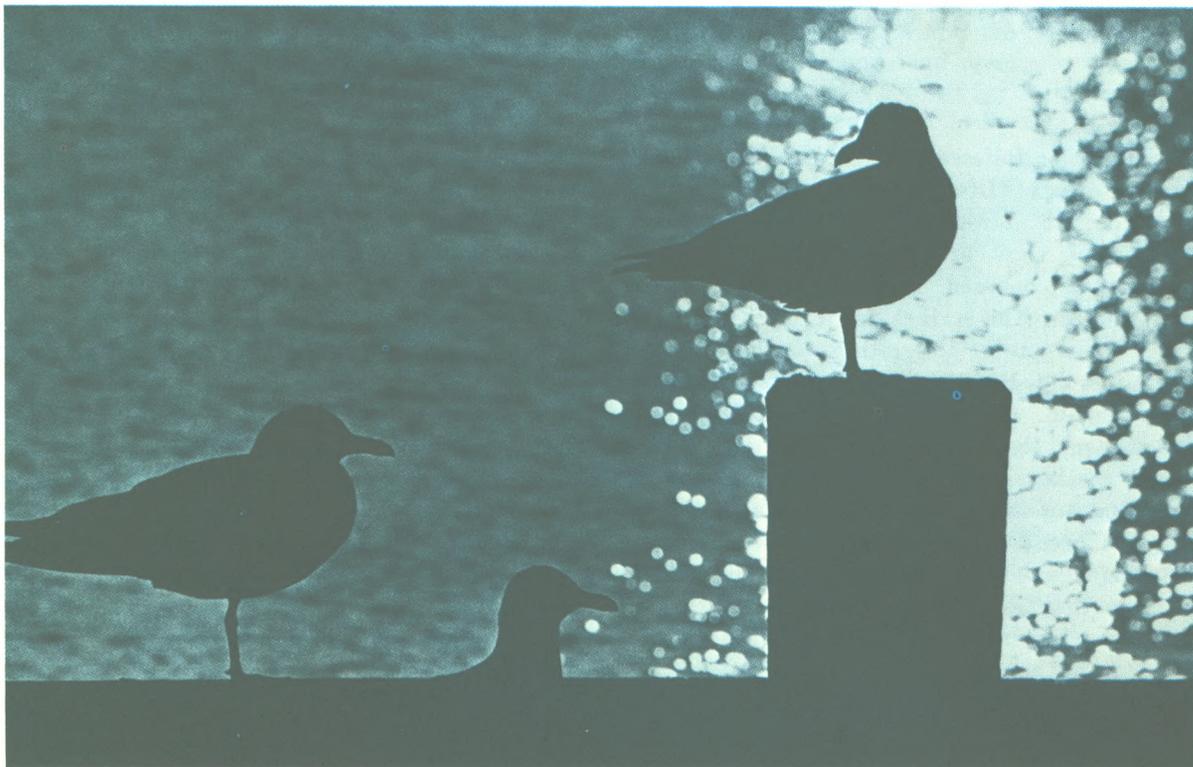
• It Takes Faith

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General Superintendent Young

Basic Christianity

The true followers of Jesus are followers of a way of life—His way. All efforts to reduce His message to a fragmentary or marginal view are doomed to failure. He cannot be confined. His clashes with the best in Judaism (the scribes and Pharisees) reveal His true genius in getting to the heart of things. Yet His thoughts rose from the soil of Judaism. He insisted that He did not come to destroy the law but to fulfill it. He was more than an iconoclast or innovator. He pointed out that the moral law was one piece and to break a part was to break the whole. But He gave new meaning and understanding to the moral law of God until His contemporaries insisted that He spoke as One having authority.

He gave us the true heart of the law when He pointed out that the great commandment

was to love God with the whole heart and mind, and that to love our neighbor as ourselves was a close second. When one countered with the question, "Who is my neighbour?" His story of the Good Samaritan became a classic in subtle penetration and application.

Jesus taught His disciples to pray to the Father in His name and assured them of an audience. But this was more than a magic wand or an easy way to get hard things done. It was to be a way of cleansing and a purifying of their inner desires. He insisted that His followers must make the kingdom of God and the righteousness of God first. They must be better than the heathen who lived primarily for things.

Jesus himself became the Price for our redemption. Calvary speaks to all men in all generations as to whether or not God cares. God's "Yes" then becomes more important than the world's "No." But He will not cajole or flatter us with cheap prizes. The Master still calls us to follow Him by way of a cross. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

His grace is unmerited, but it makes demands upon us. It is not a cloak for unrighteousness; it is a way of cleansing. Forgiveness was to be more than a legalistic seven times; it was to be 70 times seven. He even insisted that if we would not forgive men their trespasses we could not receive the Father's forgiveness.

Whoever said this was a way for the religious elite—a way of exclusiveness? He made it a way of inclusiveness without changing its true nature. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Who dares to take His way today?

Requirements for

RENEWAL

In popular parlance today the prescription for Church renewal includes basically two ideas. First is the union of churches in the ecumenical movement. Second is the increased engagement of the Church in social and political activities.

Although ecumenicity and increased involvement focus on important ideas, do we start here? We do not tell two people with heart trouble to get married, assuming normal health will naturally follow. We attempt to treat the heart. Neither do we suggest new and rigorous activities for one in desperate need of surgery. A corrective operation, not increased activity, is the first requirement.

Now may I suggest several statements which I believe come to the heart and give the corrective needed in guiding the Church to true renewal? Only as these are understood do we come to a right understanding of the true nature and mission of the Church.

First, renewal requires a *revelation* of Jesus Christ. The winning theme of the Early Church was Christ and His resurrection. This theme still supersedes stress on ecumenicity, civil rights, peace, or any other concerns. We must always keep Christ in center focus. Paul did not cease teaching and preaching Jesus Christ. The Early Church leaders emphasized the need of knowing Jesus as Saviour from sin and Lord of life.

Too many times the Church tries to solve its problems without Christ. How can the Church be renewed without seeing Christ, the Head of the Church, and hearing His voice?

Spiritual renewal does not come by adopting resolutions. It comes by a personal encounter with Jesus Christ. Only as God's people receive a new revelation of Christ in all His glory and power and then reveal His glory and power in their own lives will renewal really come, and always an effective sharing of Christ results in renewal of His Church.

Renewal also requires a return to the Scriptures. Check the record in the Old Testament, the New Testament, and every revival since. God has always had a word for man. In a day of so many voices, we ought to be asking more and more, *What does God say?*

Renewal is a new beginning of obedience to God. Renewal is experienced when truths to which we have been unresponsive suddenly are responded to. Renewal is real when we not only nod our heads to truth, but step out in full obedience to truth. When God's will matters more than anything else, then there is renewal.

"Religious awakening," one writer suggests, "is occasioned by three things . . . an open mind which allows God to speak His message; an open heart which allows the melting, molding work of the Holy Spirit; and an open Bible which allows God's will and purposes to be made known."

With Luther we cast our vote when he said:

I'll stand on God's unchanging Word,

Till soul and body sever;

For though all things should pass away,

His Word abides forever!

Renewal requires *repentance*. To speak of renewal is to confess all is not well. True re-

newal will always bring deep conviction of sin, will lead to repentance and restitution, and will fill the faithful with the power of the Holy Spirit. The pattern is clear and persistent—the Word preached, the conviction of sin, righteousness, and judgment followed by repentance and restitution and testimony to the glory of God.

For renewal we must repent of our bigotry and pride, our feelings of self-importance and satisfaction with our theology, our practices, our achievements, our callous indifference and moral relativism.

For our rejection of the Holy Spirit, we must repent. We must repent for giving straws instead of lifelines of salvation, for our undefined, nebulous, and fuzzy gospel for the guilty, fear-driven, and purposeless souls.

Renewal requires *revolutionary living*. What is often forgotten is that Christianity is a revolutionary faith. Christ was a revolutionary Leader. Paul was a spokesman for a revolution. The attitude of the Early Church was not “status quo” but “status go.”

Christianity’s revolutionary character is demonstrated in conversion itself. *Time* magazine, May 14, 1965, reports that Protestant church trends are in the direction from conversion to concern. But concern is not enough. If there is one danger of the “servant” stance stressed today, it is this, that we can so easily stop with the serving, out of humanitarian concern, and not seek the conversion of the life to the risen Christ.

C. J. Sharp in his book, *The Church of the New Testament*, writes: “When a church loses the evangelistic urge, purpose, and spirit, it loses the very spirit of the Church of the New Testament and becomes an insipid copy of human social organization.” Herein lies a real need for renewal. Kermit Long says: “With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers did.”

Without a doubt the real test of renewal and relevance is whether lives are radically changed or not. The gimmicks for Church renewal today, all the way from stress on more structured liturgy to the use of jazz bands, are more signs of desperation in a decade of decline than “signs of Protestant renewal.” The real test is, Are men lifted out of sin to newness of life in Christ? □

Mr. Drescher is editor of the *Gospel Herald*.

