

January 11, 1967

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Olivet Nazarene College

KANKAKEE, ILL.

Fined Ten Times in Twenty-four Hours

(See page 8.)

herald OF HOLINESS

Church of the Nazarene



**Keep Your Eyes
on the Center Line**

(See page 5.)



General Superintendent Williamson

Wounds Heal Wounds

Isaiah saw the Messiah—Savior—as the suffering Servant of the Lord. “Surely he hath borne our griefs, and carried our sorrows . . . he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isaiah 53:4-5).

The inspired prophet also saw the fulfillment and proclaimed it in a portrayal which Jesus applied to himself. “He hath sent me to bind up the brokenhearted . . . to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isaiah 61:1-3 and Luke 4:17-18).

The sufferings of Christ are unique in that they provide atonement for sin. Therefore the sacrifice of Calvary need not and cannot be repeated. He became the Author of eternal salvation by the things which He suffered (Hebrews 5:8-9). But for the provisions of His vicarious death to be effectual in the salvation of sinful men, the crimson stream must be replenished by the poured-out lives of those who have been forgiven and cleansed by the blood of Christ. Paul affirmed, I “fill

up that which is behind of the afflictions of Christ.” The sorrows of Christ are fruitful only as sacrificial living and giving are seen in the lives of those who have put on the Lord Jesus Christ.

Christ not only bore our sins in His body on the tree; of our sorrows He also bears a part. By His grace the Christian’s griefs are sanctified, yes, glorified. To the submissive, trusting soul strength and grace are provided to make him more than conqueror. This is not for the one who turns bitter and cynical in his loss or sorrow. Nor is it for him who wilts in self-pity or becomes a cold stoic with his head bleeding but unbowed. It is for all who find that perfect submission is perfect delight and that God’s strength is made perfect in their weakness. Then scars are a testimony that God’s grace is sufficient, abundant. And wounds pour out a healing balm to comfort and inspire faith in all who mourn in Zion. “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ” (II Corinthians 1:5).

Only the wounded can minister healing to the wounded. Therefore let the Christian rejoice that he is partaker of Christ’s suffering.

• **By Willard H. Taylor**
Kansas City, Missouri



Pentecost Power

The world is power-mad," is the way a leading newspaper cartoonist stated and depicted it as he scorned the phrase "black power."

We've heard about "presidential power," "police power," "capitalist power," "foreign power," "military power," and now "black power." History is one long tale of man's efforts to dominate his fellowman by one means or another—and all too often for selfish purposes.

Strangely, minutes before He took flight back to the Heavenly Father, Christ promised a form of power to His disciples. He declared, "But you shall receive power when the Holy Spirit has come upon you" (Acts 1:8, NASB).

The Master knew that it was quite natural and necessary for man to seek modes of influence and persuasion by which to achieve social and spiritual goals for the well-being of society. His disciples, acting in His name and pursuing Kingdom ends, would need power. Thus His gift to them upon leaving this earthly sphere was *Pentecost power!*

The Many-faceted Power

Varied were the effects of the Holy Spirit's descent upon the 120 in the Upper Room on that fiftieth day after the Cross and the Resurrection. The dynamic inspired by the Spirit evidenced itself in many forms.

(1) There was the power of unity. They were a people of "one accord." Love implanted by the Holy Spirit welded them into a harmonious and inseparable unit. Togetherness? They really had it!

(2) There was the power of spiritual illumination and understanding. The Holy Spirit shed a sharp light upon the history of God's dealings with

Israel and the ministry and death of Christ. Witness the masterful, insightful messages of Peter (Acts 2) and Stephen (Acts 7).

(3) There was the power of peaceful hearts. Prior to Christ's ascension His followers were uncertain about "the shape of things to come" (see Acts 1:6). But in the Upper Room all had been re-signed to God, and from there they went contentedly and committedly to their task of winning their neighbors.

(4) There was the power of enthusiasm and inspiration. They were an ecstatic people, who went about their living with great excitement. Hear them say joyfully, We can't keep quiet about our experience; it's too good! (See Acts 4:20.)