50 Years Ago . . .

In the *Herald of Holiness*

Earthquake in Guatemala

No doubt you have been hearing something about the disastrous earthquakes we have been having here. On Christmas night we had shocks that destroyed much of Guatemala City, and on January 3 we had another that destroyed much that had been left by the Christmas quakes. I think it is a conservative estimate to say that 90 percent of the houses are ruined so that they will have to be rebuilt from the ground up, if they are ever rebuilt. Many inhabitants have left the city, and others are still leaving. Those who remained are living under shelters as varied in their makeup as Joseph’s coat could have been. We are living under a shed covered with corrugated iron, and partly walled in with various things. . . .—J. T. BUTLER, *missionary*. □

A Just Complaint

That is a just complaint which a writer in the *Western Recorder*, a Southern Baptist paper, makes that newspapers, magazines and church unionism have joined hands with a type of scholarship which is rationalistic and evolutionary, and has a distinct aversion to the preaching of scriptural doctrines. . . . We are in hearty sympathy with this wail of our *confrere* and do not think he overestimates the trouble. . . . Anything rationalistic or heretical, especially if advanced by some daft preacher, is a sweet morsel with the sensational daily press and receives a deal of free advertising.

The preachers today who are sowing this nonsense of the evolutionists and higher critics are only preaching what the church institutions have taught them. They are not primarily so much to blame. Their theological schools are to blame and for these heretical theological schools the leaders of the church are to blame. . . . Put the blame where it belongs and think or speak not too harshly of these young preachers who are more sinned against than sinning.—B. F. HAYNES, *editor*. □

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It
Takes

FAITH

Where Theology and Economics Mix

• By E. S. Phillips, executive secretary

Department of World Missions

It takes faith to spend money you don't have. This is what the Department of World Missions does every year. We will do it again this year.

The 1968 budget is more than \$3.5 million. Yet our department balance when the budget was set was only a little over \$350,000.

This vast difference between what we now have and what we are obligated to spend doesn't worry us, for we operate on faith.

Most missionary programs make great use of the word "faith." Some societies are even called "faith missions." But what does faith mean

when applied to a missionary program? While "faith" is one of the great theological words of the Scriptures, when it is used in connection with missions, it has more meaning economically than theologically. It usually means that the respective societies do not have adequate funds available to carry on their programs without the support of those whom they solicit.

In a very real sense your Department of World Missions is a "faith mission" in this respect. Every year we allocate money we don't yet have, to support the Nazarene missionary program.

The success of our missionary

program depends upon the exercise of faith in three areas:

1. *It depends upon our faith in you.*

Today we have 537 missionaries and 2,823 national workers ministering in 45 world areas. Each month we must send a total of at least \$300,000 to these fields to support the missionaries and the work in each area. The question may be asked: How can you do this month after month?

The answer is simple: we do it through the faithful giving of our people. This is faith in operation, and our missionaries have never failed to receive their salary checks each month. The success of our missionary program unquestionably depends upon our faith in you.



Phillips

2. *Our success depends upon your faith in us.*

Each year, by your giving through the Easter and Thanksgiving offerings, by your support of the General Budget, by giving to the Alabaster Offering and participating in the Prayer and Fasting program, you place millions of dollars in our hands for missions.

By so doing you demonstrate your faith in our wisdom and ability to administer such large amounts conscientiously and justly. Not once in the four years that I have been secretary of the Department have I heard any Nazarene ever question the manner in which these funds are handled. Our success really depends upon your faith in us.

But there is another area where faith is necessary—the most important area of all:

3. *Our real success depends upon our combined faith in God.*

We may receive your money, and you may believe in our experience in administration, but without faith in God our program will be only another humanitarian endeavor. Therefore you must seek God's will in your giving, and we must seek God's guidance in our spending. Together we must seek to accomplish God's will in advancing His program through the Department of World Missions of our church. □

If Not, Why Not?

In Acts 19:2, Paul asked the Ephesian believers a very significant question: "Have ye received the Holy Ghost since ye believed?" The corollary to this question is, "If not, why not?"

While many may object that Paul's question has only limited value since it applied to a particular time and place in history, others feel it has universal application and is pertinent to today's conditions.

These questions are intensely personal. Have you as a born-again believer claimed your full inheritance—the Holy Spirit in a second, definite, cleansing experience of God's grace? If not, why not? What has blocked your response to His love?

Do you lack assurance that it is attainable for you? This affirmation is inherent in the questions themselves. The fact that the questions are fair and reasonable indicates that there is a reality that prompted them. If you were asked, "Have you bought a new car yet?" would you not suppose there was a new car for sale somewhere? The reality that there actually is the Holy Spirit who is receivable is clearly implied.

Do you wonder how you can know when He has come into your life? What signs will accompany His cleansing and possessing your heart?

The signs of the first Pentecost were never completely repeated in the New Testament record. Even

in the gift of tongues there was more than a jumble of consonants and vowels; it was several particular languages. Acts 2:7-8 indicates the amazement of the people from various countries who were astonished that Galileans were speaking their respective native dialects with all the subtle accents which can ordinarily be acquired only by those who were born into these cultures and learned those languages from childhood. Thus no universally accepted sign is to be expected.

However, the internal witness of the Holy Spirit is assured to all who earnestly seek Him in faith. The basic question is, How can He come in His fullness and power and I not know it? The universal testimony of those who receive Him is that they know beyond question when He responds to their invitation!

Do you put off receiving Him because of rebellion in your own heart? The ego-nature resists being surrendered to the lordship of Christ. The drive to dominate, dictate, and control his own total personality is deeply entrenched in man's nature. It, the ego, manufactures all kinds of defenses of pride and peer prestige, conjures all sorts of fears about the capability of God to direct your life in order to persuade you

to let it continue as the master of your personality.

Resist them all. There is only one satisfactory answer to the pettiness, self-centeredness, pride, and conflicts in your life—death to your ego on Christ's cross. You must steel yourself against its sniveling pleas for mercy! You must bravely drive the nails of full consecration amidst its threats of disaster! You must administer the *coup de grace* in spite of its snarling struggles to elude crucifixion. Less than death on Christ's cross means total slavery to ego's domination with its resultant unhappiness, conflict, and moral weakness.

Do you feel you cannot believe? Why not plant your feet solidly on God's Word? Jesus himself in Luke 11:13 urged you to trust the goodness and dependability of God. He compared finite man's concern for his children with God's concern for His children. He assured you that, if human fathers would willingly supply their children's need for food, "how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

When can you receive the Holy Spirit? There is no time nor environmental limit. You can receive Him as soon as you see your need, submit to the crucifixion of your ego in total surrender, and then stand by faith on His Word.

Have you received the Holy Spirit since you believed? If not, why not? Receive Him now! □





I thought of some people who constantly pray for our missionaries in foreign lands, upholding them and supporting them loyally. They remember the missionary suffering persecution from the heathen across the waters. And yet pastor after pastor (their missionary) comes into their church, lives in their parsonage, and is treated by them like the heathen treat the foreign missionaries in some places.

Oh, they don't throw rotten eggs or tomatoes while he is preaching or mob around his car threatening to turn it over, nearly frightening his wife and children to death. They use different tactics than the heathen. But they use about the same ones on each pastor.

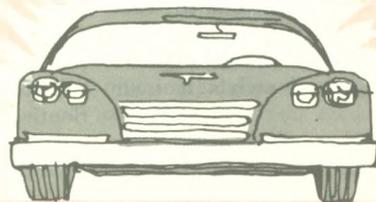
They love him when they call him and when he arrives on the scene. They work hard and the church shows a gain. Then just like the old car, the new begins to wear off. They no longer polish it each day, standing back proudly saying, "Isn't it wonderful?" Instead, they begin to notice the rattles and squeaks, and with each passing week and month more faults appear. So they begin to grumble and complain and soon you will hear them say, "Remember how good our other pastor was? Why, he did this and this and this. . . . But it is almost recall time; guess we better trade him in."

They get on the telephone and drive miles to visit others who they think can be influenced to vote their way. (This is amazing, due to the fact that up to now they have not had time to participate in the visitation program.) When recall Sunday comes they are even there early.

Time after time, as I have seen this happen, my mind went back to one of our favorite cars. We had thought we should trade it in. In spite of all the rattles and squeaks that annoyed us, we just could not afford to change. So we kept it, fixed it up, polished it up, and did our part to help it go like it should.

We were amazed at how different a car it seemed to be. How much smoother-running and how much more attractive, even though it was still the same old buggy! We polished it, loved it, and there was a note of sadness in our hearts when several years later it finally had to go.

I guess pastors and cars have something in common. You can trade them in for a different model, but the newness lasts only for a while. Or you can keep them, love and care for them, shine and polish them, and you will be amazed at the difference it makes. There is a reward sometimes in keeping them rather than yielding to the first impulse of, "It's time to trade it in." □



• **By Betty Wretling**

Iwish I knew what that rattle is I hear on the right side of the car," my husband said one day as we were driving down the highway. "Don't you hear it?"

"No," I said and went on with my knitting.

"Open the glove compartment and move things around and see if that will stop it."

This was no new experience with me but I put my knitting needle down, opened the glove compartment, jiggled things around, and closed the door.

"I still hear it," he said; "don't you?"

I had not noticed it, but since I am a woman, there are only three things about a car that concern me: air in the tires, gas in the tank, and a comfortable seat.