The Power of Purity

But Pentecost's thrust would have died shortly if its dynamic was only a matter of unity, illumination, peacefulness, and inspiration. In the hour of test, when motives and ethics were attacked, the cause would have perished as quickly as it had been inaugurated had there not been a deeper power.

Pentecost brought into the hearts of those Upper Room suppliants *the power of purity*. Pure hearts were created there, and in that fact lie the permanence and the power of that memorable feast.

When the Holy Presence descended, He came with one purpose and only one. That was to make the hearts and lives of men clean, both within and without, in action and attitude. That first Christ-centered group wanted just such an experience. Devoted believers want such an experience today. Like Wesley, they plead:

*Oh, for a heart to praise my
God,*

*A heart from sin set free,
A heart that always feels Thy
blood*

*So freely shed for me! . . .
A heart in ev'ry tho't renewed,
And full of love divine;
Perfect, and right, and pure,
and good;
A copy, Lord, of Thine!*

A pure heart exercises a silent, inescapable strength. Tennyson has one of his characters say:

*My strength is as the strength
of ten
Because my heart is pure.*

Why is there power in purity?

(1) *It creates trust.* A pure heart will show its motives in due time, and if they are holy, they will draw others. Transparency of character bears its own store of magnetic power.

(2) *It arouses thirst.* Sin's complete defeat in the heart by the work of the Holy Spirit provides the basis for freedom and a sense of security under God. The infilling of the Spirit likewise brings an adequacy for life. Here again is where purity of heart will turn a needy sinner toward spiritual things. If consistency prevails, he will submit, in time, to Christ.

(3) *It releases talents.* All things being equal, a man with a pure heart will bring out the best in others. The personal resources of others can in turn be employed in the program of God.

Pentecost power is given that we might truly be witnesses to the world, to bring others to God. This is the power of powers which ultimately can destroy all other evil forces and at the same time infuse the good influences of mankind with integrity and kindness. O God, give us *Pentecost power!*

Psalms 121

O God, of yonder profiled hills,
Against the sunset's smoldering skies,
With joy and strength Thy
presence fills;
To Thee I lift my longing
eyes.

O God, I know Thy sleepless
eye

Will keep a ceaseless watch
o'er me;
Thy sun and moon ordained on
high
Shall light my way, and
faithful be.

O God, Preserver of my soul,
All wrong and evil I abhor;
I yield my will to Thy control—
Uphold me now, and ever-
more.

By Jessie D. Culbertson

Keep Your Eyes on the Center Line

• **By Kenneth H. Martin**

Nanaimo, B.C.

It seemed to come as quite a surprise to the officer at the Canadian customs building that January night to see our car pull in out of the night. We were almost the only car on a lonely stretch of winter highway between Fargo, North Dakota, and Winnipeg, Manitoba, for the weather was severe even for the prairies in midwinter.

The last weather report our car radio had been able to pick up carried the disturbing news that the temperature had dropped to forty degrees below zero and there was a twenty-five-mile-per-hour wind blowing across that flat country. Motorists were being strongly advised to stay off the highways. It was becoming quite difficult to keep the interior of the car warm and we were beginning to question the wisdom of making this trip from southern Ontario to British Columbia during the last week of January, although in our hearts we still felt that we were in the center of God's will.

The customs official did not take the time that bitter night to search the car, but he did take time to give a helpful word of advice as we began to pull out down the dark highway, which by that time had turned into a maze of swirling snow. As we left, he called out, "Keep your eyes on the center line."

There were many times during the next sixty-five miles when the center line on that highway was scarcely visible. There were moments when it was completely obliterated. But by keeping our eyes "on the center line" we were

able to travel those hazardous miles safely in spite of sub-zero temperatures and blizzard conditions.

Several times since that night I have thought of that official's advice in relation to our spiritual lives.

As we make this journey from earth to heaven we are often called upon to travel many hazardous miles. We are called upon to travel through the cold, dark, stormy nights when we cannot see to either side, to the front, or to the rear. We must travel by faith when cold storms of doubt and despair close in around us until our path is all but obscured by Satan's blinding winds. During days and nights such as these I have seemed to hear God's voice

calling out through the night: "Keep your eyes on the center line."