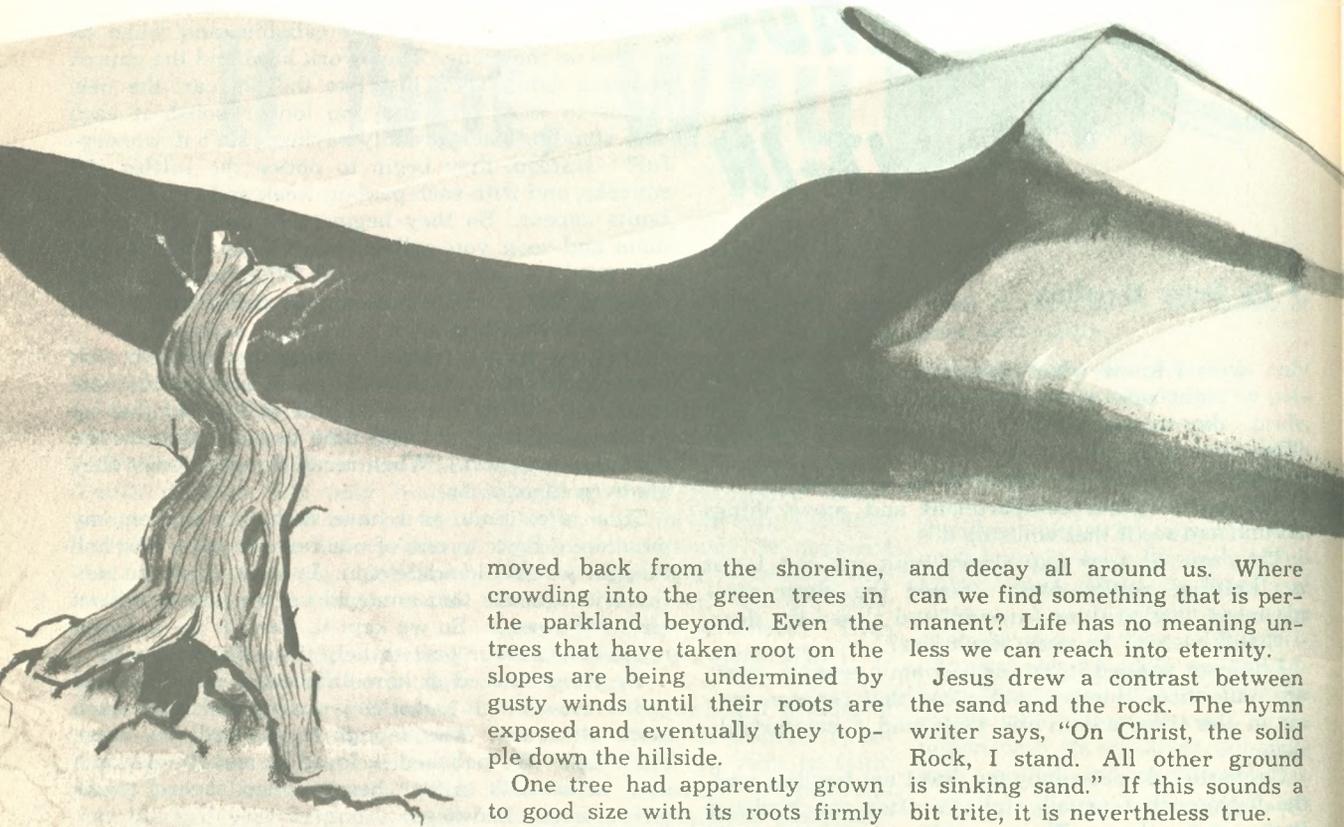
Car rattles do not annoy me, but I am familiar with the pattern that usually follows after my husband first notices them. They seem to get worse and worse; then on the way home more and more we pass by the car lots (strictly a coincidence, of course). Finally, when the rattles are unbearable, we trade in the car for another one.

I am familiar with the pattern that follows after we have traded cars, too. Wash jobs become more frequent and the whole family is more careful with the newer car. We polish it, shine it, and stand back admiring it.

However, the newness does not last and it is not long until we begin to notice the rattles and squeaks. With each passing week and month more and more rattles appear. So we grumble and complain and soon you will hear us say, "Guess it's time to trade it in."

Several years ago in a church we were attending heard a lady make a remark about our pastor. She said, "Let's vote him out." Now this remark was not made by a heathen in a faroff land but by a saved, sanctified (and, may I add, a board member) of that local church.

The Sand Hills



One of the unusual phenomena of Ontario is the sand hills on the shore of Lake Erie. Rising 450 feet above the level of the lake are shifting sand hills that overlook the surrounding country. Teen-agers and energetic adults love to climb the long slopes. Children enjoy romping and sliding down the steep banks.

One of the outstanding features of this wonder of nature is the fact that the hills actually move. The driving wind from the lake picks up loose sand and swirls it over the hill.

Day after day, year after year this action takes place until the hills have almost imperceptibly

moved back from the shoreline, crowding into the green trees in the parkland beyond. Even the trees that have taken root on the slopes are being undermined by gusty winds until their roots are exposed and eventually they topple down the hillside.

One tree had apparently grown to good size with its roots firmly embedded in the sand. But time takes its toll. All there is left now is a dead stump that is suspended in midair, held by one sturdy root that reaches back into the remaining part of the sand hill. Once it thrived with life and growth but now it is only a skeleton silhouetted against the blue sky as if a finger of warning pointed out the insecurity and uncertainty of living on the sand.

Sand has always been a symbol of change. The hourglass measures time by the movement of sand from the upper to the lower compartment.

These hills speak to us of the fleeting things of time—things that will pass away. Things that we thought were permanent prove to be so transitory! We see change

and decay all around us. Where can we find something that is permanent? Life has no meaning unless we can reach into eternity.

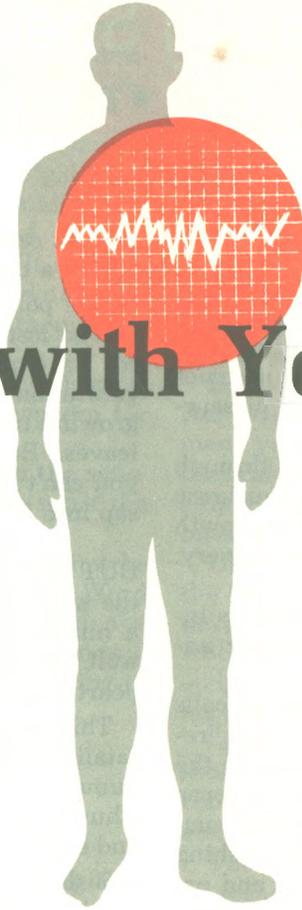
Jesus drew a contrast between the sand and the rock. The hymn writer says, "On Christ, the solid Rock, I stand. All other ground is sinking sand." If this sounds a bit trite, it is nevertheless true.

Jesus said to Peter, "... upon this rock I will build my church." What was that rock? Peter had just declared his faith in Christ, the Son of the living God. While others thought of Him as merely a miracle man, Peter saw Him as God come in the flesh. Surely, this is the rock foundation of the Christian faith.

Abraham confessed that he was not a permanent resident here on earth. He looked for "a city whose builder and maker is God."

We can be thankful today that, in the midst of change and uncertainty, we can look to God, who is immutable, who does not change.

The Psalmist said, "Thy faithfulness is unto all generations; thou hast established the earth, and it abideth" (Psalms 119:90). □



How Is It with Your Heart?

This is a question which is asked many times by the average pastor, evangelist, or personal lay worker in the Church of the Nazarene. It is usually asked in relationship to a spiritual need on the part of some sinner or wayward backslider.

In another sense, it is a question of primary concern to all who are involved in winning men and women to Jesus Christ. It is a question which ought to be directed toward all preachers, missionaries, and evangelists, as well as dedicated laymen, and it ought to be considered from the standpoint of the physical.

Just how is it with that amazing little pump in your chest, the size of your fist, which is the most vital connection between physical life and death?

This human mechanism never takes time off for vacation and, for an average person living to be 70 years of age, this amazing little structure will beat 2,649,024,000 times. It will pump roughly 3,600 gallons of life-sustaining blood through the average body daily, which is equal to about one-third of the capacity of a railroad tank car. Yet in spite of these amazing feats, it is probably one of the most neglected organs of the human body.

It has long been a recognized fact among medical authorities that smoking and overweight are the two prime factors associated with heart disease.

In the United States in 1960, diseases of the heart and blood

vessels killed 888,000 Americans. This represented approximately 65 percent of all deaths. Heart disease alone killed more Americans than all other diseases and accidents combined. How many were disabled? No one knows!

As church members, our problem is not smoking. But what about the second factor, that of excessive body fat? A quick look around at camp meetings, district assemblies, and other church gatherings will point up the fact that many in our church ranks fall victim to this condition.

Can we excuse ourselves for maintaining body weight far in excess of the normal? I Corinthians 6:19-20 reads: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought

with a price: therefore glorify God in your body, and in your spirit, which are God's."

We use this scripture to support our abstinence from tobacco and alcoholic beverages, and well we may. But how can we excuse the presence of cholesterol, triglycerides, and other fatty acids which are so abundant in our bodies and ready to close off important blood vessels, clog up vital passageways?

Could it be that we just plain "love to eat" and see no wrong in overindulgence in good food?

It's time that we as church people do a little reevaluation. Too many effective Christian workers who have had many years of valuable training and experience in soul winning drop dead at the age of 45 or 50 (or earlier) due to heart failure or some type of degenerative heart disease. What a devastating waste to the kingdom of God!

It ought to become a personal matter with every person who claims the name "Christian" to be concerned about his physical well-being.

Perhaps if you fall into this category, you might consult your doctor and with his help embark on a sound, effective method of reducing weight and conditioning your body.