Yes, that is the answer! Keep your eyes on the center line of God's promises in His Word, where we can read: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isaiah 43:2-3).

Keep your eyes on the center line of the example of Jesus Christ, who has travelled this lonesome road and braved the storms. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2:21).

Keep your eyes on the center line of your own experience in Christ Jesus. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

If we will only keep our eyes on the "center line" of faith and trust in our Lord and in His Word, we will arrive at our destination safely, even though we may be buffeted from every side by powers which could cause us to skid into the ditches of doubt and discouragement. As we travel toward that city "which hath foundations, whose builder and maker is God," it is well to remember that we must "keep our eyes on the center line."





Young buck freezes in Oregon mountain clearing

trying the spirits

What is wrong with the world is all too often overemphasized, says this Oregon forest ranger

• **By Hal M. von Stein**

Medford, Oregon

and the animal pictured here have much in common.

The fact that he has horns makes the comparison slightly comical, but our similarities may be more numerous than our differences. Perhaps the greatest difference between us is that my presence is a threat to him and his is a temptation to me—more or less, since hunting season is far away.

Our likeness begins where no one will deny: we are both creatures of God. Our individual natures are probably more alike than they should be in the matter

of instincts. The buck lives largely by instinct, and to be honest about it, so do I—and you. One reason is that instinctive reaction requires no thought.

One more utterly serious item in this catalogue of similarities is that God is concerned with what becomes of each of us. It would seem incongruous that He should be more certain of what He can do with this animal than with me.

For this buck deer, which we regard as a creature of a lower order, possesses a completely committed consciousness of what is right for him. And I am afraid

complete honesty would reveal my committed consciousness to be heavier on the side of what is wrong.

This is not altogether my fault. Incessantly, word is dinned in my ears and placed before my eyes about what is wrong with the world until a kind of aching awareness of wrong, to be avoided at almost any cost, is scarcely ever absent. Unless I am otherwise committed, this consciousness of “wrong,” of evil, becomes part of my individuality almost as prominent as the horns on this buck!

The appalling harvest of this consciousness is rising within our

society today, in the rebellion of millions. They have lived so long with nothing but *wrong* about them that it has come to represent *right*. Their consciousness is committed to it. They have turned their minds and hearts over to the instinct to grab and trample upon any desire not their own as the only way to achieve their "rights."

How does the Scripture tell us to overcome evil?

"Be not overcome of evil, but overcome evil with good."

Did He mean I am to go about ignoring the wrong and evil in the earth, saying, "Look only on the lovely, the cheerful, the victorious"?

No. He meant for me to see and look upon it all from a committed conviction of the certain triumph of righteousness over sin, of holiness over wickedness, of love over hate.

This instinct does not come out of a computer. Computers create no instincts. The instinct for holiness is arrived at by His acceptance of my will, as I relinquish it with my whole heart, to Him.

We have a clamor today for churches to take part in the various fights for "liberty" going on in every segment of our society.

Those who clamor set aside as negligible, or as that which must be taken for granted, the spiritual identity of the opposing elements.

Satan is not concerned what men fight about as long as they hate each other. Love and righteousness are anathema to him.

We remember the Word tells to "try the spirits." But so often we try the wrong spirit! We question God, saying: "Must we abide by the ancient truth with all these wonderful things about us? Is there not a newer, better way?"

Instinct is as valid as its source. The buck deer will remain alive only as he acts upon the impulse to do what is right for him. As he stands looking upon danger without following his instinct, he rapidly weakens that instinct. After a while he becomes paralyzed in the face of danger, while the spirit which has bred into him the knowledge that he should run continues to whisper—unheeded—and he is killed.

Did You Get Your Way?

• **By Dan Harman**
Johnson City, Tennessee

THE YOUNG PASTOR was having problems. The church was in an interpersonal mess. Nothing big, just a lot of little petty things that smelled for all the world like simple selfishness.

A visiting minister came through: an elderly man of God with years of experience behind him. The young man asked him to speak to the little group one night at church.

"You folks love this church, don't you?" The old man's eyes beamed as he spoke.

"YOU'VE BEEN REARED in this church and you're all bringing up your children in these walls. You love it; you know you do."

He paused and looked all around. A stern-faced farmer sat in the corner. A sour-looking lady with an odd bonnet sat on the aisle.

"You love the church, but you have a hard time getting along with each other sometimes, don't you?" He let the question sink in. Several people squirmed in their seats. The lady on the aisle shot a quick glance at the stern-faced farmer.

"Let me ask you something. Just how often do you think you should get your way in the decisions that are made around here? Every time? Once in ten times? How often?"

HE PAUSED AGAIN. "How many people are here tonight, Pastor?" he asked of the young man sitting behind him. Then he turned. "About forty or fifty, I'd say."

He smiled. "If you get your way once every forty times, that's your share. If you get it once every ten times, you're way ahead of your proper share of the decisions.

"There are some of you wanting to insist on your way every time a decision is made. Now is that fair?"

"PUT IT ANOTHER WAY. If we passed the hat to raise the pastor's salary, and then asked you to put in all the money, you'd complain all night. If we went to the restaurant and all of us ate, and then asked you to pay the bill, you'd refuse. 'Let's all share in this,' you'd say. And that's how it ought to be in the church decisions."

His voice quieted and he leaned over the pulpit just the least bit.

"There's only one Person in this church building who ought to get His way every time a decision is made. And if any one of you insists on his own way every time, then He'll never get His way in the church at all."

THE OLD MAN sat down. It wasn't much, but things around that little church were different from that night on.

Fined Ten Times in Twenty-four Hours



• **By W. T. Laskowski**
Belem, Para, Brazil

Last night I was fined on my way to church. Not for speeding or driving down the wrong lane, but because the little light over my license plate was out.

At first I couldn't believe it. Why, cars pass by all the time with only one park light on and some even with no lights at all. A sense of humor changed to indignation. When I brought this to the officer's attention, he quickly assured me, "But we'll be after them, too!" He took away my driver's license and gave me a ticket with which to drive and claim my license, by paying a ten-cent fine.

My children in the back seat thought it was quite a joke too. They caught my indignation each time they spotted worse offenders as we drove along. My wife warned me that I might have been fined more for reacting to the police. But I muttered, "If only they were consistent, it might do some good," while the Spirit of God whispered, "Be subject unto the higher powers." After all, my light *was* out.

Arriving at our preaching point, I told a fellow missionary of the incident. He confirmed my righteous indignation by telling another case of inconsistency. By now I was having to pray that my feelings would not get into my sermon. It was about Jesus calming the waters. I said that the earthquake that had killed over a thousand in Turkey the day before did not affect us nearly as much as a personal hurt in the heart. I advised them to commit their inward "waves" to the Lord, but I hadn't

really put my own unsettled thoughts into His care.

That's why on arriving home I chose to go through the experience again by telling it to some friends, and to our customs broker, whom I met downtown next morning.

Leaving him, I started back for my car, oblivious of the people I had come to win to Christ. I was out on the road, the policeman writing out a ticket. This would be a good subject for the daily paper, I thought, following yesterday's article I had read, aimed at local customs officials for needlessly irritating tourists and thus damaging tourist trade. This one could be, "Inconsistent Police Give Nasty Impression to Foreigners."

Down the street something distracted me from my ruminations, but only momentarily. I was soon back on the road, this time a week ago. We were returning from a meeting at night in a tropical downpour. On a curve in the road our lights reflected on the outline of a rattletrap truck coming down our lane with no lights. If the Lord had not helped us to swerve onto the shoulder, we might have been dead. And the police got *me* for the lack of a wee light on my license plate!

These sweet meditations did not last long, because mission matters crowded them out. But they had a way of creeping in. At lunch with a Brazilian gospel worker I had another opportunity.

"And our experience last night is a good illustration."

"What experience?"

"Oh, I hadn't told you?" After

the details, I added, "A good illustration of Jesus' words about straining at a gnat and swallowing a camel." My friend agreed, but the Lord didn't.