Ask your doctor about an exercise program which would be physiologically sound for a person of your age. You owe it to yourself, your family, and most of all to Jesus Christ and His kingdom. □

Editorially Speaking

● By W. T. PURKISER

The Renewal of the Church

Like anything living, the Church on earth is in constant need of renewal. Without new infusions of life from above, the Church quickly becomes just another human organization, a kind of sanctified social club.

It has been said that every church goes through three stages. The first is a warm and enthusiastic acceptance of the gospel. The second is the growth of an institution, the development of machinery. The third is worship of the past.

Some have even held that such a history is inevitable, that spiritual decline and decay are unavoidable.

Henry Van Dusen has described what he calls "the logic of spiritual vitality." It has been "re-enacted again and again in the pilgrimage of the Christian Church, whereby a period of intense and creative religious renewal is unflinchingly succeeded by an aftermath of gradually diminishing spiritual vigor but increasing theological and organizational rigidity, then by a time of comparative sterility—until revival bursts forth afresh, and the curse of descending life and power is re-enacted."

Viewed on the plane of the human, there may indeed be a sort of historical determinism at work in man's organizations. Earthly kingdoms have their day. They rise, they flourish, and they die.

Because the Church has its feet on earth, it knows something of this same drift. The organizational may crowd out the organic. Decency may replace dynamic. Programs may take the place of power. Christianity may become "committee-ized" instead of committed.

Who of us has not mourned our lack of spiritual power, our prayerlessness, our heedlessness of individual needs, our greater zeal to raise budgets than to lift burdens? Who of us has not sensed within himself the gravitational pull of the human, with its manageable factors, against the spontaneity of the divine?

This does not mean that we do not need organization, or that machinery may be completely avoided. As Dr. J. B. Chapman long ago observed, the organism must effect some organization if it is to accomplish anything. An infant is an organism. A grown man is both an organism

and an organization. The organic, living self becomes a coordinated and functioning person.

The point is, the reality of the inner life must not be lost in the process of developing channels for its expression. The Spirit makes use of organization and machinery, just as a living and growing tree develops trunk, bark, branches, and leaves. But as the late Samuel Shoemaker said, you can't take a dead post, nail bark on it, pump sap into it, and expect to get fruit from it.

BUT WHAT IS TRUE on the human plane is not the whole truth about the Church. It has not only a human dimension, but a divine dimension as well. Its feet are of necessity on earth. But its heart beats to the rhythm of another world.

This fact is our hope of escaping whatever fatalism may be involved in the usual course of human organizations. Christ is the Lord of the Church, and His Spirit is the Source of its revival and essential life.

Bishop Lesslie Newbigin has written, "If we would answer the question 'Where is the Church?' we must ask 'Where is the Holy Spirit recognizably present with power?'" The mark of the Church and the hope of its renewal is always the presence and power of the Spirit of God.

A. W. Tozer reminds us that "an organization and a name do not make a church. One hundred religious persons knit into a unity by careful organization do not constitute a church any more than eleven dead men make a football team. The first requisite is life, always."

There is a cure for the aftermath of that declining spiritual vigor and "increasing theological and organizational rigidity" that leads to sterility. It is in the bursting forth of revival and reality.

The direction of our day demands such revival. An impatient world challenges a complacent Church. As Vernon Stanfield put it, "In a highly mobile society the church cannot be stationary." It is true in a new way, the world at its worst needs the Church at its best.

Dwight Moody used to point out that revivals are looked for everywhere but in religion. Merchants look for revival of demand for their goods. Captains of commerce work for revival of trade. Industry seeks revival of business. Political parties scan the polls for signs of revival of prospects.

Even private individuals hope for a revival of fortunes.

Revival is not without its cost. It costs united confession—heart-searching confession of powerlessness, prayerlessness, lack of concern, preoccupation with legitimate but mundane matters, suspicion, and lovelessness.

Renewal requires united prayer and united faith. It is still where two or three are gathered in Christ's name that He is in the midst, and where two agree that they are answered.

Revival demands united witnessing. It is when God's people grow slack about their witnessing and winning that they turn against themselves and become fretful and faultfinding.

Revival calls for a new thrust of evangelism. It is both basic to and strengthened by concern for soul winning.

Renewal costs, but it pays. It pays in the satisfaction that comes from forwarding the work the Church is in the world to do.

If the world is brought to Christ, it will not be by accepting its values or reading God's Word with eyes blinded by avarice, satisfied with the things of this age. It will rather be by the renewal of vitality that comes from the fresh anointing of the Holy Spirit. □

This, Too, Shall Pass

There is an ancient legend about a king who ordered a servant to prepare a signet with a motto that would temper the king's happiness when he enjoyed good fortune, and lift him in spirit when he should descend to the depths of despair.

The workman had no difficulty with the signet, but could not think of a motto that would do what the king demanded. Finally he went to a wise man and asked, "What can I put on the signet that will temper the king's ecstasy and at the same time lift him when he falls despondent?"

The answer of the sage was, "Inscribe upon the ring, 'This, too, shall pass.' When the king gazes upon it in triumph, it will reduce his pride. When he looks at it in despair, it will lift his hope."

Few other words could guide us to a true serenity better than these. We will never find the security we seek in circumstances. Security in a changing world comes only from the inner conviction that God works in all things for good to those who love Him.

It has often been noted that the word happiness comes from the same root as *happen* and *happening*. It is tied to chance and circumstance.

But chance and circumstance are continually changing. When they are most favorable, we are wise to remember that "this, too, shall pass."

It is only when we find the happiness which is tempered with the joy of the Lord that we are liberated from dependence on the changing fortunes of a temporal world.

THE SAME IS TRUE of adverse tides in life. When circumstances turn against us and cherished hopes are dashed in despair, we should not forget that "this, too, shall pass."

The key to serenity is faith and hope—not the groundless faith and empty hope of a thoughtless crowd, but faith that is trust in a mighty Saviour and hope that is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Hebrews 6:19).

Dr. A. J. Cronin, in an autobiography he called *Adventures in Two Worlds*, relates that, after many years of strain and effort in his professional medical career, he found himself still spiritually empty. He became aware that something was missing in his life. He had forgotten God.

Here and there he could see glimmerings of the Christian life in others, including some of the devoted and dedicated medical practitioners with whom he worked. What Dr. Cronin finally found—the factor that revolutionized and redirected his life—he described in his own words:

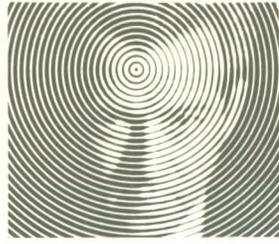
"I have handed myself over to God, body and soul. It is this surrender, total, unquestioning, in complete and absolute humility, which is the true essential of belief."

The road of life leads through a great variety of scenery for us all. Sometimes it crosses the mountaintop where the sun is bright and the air is thin and clear. Sometimes it winds through the valley where the mists hang low. But whatever the terrain, we can keep our balance if we remember that "this, too, shall pass." □

Why do you go to church? Because it's a habit? Because it's the thing to do on Sunday morning? Because you see your friends there? Because you have to teach a class, or take up the offering, or sing in the choir, or preach? God says, Please don't wear out the pews and the carpets and the altars in His house—unless you are there for the right reasons (see Isaiah 1:11-17). All the religious activity in the world is disgusting to God, He says, unless it is done in the right spirit. . . . Filling a pew is not enough, unless your mind is filled with thoughts of God—His goodness, His love, His mercy—and unless your heart is filled with awe and reverence and worship.—C. William Fisher.

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



The Good Work Is Never Easy

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, was one of Dr. George Washington Carver's favorite scriptures.

This great Christian Negro scientist made a tremendous contribution to the world, working against almost unbelievable odds.

He was born in slavery, captured by night riders, and traded for a horse. He lived in a time when Negroes had few educational opportunities and yet by sheer determination and faith in God he made himself one of the greatest scientists of his day.

In addition to other handicaps, George Washington Carver had a frail body, but none of these things discouraged him.

When success began to crown his efforts at Tuskegee Institute, he gave God all the glory. He said, "It is not we little men who do the work, but our blessed Creator working through us."

No Easy Places

Actually, there are no easy places to serve God. For since man is depraved and since sin is aggressive, any situation will present occasions which test the fiber of a man's soul.

A person is not called upon to succeed in every situation but an individual is under obligation to act ethically and truthfully at all times.

The chancellor of a great university was facing a crisis in the life of his institution.

The board of trustees were embroiled, and some of the members were bitterly criticizing the policies of the chancellor.

Finally the chairman said with great conviction: "There is one thing we must all admit, gentlemen: we are dealing with a good man."

With this word fitly spoken, the atmosphere began to clear, and a solution to the problem was found.

Happy Man

Happy is the man who has so lived before his colleagues that they will have confidence in his integrity and goodness. No matter how hard the place or delicate the crisis, sheer goodness and honesty will inspire the people to find the answer they need.

Some preachers "jump" from church to church, seeking an ideal situation. Some church members become church tramps for the same reason. They transfer from one church to another, trying to find the perfect church.

God must have workmen who will labor in the hard and difficult places. If we live with the Lord in the sunshine, He'll walk with us in the shadows.

Serving God faithfully not only includes the difficult places of life, but it also includes consistent stewardship, moral purity, congenial temperament, dedication to the truth, plus a personal spiritual fellowship that pervades all of life. □

The Book Corner

OVERCOME EVIL WITH GOOD

By Audrey J. Williamson. Kansas City, Mo.: Nazarene Publishing House, 1967. 64 pages, paper, \$1.00.

A former college speech teacher, the wife of General Superintendent G. B. Williamson, the author is loved and appreciated by Nazarenes everywhere. To know Mrs. Audrey Williamson is to know a vibrant, dynamic personality. Her private conversation is as warm and personal as is her public speaking.

This book presents in printed form the daily devotional messages which Mrs. Williamson shared at the First International Nazarene Layman's Conference in Hollywood, Florida, in August, 1966. With Mrs. Williamson as speaker, it was not surprising that one thousand people would rise early enough each of the four mornings to hear the practical messages based on Romans 12.

Overcome Evil with Good was printed to meet the demand that these messages be available in book form. Your heart will be warmed as you read Mrs. Williamson's thoughts on this twelfth chapter of Romans, which could be titled "The Ethics of Holy Living."

The framework of the four messages is: "The Basic Experience of the Christian Life" (vv. 1-2); "The Fellowship of the Christian Life" (vv. 3-9a); "The Activity of the Christian Life" (vv. 9b-13); "The Ideal of the Christian Life" (vv. 14-21).

If you are interested in a practical interpretation of Scripture for your personal Christian life you will want to read this inspiring, challenging volume.—*Jean Foss*. □

"THY SERVANT HEARETH"

By Marjory Burne and Helen Temple. Kansas City, Mo.: Nazarene Publishing House, 1967. 80 pages, paper, \$1.00.

For *Thy Servant Heareth*—the story of Samuel Dlamini of Swaziland—we are indebted to two people.

Miss Marjory Burne, who for many years worked in the hospital office at Manzini, did the basic research. Miss Burne is a European South African Nazarene and knew Samuel very well. The final manuscript was prepared by Miss Helen Temple, office editor of the *Other Sheep*.

Thy Servant Heareth is a story from Swaziland—land of such missionaries

the Schmelzenbachs, the Hynds, the Esselstyns, the Penns, the Hetricks, and the Hamlins. And, too, the land of Louise Robinson Chapman andairy Chism.

This story refers to some fascinating places such as Pigg's Peak, Ensingeni, Endingeni, Kaapmuiden, Manani, kaNtunja, Shewula, and Stegi. And then there are those interesting names of people such as Dlamini, unguzela, Lomvimbi, Lonzoko, Mhlaase, Mazibuko, Mantwantua, Mufazi, Chief Siphapha, and King Sobhuza. I enjoyed them without knowing how to pronounce them.

This story is about Samuel Dlamini, son of royalty, who was born in a heathen krall in Swaziland, Africa. As a youth he came under the influence of the gospel through the church of the Nazarene. From the darkness of heathen superstition he moved out to courageous Christian service. He was one of the first native Africans to be ordained as a Nazarene pastor.

Samuel Dlamini served the Lord and the church in many ways—as pastor, evangelist, district leader, chaplain in the British Army, and as the spiritual leader to the lepers. In all his years of service his answer to the call of God was that given by Samuel of old, "Speak, Lord; for thy servant heareth."

Limited now by his mature years and by blindness, Samuel Dlamini still endeavors to serve his Lord. You'll want to read his story.—*Earl C. Wolf.* □

JEHOVAH'S WITNESSES

By Stan Thomas. Grand Rapids, Mich.: Zondervan Publishing House, 1967. 159 pages, cloth, \$3.95.

The author is a converted Jehovah's Witness. He was a staff speaker for them and writes with understanding and sympathy while seeking to bring them to see the true light of the gospel.

The book is well-written by one who for years was a recognized leader of the Witnesses. He is thoroughly acquainted with the doctrine, history, and practices of the group.

One reading his thesis is impressed with the fairness as well as the frankness with which he deals with the subject.

The thoroughness with which the subject is discussed, the compassion revealed for those thus led astray, the guidance given to save others from becoming thus deluded, and the practical suggestions for dealing with visiting Witnesses, combine to commend the book to all who need information or guidance in this field.—*W. Willingham.* □



Pro: Parochial Education

Dr. Samuel H. Henck has raised a very urgent question—the question of parochial education. . . . In many places the observant person is seeing this phenomenon, "church-dropouts," occurring before his own eyes and feels powerless to stop it. What is more appalling however is the precious little that these dropouts have gleaned in their years of Sunday school attendance. When our children have asked for bread, have we given them a stone? Have we given them just enough Christian training to promote them into a state of "stony" ambivalence? Now certainly many of us would violently react to such an implication. But can we really trace our Christian faith and philosophy to the Sunday school or to our devoted parents? In many cases probably to both.

Dr. Henck has suggested an external source of motivation in the direction of parochial education, the Catholic parochial system, which might be well to consider. But do we not have any ample internal source of motivation—a response to the obvious needs of our children? We will do well if we responded to the wisdom of Solomon in this matter when he urged, "Train up a child in the way he should go: and when he is old, he will not depart from it."

H. JAMES HANSEN
Alabama

Con: Hymn Selections

I have some comments about the "hymn of the month" selections.

The statement was made in a recent *Herald* that "we fall into the habit of selecting and singing a few favorite hymns and gospel songs . . . and lose touch with the great wealth of hymnody available to us."

I believe the reason so many churches have clung to a few favorites is because these are the songs with real message and meaning that blessed and stirred the hearts of the old saints. In contrast with the more modernistic, impersonal tastes, "When Morning Gilds the Skies" or "Arise, My Soul, Arise," whatever happened to heart-melting "Blessed Assurance," "I Will Praise Him," or "I Shall Know Him," that we so seldom hear anymore because they are "worn-out"?

I grew up on the evangelistic field traveling with my parents, and when I was a child the Church of the Naza-

rene was famous for its wonderful music that wafted its way through the windows and over the town and drew people to come and see what these Nazarenes were singing about. It was because we, as a church, had an evangelistic message that was different than the other modern, formal denominations around us. . . .

LINDA PIERCE
Illinois

Con: The "Mini's"

In your "Pro and Con" section of the January 10 issue I notice the item, Con: "Mini-skirts."

That reminds me of something that distresses me: "the Mini-mum"—the "mini-mum" being "mum" about other "mini's," such as: "mini-songs," "mini-prayers," "mini-sermons," "mini-services," "mini-revivals," and "mini-power."

How does this make me feel?

It continually makes me feel somewhat like the hospital patient who had been on liquid diet for a week, finally promised some solids, looked forward to it with eager anticipation, found the solid meal was comprised of one teaspoonful of tapioca pudding. After looking at it, eating it in resignation, said to the nurse: "I feel now like reading—will you please find me a postage stamp?"

I'm tired of "mini-mum."

LOUIS G. THACKERAY
Massachusetts

Pro: Praise Service

I know of no type of revival that would give our church as much spiritual strength as a revival of the prayer and praise service. . . .

Ministers, you may enjoy preaching very much, but please don't take away the prayer and praise time, because the souls of your people are at stake. . . .

IRVIN CHILDERS
Kentucky

Pro: Evangelists' Support

I ask you all to pray for our evangelists. We will lose them all if something isn't done to secure for them and their families a fair and just means of living, a year-round living. They are our homeland missionaries. We need evangelists especially in camp meetings, and at our various conventions, as well as revivals in our individual churches. We ought to be ashamed, as we keep building bigger, better, and more comfortable churches and we don't even supply homes for our evangelists.

EDITH M. TYGART
California



FIVE NEW MEMBERS of the General Board took their place during the January deliberations. They are, from left to right, Rev. Percy Bartram, Vancouver, Wash.; Ralph W. Marlowe, Albertsville, Ala.; Dr. Forrest Nash, Bradley, Ill.; Dr. L. Guy Nees, Pasadena, Calif.; and Dr. Paul Macrory, Bethany, Okla.

Special Report: GENERAL BOARD

Church Economics: Cause for Joy

• By Elden Rawlings

Managing Editor

Economics for the English-speaking public has been required reading in recent months. It has been because the literature of the press has been telling its readers unsettling news. Even elementary school children are asking meanings for balance of payments and the gold flow.

While governments shuddered and slipped, Nazarenes seemed oblivious to the problem while in steps of faith they laid the largest amount of money ever contributed on church offering plates last year. Even as Britain's pound was devalued in mid-November, and the U.S. took steps to bolster the dollar, the Thanksgiving Offering poured in more than 11 percent ahead of a year ago.

GENERAL BOARD members—including five newly elected members—rejoiced last month over the healthy financial status of the church while they were approving a General Budget of \$5,684,000 for 1968.

Sessions were held January 15-17 in the General Board Building in Kansas City.

The 1968 budget was a 12.3 percent increase over last year, and represented a 52 percent increase over five years ago when the annual budget was \$3.7 million.

The percent of the 1968 budget going to world missionary activity is 78.2, according to Dr. Leonard Spangenberg, Cambridge, Mass., chairman of the finance committee.

General Treasurer John Stockton admitted in his January report that he doubted the church could raise \$22 million for a worldwide program, as well as start a Bible school and two junior colleges, all in the same quadrennium.

"Now I feel that I owe an apology to the Lord and also to the Nazarenes for my lack of faith," Dr. Stockton said. He added that the quadrennial goal was exceeded in December, 1967.

The Thanksgiving Offering, according to Dr. Dean Wessels, secretary to the General Stewardship Committee, is nearing the \$2 million goal. As of January 18 (this writing) the offering was \$1,956,000, only \$44,000 from the goal. Dr. Wessels reported per capita giving for 1967 was \$190.13.