Reclining on a couch for siesta, I was suddenly arrested by the Spirit of God through Alan Redpath's writing on "the weapons of our warfare are not carnal":

"To be specific, it works like this. Somebody says an unkind word about you, or you are accused falsely of something you have not done, or somebody is spiteful in his comments and critical in his attitude. You begin to think about it, you repeat it to yourself over and over again with increased indignation, and because it begins to fill your mind, you tell it to friends (with additions of course) until at last, by frequent repetition, you have been insulted twenty times instead of one . . ."

Twenty times. I stopped. I backtracked over all the times that I had either thought of, felt, or told of our experience, then continued reading. "You have determined to counterattack, to retaliate, to answer back, to vindicate yourself, and to prove that they are wrong and you are right. This is the carnality in the life which has happened because of corruption in the mind, because in the thought-life you have been defeated . . ."

I confessed, and Jesus calmed the inward storm.

At two in the afternoon I went for a new bulb. At the store counter I could easily have told my story to the fellows I know. But I didn't. Being arrested ten times was enough!

I Must Be Sure

• By Leslie Wooten
Decatur, Illinois

We are in an age of synthetics and substitutes. The manufacturer, through scientific research and development, has made many material things look like, feel like, and even taste like what they are not. Once I ate a piece of expensive steak that didn't grow on a steer but on a stem in a bean field. The amazing thing about it was that it tasted like beefsteak but it wasn't beefsteak. Had I not already enjoyed the "real McCoy" I might not have known the difference.

In the social realm, modern man is bent on substituting a "new morality" for the God-ordained standard of purity, modesty, and honesty.

One person has observed that lying is popular and that about nine out of ten people will stretch the truth, leave a false impression, or tell a "little white lie" if it will be to their advantage or get them out of a tight spot. But there are no "little white lies." Whatever is not truth is a black lie. It is far better to say nothing than to stretch the truth, leave an intentional false impression, or tell one of the devil's black lies. The Scripture says that "by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37). Also, "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). No substitute will suffice for God's timeless and ordained standard of morality for man. Someone noted that modern man's "new" morality is simply sinful man's age-old im-

morality. It was this immorality which led God to wash the earth clean with water in Noah's day and will be the occasion of His burning clean with fire this present world.

At the rate the "new morality" is now spreading, unless the tide is turned soon by men and nations turning back to God, we may reasonably expect a world of conflagration in the not-too-distant future. Today this age-old immorality is bolder than ever since the time of Noah and is openly vying for the mass approval of society and even the Church.

In the religious realm, many professing Christians also are trying to satisfy themselves with substitutes. But no substitute will suffice for the atoning blood of Jesus Christ for man's sin. No substitute will suffice for faith, godly sorrow for sin, and repentance. No substitute will suffice for the fiery baptism of the Holy Ghost which purifies the human affections and empowers the recipient for aggressive, loyal, and cheerful service in the Lord's brave army.

Neither will any substitute suffice for Christian love, which is the only proof positive that we are Christians at all. Jesus said, "By this shall all men know that ye are my disciples" (John 13:35). Paul taught that without Christian love I am nothing, although I may possess many other commendable characteristics (I Corinthians 13).

Since embracing the Christian faith over twenty-three years ago,

I have met folk who professed consistently and even with tears that they loved Jesus but who would hardly move a muscle to help their church reach the lost for whom Christ died. One such person said in self-defense, "The church is here; they can come if they want to." Another boldly proclaimed his love for God, but added the Lord's tithe to his own bank account. Still others stated how much Christ meant to them, but put their own personal pleasures and plans ahead of Christ's Church and the salvation of souls.

But this is not what startles me! People like these identify themselves openly as rendering mostly lip service. What startles me is that it is possible to do many good works under the banner of Christ, substitute these for Christian love, and miss the mark altogether.

This makes me search my soul and examine my motives. This makes me identify my actions, attitudes, and affections toward my fellowman, Christ, His word, and His work. This humbles me before God and causes me to forgive all who may have misunderstood, misquoted, misjudged, misrepresented, or spoken evil of me. For Christian love "suffereth long, and is kind" (I Corinthians 13:4).