In other significant items, the board:

- approved 41 new missionaries (17 teachers, five preachers, three nurses, two medical doctors, and 14 in other capacities ranging from a hospital administrator to a printer);

- passed on a raise for missionary couples (from \$180 per month to \$200), and for single missionaries, from \$108 to \$120;*

- made provision for a Nazarene religion professor to teach one course during the 1968-69 academic year at the Kansas State School of Religion on the University of Kansas campus, which will serve as an experiment in the broadening field of the Nazarene ministry on the secular campus; and

- named Rev. Howard Conrad, a missionary educator in Peru who recently completed a detailed and penetrating study on evangelistic growth patterns among Nazarene mission fields, as president of the new Central American Nazarene Seminary in San Jose, Costa Rica.

The board also set in motion the basis for a department of youth, by approving the report of a study commission group, named by the 1967 General Board, recommended the formation of such a department, and suggested that "the functions and responsibilities of the executive secretary of the NYPS be among those re-

*Additional salary consideration is given for the cost of living in the country where the missionary serves, allowance for his children and their education, his family's housing, his travel to and from assignments, and sometimes a vacation allowance.

sponsibilities assigned to the executive secretary of the department of youth." Duties related to the secretary of Nazarene Servicemen's Commission would also be included.

The proposal which would place the church youth work "directly at the heartbeat of general church government," according to the commission's report, is now placed on the agenda of the General NYPS Convention which meets June 13-15. If the convention approves such a move, it would memorialize the General Assembly, which convenes two days after the close of the convention, to set up such a department.

The commission report did not recommend age requirements for the executive secretary, or how he would be elected.

In a memorial to the General Assembly the board recommended the reorganization of boundaries for educational and administrative zones. This was made necessary by the creation of the two new junior colleges. For the sake of simplicity, the board is suggesting that the education zone boundaries be used in determining representation to the General Board and auxiliary councils.

The board adopted the report of a joint committee of the Departments of World and Home Missions which provides for a study of the church's total missionary program, organization, and administration.

M. A. Lunn, publishing house manager, reported that sales relating to the publishing interests of the church, including the four bookstores in Pasadena, Calif.; Bethany, Okla.; Toronto, Ontario, Canada; and Kansas City, was \$5.1 million.

Dr. H. Dale Mitchell, director of Nazarene Radio League, indicated that a permanent radio preacher would be selected for "Showers of Blessing," that a Bible study course will be offered over the air, and that a new five-minute program, beamed to the man-on-the-street, is being studied.

An emergency offering for the Nazarene Bible College, Colorado Springs, Colo., was approved to be taken through Nazarene Sunday schools on October 20. The offering is to go toward capital improvements.

Dates were approved for two church-wide events in 1970: the quadrennial Conference on Evangelism at Music Hall, Kansas City, January 13-15, and the second Laymen's Conference at the Diplomat, Hollywood, Fla., August 17-23.

Principal expenditures and their increases are as follows:

DEPARTMENT OR COMMISSION	BUDGET	INCREASE
Bible College	\$ 80,000	\$ 14,830
Christian Service Training	40,177	5,477
Church Extension	20,000	500
Church Schools	105,239	13,739
Data Processing	43,538	750
Education	51,892	8,192
Evangelism	50,460	5,060
General Assembly	50,000	31,000
General Board	14,700	—0—
General Secretary's Office	63,900	7,900
General Superintendents	123,863	11,028
General Superintendents' Office	42,000	4,000
General Treasurer's Office	106,019	13,019
Headquarters Operating	19,600	—0—
Home Missions	790,000	107,203
Nazarene Information Service	20,000	3,350
Nazarene Servicemen's Commission	35,966	4,496
NYPS	58,565	5,331
Radio League	110,000	11,500
Nazarene Theological Seminary	155,000	—0—
Stewardship	40,000	2,800
Wills and Annuities	40,650	5,231
World Missions	3,550,000	349,320
General Contingent	23,000	—0—

Missionaries Appointed

Mr. and Mrs. Tom Bach, Tucson, Ariz., Swazi-Zulu, teachers; Dr. and Mrs. Dwight Bass, Chico, Calif., New Guinea, medical doctor; Rev. and Mrs. Daniel Brewer, New Egypt, N.J., Bolivia, preacher/teacher.

(Continued on page 16)

The Reports of the General Superintendents in Capsule

Dr. G. B. Williamson

Dr. Williamson reported on supervisory visits to Britain, Scandinavia, Holland, West Germany, Italy, Greece, Lebanon, Jordan, and Israel. The organization of a new church in Haarlem, Holland, was noted, and the division of the present Middle European District into Northwest European and Middle European districts was recommended. The first provisional district assembly was held in Italy, and progress was indicated at the Middle European Nazarene College in Busingen, Switzerland.

Dr. Samuel Young

A total of one month was spent by Dr. Young in Costa Rica, Nicaragua, Guatemala, El Salvador, and in the Cape Verde Islands. Returning to the Cape Verde Islands 17 years after his first visit there, Dr. Young reported Nazarene work now on all the inhabited islands supervised by five missionary couples. Ten national ministers were ordained for work in the islands. Of special note also was the purchase of land for a Central American Nazarene Seminary in San Jose, Costa Rica.

Dr. V. H. Lewis

The Caribbean area was visited by Dr. Lewis, who reported on work in Puerto Rico, Barbados, Trinidad, Guyana, Haiti, and Jamaica. A new building for the training college for ministers was dedicated in Trinidad. Six additional national preachers were ordained in Haiti. The work of the Nazarene Youth Assistance Corps in the area last summer was praised by the missionaries as having made an outstanding contribution to the fields on which the students labored. He suggested a study of the possibility of work in the Bahamas.

Dr. Hardy C. Powers

Samoa, New Zealand, Australia, and New Guinea were the fields visited by Dr. Powers during the year. Missionary work in American Samoa is now expanding to Western Samoa. New Zealand and Australian churches continue to advance. The hospital in New Guinea is limited only by the lack of adequate staff, with additional professional help a prime need. Dr. Powers stressed the importance of continuing a strong evangelistic outreach.

Dr. George Coulter

Thirty thousand miles of travel in the Orient formed the basis for Dr. Coulter's report on Nazarene missionary work in the Philippines, Taiwan, Okinawa, Japan, and Korea. Accompanied by Mr. Paul Skiles, representing the NYPS and Servicemen's Commission, Dr. Coulter held servicemen's retreats in Okinawa and Korea, and visited Nazarene servicemen in Vietnam. Eight national ministers were ordained in the Philippines, 12 in Japan, and 11 in Korea.

Dr. Hugh C. Benner

Dr. Benner spent five weeks visiting the largest missionary area in the church, the African field, where 170 missionaries serve in five regions. A gratifying forward movement was noted all over the field. Dr. W. C. Esselstyn is retiring as field superintendent, after 27 years, and Rev. D. H. Spencer was elected to the office. Fifteen national ministers were ordained, with four more being ordained in the South Africa European Assembly.

Rev. and Mrs. Larry Clark, Kansas City, Brazil, preacher/teacher; Mr. and Mrs. Richard DeMott, East Lansing, Mich., general appointment, teachers; Mr. and Mrs. Ted Esselstyn, Derby, Conn., Republic of South Africa, teachers.

Miss Emma Lou Fetters, Grandview, Mo., Swazi-Zulu, teacher; Mr. Dave Ford, Bethany, Okla., Haiti, printer; Mr. and Mrs. Harold Frye, Kansas City, New Guinea, business administration, hospital.

Rev. and Mrs. Ron Grabke, Daly City, Calif., Argentina, preacher; Miss Carolyn Hendrick, Norwalk, Calif., Bolivia, teacher; Rev. and Mrs. Robert Hudson, Bethany, Okla., general appointment, preacher/teacher; Rev. and Mrs. Kenneth Jones, Bethany, Okla., general appointment, preacher.

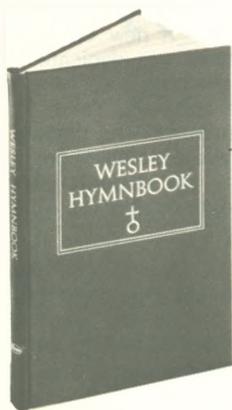
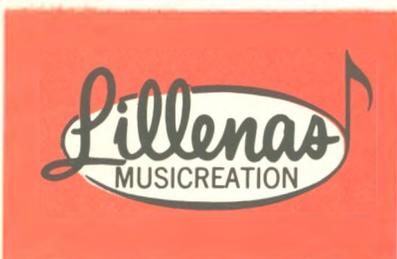
Miss Joan Noonan, New Haven, Ind., general appointment, teacher; Miss Carolyn Parson, South Nashville, Tenn., general appointment, nurse; Rev. and Mrs. Harold Ray, Las Vegas, Nev., general appointment, preacher.

Dr. and Mrs. Joe Robertson, Wichita, Kans., New Guinea, medical doctor; Miss Kathryn Savage, Homestead, Fla., Swazi-Zulu, teacher; Miss Nancy Seale, Kansas City, New Guinea, teacher; Miss Linda Stark, Kansas City, Republic of South Africa, nurse.

Miss Claudia Stevenson, Pasadena, Calif., general appointment, nurse; Dr. and Mrs. David Uerkvitz, Oklahoma City, Costa Rica, teachers; Mr. and Mrs. Paul Whitaker, Bethany, Okla., Swazi-Zulu, teachers.

Mr. and Mrs. Willis Zumwalt, Kansas City, general appointment, teachers; and Mr. and Mrs. George Wood, Hobart, Okla., India, maintenance/teacher.

REASSIGNMENTS: Rev. and Mrs. Donald Reed to Argentina; Mr. and Mrs. Robert Hebets to Swazi-Zulu; Dr. and Mrs. Glenn Irwin, general appointment; Miss Nancy Kelly, general appointment; Miss Gail Jacobs to Swazi-Zulu; and Rev. Ed Wyman, evangelist to Spanish-speaking countries. □



WESLEY HYMNBOOK \$1.75

A treasury of Wesley's hymns with words and music compiled by Dr. Franz Hildebrandt of Drew University. Contains 154 historic and inspired hymns, many written two centuries ago by Charles Wesley and found now only in early, near-extinct editions of Wesley's hymnbooks. Ideal for choirs —also as gifts for ministers, music directors and laymen. Lustrous black cloth binding with gold stamped title. 180 pages.

Prices slightly higher outside the continental United States

Order from your
Nazarene Publishing House

VITAL STATISTICS

DEATHS

REV. ROY J. EASTMAN, 73, died Dec. 27, in Pontiac, Mich. Funeral services were conducted by Dr. E. W. Martin and Rev. Joseph D. Biscoe, Jr. He is survived by his wife, Cora; two daughters Mrs. Harold Bentley and Mrs. Robert Potbury; four grandchildren; and one great-grandchild.

MRS. SARAH ANN GREEN, 93, died Jan. 6, in Oklahoma City. Funeral services were conducted by Frank McConnell and Rev. Darrel Slack. She is survived by three grandchildren, eight great-grandchildren, and three great-great-grandchildren.

JANET IRENE (ADAMS) GRETZINGER, 70, died Dec. 31, in Pasadena, Calif. Funeral services were conducted by Rev. Ray Totten and Dr. George Taylorson. Surviving are her husband, evangelist, Harold; two sons, Harold, Jr., and Robert Evans; a daughter, Janet Easter; and 15 grandchildren.

JOHN LARSON, 77, died Nov. 29, at Omaha, Neb. Funeral services were conducted by Rev. Jerry Hull and Dr. Whitcomb Harding. He is survived by his wife, Emma; two sons, David and Paul; five daughters, Mrs. Hanna Welis, Mrs. Helen Martin, Mrs. Esther Haynes, Mrs. Ruth Hanisch, and Mrs. Marie Kinzler; 20 grandchildren; and two great-grandchildren.

NORMAN HENRY MIHILL, 50, died Nov. 19, in Washington, D.C. Funeral services were conducted by Rev. Robert W. Crew. He is survived by his wife, Blanche; and two daughters, Cathy and Gail.

MRS. CARRIE SIMMONS, 89, died Dec. 16, in Nashville, Tenn. Funeral services were conducted by Rev. Edward F. Cox. She is survived by two sons, Harry and Allen; and two daughters, Mrs. Elsie Holloway and Miss Azlee Simmons.

BORN

—to Herman and Patricia (Smith) Rouse of Belleville, Ill., a daughter, Pamela Sue, Dec. 17.

—to Larry and Linda (Barr) Zurcher of Ft. Worth, a daughter, Laura Jeanne, Jan. 5.

ADOPTED

—by Dr. John and Mary (Harper) Biddulph of Port Moresby, New Guinea, a son, Michael John, born Oct. 13.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Robert Emsley, 432 Eden Street, Buffalo, N.Y. 14220, April 17-28.

SPECIAL PRAYER IS REQUESTED

—by a lady in Ohio for the salvation of her husband and loved ones.

—by a lady in Maine for the salvation of members of her family, and for spiritual help urgently needed for a friend.

—by a lady in Texas for a granddaughter to be saved and sanctified.

—by a lady in Tennessee that God will see her nephews through this war.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. HARDY C. POWERS, Chairman; V. H. LEWIS, Vice-chairman; GEORGE COULTER, Secretary; HUGH C. BENNER; G. B. WILLIAMSON; SAMUEL YOUNG



CONSTRUCTION has begun at the site in Mount Vernon, Ohio, where Dr. Harvey Hendershot, chairman of the board of trustees of Mount Vernon Nazarene College, breaks ground for a campus center. Dr. Stephen W. Nease, president, indicated that classes will begin September 25 on the new campus where student housing, a campus center, and a classroom unit are now under construction. Applications for the fall term have been received from 160 students.



Quadrennial Conference On Church Building and Architecture

June 14 and 15
Hotel Continental
Kansas City, Mo.

Keynote address by
Dr. W. T. Purkiser

Editor, *Herald of Holiness*, on conference theme, "Bearing Witness to the Truth"

For pastors and building committee members, architects, designers, and builders (Please send us the names of Nazarene architects, contractors, and builders who are not now on our mailing list.)

General sessions, workshops, tour of church buildings, panel discussions, exhibit, church building slides

Advanced registration is requested

For program and registration information, write to the **Division of Church Extension, 6401 The Paseo, Kansas City, Mo. 64131.**

For hotel or motel registration write to: **Housing Department, Convention and Tourist Council, 1212 Wyandotte, Kansas City, Missouri 64105.**

INVITATION TO EXHIBIT CHURCH PLANS

The Division of Church Extension is planning the third quadrennial architectural exhibit at the **General Assembly in Kansas City, June 13-21.** Any present or planned Nazarene church building may be shown. Many fine buildings have been erected in the last few years. These should be included in the exhibit and will be an encouragement to others.

All architectural displays are to be submitted on 20" x 30" illustration board. Write to **Church Extension for instructions and specific requirements.** The 1964 exhibit covered 70 feet of exhibit space.

NEWS OF RELIGION

You Should Know About . . .

THE DIRECTOR of the Holy Land Mission, headquartered on a 236-acre horse farm in the outskirts of Kansas City, is taking serious exception to being removed from a tax-exempt status, according to a story appearing in the *Kansas City Star*.

Rev. Ralph E. Baney, 55, who heads an orphanage and crippled children's hospital in Bethlehem via a \$500,000 headquarters building on the horse farm, says, "I believe this is no different from Unity in operating orchards or Nazarenes with their large publishing plant."

Both Unity School of Christianity and the Nazarene Publishing House are located in the Kansas City area. Mr. Baney, a Baptist minister, receives a \$12,000 salary, his wife \$6,000 as an assistant, plus their living quarters in the headquarters building, food, travel, a car, and some other expenses, Mr. Baney said.

Early last month the Internal Revenue Service revoked the mission's tax-exempt status, retroactive to January 1, 1964. The Kansas City representative of the district director of the IRS, Mr. Donald J. Stadfield, said the action was based on a violation of Section 501 (c) (3) of the internal revenue code.

The two paragraphs in this code which seem pertinent to the Baney case are:

● That it has not operated exclusively for religious or charitable purposes;

● That it was unable to live up to the proviso that no part of its net earnings "inures to the benefit of any private shareholder or individual."

Elimination of the mission's tax-exempt status means that the mission now will be taxable in the same sense as any ordinary corporation, Stadfield said. He added that it also means persons may no longer list their contributions to the mission for deduction on their own income tax returns.

Mr. Baney acknowledged that the mission had received \$1 million in contributions during 1967. □

BELIEVING THAT "no more realistic standard can be set in the area of human relations than to follow the teachings and example of Jesus," constituents of the Free Methodist church will observe "Brotherhood Week" this month throughout the United States.

"Our approach to brotherhood must be made with the knowledge of the responsibility God places upon us as individuals," says Rev. Dale Woods, general director of Evangelistic Outreach. "The real problem of brotherhood boils down to a personal thing. . . . It means being moved with compassion and seeing others as God's children and our brothers, whatever the color or race or nationality."

"Brotherhood Sunday," which kicks off the special week, is February 18. □

DEVOTION TO MARY and her place in the redemption should not be minimized for the sake of ecumenical understanding, Father Joseph Manton, C.Ss.R., told the annual convention of the Mariological Society of America.

Speaking at the John XXIII Center for Christian Renewal at the University of Dayton, the Boston priest told the Marian scholars:

"You don't horse-trade in a realm as sacred as religion."

Urging that Marian dogma be patiently explained, not denied or changed, the prominent redemptorist orator advised:

"A convinced Catholic can say, 'Love me, love my dogma.'" □

DEAN SAMUEL H. MILLER of Harvard Divinity School, in his annual report, cited the growing number of students who study theology at colleges and seminaries but have no plans to enter the ministry.

He described the "great interest" in theology and religion departments as "one of the striking and major movements in the colleges today."

Students attracted to theology, he said, "have zest, and keen intellects and serious concern. Although committed to intellectual inquiry in the field of religion, they feel no call to the ministry, yet wish further study."

"Behind this movement is the fact that the modern mind is genuinely perplexed as to the relation between what is specifically Christian and what is genuinely religious." □



GENERAL TREASURER John Stockton (right) and General Stewardship Secretary Dean Wessels are exuberant over the Thanksgiving Offering exceeding the \$2 million goal. They hold the check from the Wollaston (Mass.) church which put the denominational offering over the goal.

\$2 MILLION GOLIATH FALLS

It was a check signed by Mrs. V. June Cross, the treasurer of Wollaston (Mass.) College Church, which put the denomination over the highest goal ever set for an Easter or Thanksgiving offering. The goal was reached January 26, forty-six business days after the offering began.

In spite of ominous economic signs occurring in November, Nazarenes contributed in the Thanksgiving Offering the largest amount ever, and in less time than it took to reach \$1.8 million in 1966.

The check from the Wollaston church was only one of more than 7,000 individual contributions from churches throughout the denomination. The offering at the time it went over the goal was nearly \$225,000 ahead of giving at the same time last year, yet it was more than 300 remittances behind a year ago. This means that churches made fewer, but bigger, payments.

General Superintendent Hardy C. Powers, chairman of the board, said after hearing the news: "I shall not soon forget the thrill when we crossed the million mark in 1958. We never fell under it after we once reached it. And now we have reached \$2 million. This simply indicates we must move on to new victories." □

DOBBS TO HOSPITAL SHIP

Lt. Cmdr. Veldon B. Dobbs, a navy chaplain, has recently been assigned to duty aboard the U.S.S. "Sanctuary," a 750-bed floating hospital which is treating servicemen wounded in Vietnam.

The ship operates continually off the coast of South Vietnam, and receives casualties from the mainland by way of helicopter. Chaplain Dobbs anticipates his tour of duty will last one year. His wife and three children are remaining in San Diego. □

NEWS OF REVIVAL

DR. EDWARD LAWLOR, secretary to the Department of Evangelism, held a revival recently at Edmonton (Alberta, Canada) Southside Church, according to Pastor Orval Wiens. □

REV. GENE CLARK preached during revival services held in Francisco, Ind., according to Pastor Leroy Shipley. □

EVANGELIST Grant Barton reports that he conducted 13 revivals in 1967 with more than 900 persons seeking spiritual help. He indicates he has several open dates in the spring and fall of this year. □

THE SAN FRANCISCO Chinese Church of the Nazarene, operating in an apartment house, attracted capacity crowds during a 10-day revival meeting in December with Rev. and Mrs. Bob Mickey as evangelists. Associate Pastor John Liu interpreted each service for the Chinese-speaking people, according to the pastor, Rev. John L. Stockett. □

DR. L. S. OLIVER, superintendent of the Illinois District, preached recently during a revival at Chester, W. Va., according to Pastor J. B. Rose. □

NINE NEW Nazarenes joined by profession of faith following a revival in Odon, Ind., with Evangelist Roy Norris. Pastor is Rev. William E. Clark. □

APPROXIMATELY 40 persons found spiritual help recently during a revival at Port Alberni, British Columbia, Canada. Dr. and Mrs. Oren Deboard served as evangelists, according to Pastor George Rempel. □

REV. RILEY LAYMON preached a revival series in November at Belvidere, Ill., and 22 young people found spiritual victory at the altar there, according to Pastor Glenn Spackey. □

REV. CARLTON D. HANSEN preached a revival series in Terre Haute (Ind.) Northside Church, where he is pastor, which resulted in 16 conversions and a spiritual stir among the congregation. Mr. and Mrs. Larry Richards served as musicians. □

EVANGELIST and Mrs. Ivan Williams preached during a revival series in Mackey, Ind., where a spiritual advance in the church was reported by Pastor C. A. Newby. □

REV. GEORGE TALBERT spoke in two revival meetings during the fall at Indianapolis Falls Creek Church, with many new families reached, backsliders reclaimed, and many people sanctified, according to Pastor Ronald Featherston. □

EVANGELIST George Cole, Sebring, Ohio, is resuming his slate after recovering from an illness. □

Next Sunday's Lesson

By Albert J. Lown

THE LIGHT OF LIFE

(February 21)

Scripture: John 7-9 (Printed: John 9:1-7, 35-41)
Golden Text: John 8:12

THEME

To contrast one man's blindness with the spiritual blindness of others. By this miracle Jesus witnessed to His divine sonship, proved His claim to be the Source of spiritual vision, and inspires us to service.

INTRODUCTION

Against the background of controversy—light against darkness (7:14-9:41)—chapter 8 closes with a showdown between Jesus and the Jews over His claims to deity as Messiah and Giver of freedom and Light-Bringer. Called "Samaritan" and "devil" (vv. 48, 52) Jesus maintained, "I am," resulting in an attempted stoning for blasphemy. Mysteriously, He escaped, and neither fearful nor embittered, continued His ministry.

The blind man gave opportunity to provide visible proof of His ability already displayed in the sordid story of the adulterous woman, to banish spiritual darkness.

The Mystery of Suffering is greater when it is congenital. The disciples' question voiced prevalent heresies and the Old Testament belief that all suffering is due to sin: personal, parental, or as a punishment hangover from a previous existence. Sin can be the cause of affliction (5:14), but in this case Jesus denies all three ideas and implies the foolishness of belief in transmigration of souls. No complete answer is given to the mystery, but the fact of suffering constitutes a challenge to do God's work. The reply of Jesus gives

The Motives for Service.

Human need calls for positive action from Christians: those who are sent by God, commissioned, and feel the "must" of life's limited opportunity (v. 4). By the personal touch and every available means (v. 6), simple or specialized, Christ's followers must attack poverty and disease, with the deeper objective of freeing men from inner darkness.

CONCLUSION

This dual aim is clearly seen in the man who saw—first physically, then spiritually. His testimony is a classic of obedience, courage, insight, and assurance.

The Answer Corner

Conducted by W. T. Purkiser, Editor

Why don't we have some Bible study materials for groups that want to make a serious study of books of the Bible?

We do.

It is the Aldersgate Biblical Series, in which a series of 40 inductive, work-book-style study guides take individuals or groups through the entire Bible.

The studies are arranged so that an individual student may study the Scripture passages to any one of three levels of depth and intensity, depending on the time and interest that may be devoted to the work.

There are additional materials provided in a leader's guide for each of the 40 units that make the work particularly adaptable for group use.

What is wrong in belonging to a "tongues church"? It isn't contrary to the Bible, is it? What is your personal opinion? I really would like a plain, direct answer.

There are many fine and effective Christians who belong to what you call a "tongues church."

The reason I do not and could not is that I do not speak in unknown tongues, and I do not believe that speaking in tongues is the only valid sign (or any kind of sign) of the baptism with the Holy Spirit.

I have tried to make a fair and complete examination of the biblical references in Acts and I Corinthians to speaking in tongues in a little paperback entitled *Spiritual Gifts: Healing and Tongues* (Nazarene Publishing House, 35c). The conclusions are too lengthy to summarize here.

If the Church of the Nazarene does not endorse the Revised Standard Version of the Bible, why is it used so much as a reference in our Sunday school lessons? I think that anything questionable enough not to be wholeheartedly endorsed by our church is not good enough for even a slight reference.

As a point of fact, our standard version of the English Bible is the King James Version of A.D. 1611. It is the only text printed in full, and is the basis of our Sunday school expositions and of our new 10-volume *Beacon Bible Commentary*.

However, the Church of the Nazarene does not officially endorse any translation of the Scriptures. Our writers and Bible students are free to use various translations.

The RSV is only one among many translations of Scripture into English. I have read it through very carefully, and it is my judgment that it is neither as good as its most enthusiastic backers have claimed nor as bad as its equally enthusiastic detractors have alleged.

Someday, if the world stands and the English language continues to change as rapidly as it has in the last 50 years, we will have to have a translation into the vernacular of our day. The beauti-

Each study is divided into 13 sections to fit exactly each calendar quarter. One may therefore be substituted for the International Bible lessons in an adult Sunday school class, or used in connection with Sunday evening or weekday Bible study groups.

Why not send to the Nazarene Publishing House for a copy of the teacher's guide covering your favorite Bible book? The teacher's guides (which contain all the material in the students' handbooks plus the additional helps for group discussion) are \$1.25. The students' handbooks are 75 cents.

Briefly, however, it would boil down to this: (1) Speaking in tongues in Acts 2 was speaking languages which were understood by persons from all over the Mediterranean world, without any interpretation or translation. (2) Whatever the speaking at Corinth may have been, it is nowhere identified with the baptism with the Spirit.

There have been rare occasions throughout the history of Christianity before the present century that speaking in tongues has occurred. But never until modern times has it been made an evidence or sign of the baptism with the Holy Spirit. This doctrine, I believe, is quite unscriptural and wrong.

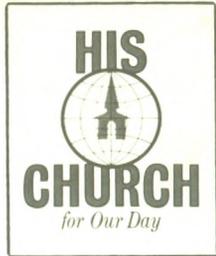
ful and stately "King's English" of the seventeenth century will soon be as archaic to the modern ear as Chaucer is to us now.

The Hebrew and Greek of the Scriptures as originally written was the language spoken in the homes and on the streets at that time. All people have the right to hear "the wonderful works of God" in their own tongues, wherein they were born (Acts 2:6, 8, 11).

I do not know what that version will be. In the meantime, our best understanding will come by comparing one version with another, and by having our scholars compare each version with the original-language texts.

You can be sure that when any version is used in our Sunday school literature—and a variety of them should and will be used—that particular quotation has been checked for accuracy against Hebrew and Greek originals.

1968
V.B.S.
THEME



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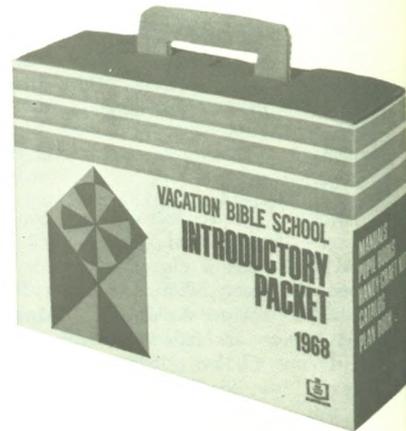
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