Also this causes me to seek out that one whom I may have offended or been unkind to, to be sincerely sorry and endeavor to restore our friendship. For Christian love "is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," never fails, is greater than all else. Christian love is the true evidence that I am a Christian, and no substitute—however charming, gifted, or similar—will suffice here among men or hereafter before God.

Therefore this startling truth reveals that my greatest concern must not be where I serve, the salary I receive, the degrees or positions I hold, the gifts I possess, or man's appraisal or approval—but do I really and truly possess and practice Christian love? For the stakes are too great to risk being deceived by a substitute. *I must be sure.*

Editorially Speaking

● By W. T. PURKISER

NOT LIVING YET

One who had been away from his home community for several years asked about an acquaintance. "Is Smith living yet?" he inquired.

"No," was the unexpected reply, "not yet."

The unnamed tragedy of multitudes is summed up in that laconic answer, "Not living yet." Existing, yes. But living in any sense in which human life is supposed to be lived, no.

The obvious point is that there is a vast difference between "life" as animated existence and the life that is right for a creature of eternity.

One of the cults a few years ago broadcast the slogan, "Millions now living will never die." The proper reply to such a motto is, "Millions now living are dead already"; dead, that is, in trespasses and sins.

It is with good reason that the Bible speaks of the new condition of the Christian as "eternal life," beginning in a "new birth." Life begins, it is truly said, not at infancy, twelve, twenty, forty, or eighty—but at Calvary.

One who exists only on the horizontal plane of space and time is not living yet. Length and breadth alone do not give substance to life. It takes the dimension of height and depth, the vertical reach that touches the source of true life in Christ.

"Man shall not live by bread alone," is the dictum of both the law and the gospel (Deuteronomy 8:3; Matthew 4:4). Its truth becomes more obvious as men try more and more to satisfy the needs of eternity-bound souls with the meager fare of time.

Someone has proposed as the title of a book that needs to be written "How to Be Miserable on Twenty Thousand Dollars a Year." The volume will never be written or published. But the situation suggested in its title isn't too difficult. Many are doing it right along.

MATERIALISM would have a reasonable chance of success if it were not for the materialist. The dilemma is that the materialist has hungers which the material will not satisfy.

There is indeed a material element in our earthly lives. We walk on earth, and it does take bread to sustain our existence here. The danger comes in making the means into the end.

In his excellent devotional book he has called

Maturity, E. Stanley Jones comments that "the attempt either to be immersed in the material or to become immune to the material ends in frustration. There is only one workable way, and that is the Christian way of accepting the material as God-made and God-given and to use as much of it as will make us more physically, mentally, and spiritually fit for the purposes of the Kingdom of God."

To those not living yet, the word of Christ comes with promise: "I am come that they might have life, and that they might have it more abundantly."

All life has within it the creative power of using its environment to sustain itself and to accomplish its own ends. This is true, certainly, of the life of Christ within the soul.

Life is not shaped by outward circumstances alone, but by inner resources. One writer has said that "the most determining fact in your experience is not what life brings to you, but what life finds in you."

What happens to us is less important than the way we react to what happens to us. The musician Rossini is reported to have said, "Give me a laundry list and I will set it to music."

We are really not living yet until we can take the most ordinary and adverse of circumstances and "set it to music."

It certainly is not necessary to say that all of this does not just happen. Abundant life is the gift of Christ to His own through the abiding presence of "the Spirit of life."

LIFE FINDS ITS TRUE CENTER only in a loyalty big enough to balance every other legitimate interest. Nothing short of the supreme lordship of Christ will encompass the whole of existence.

It was William Temple who wrote: "Life cannot be fully integrated about the self as centre; it can only be fully integrated when it becomes God-centered. For God is the real centre of the real world; His purpose is its controlling principle; only in Him therefore can all creatures find a centre which brings them all to harmony with one another and with themselves. . . . Consequently there is a constant lure to every soul to find itself at home with Him."

We are not living yet until we find the meaning of life in the purpose of God. Our age may

well go down in history as the generation that has been most at a loss to see any real sense in human existence.

Ernie Pyle, the well-loved newspaper correspondent of World War II, faced his most searching moment, not on a battlefield, but in a hotel room in London. Word reached him there of the death of his mother.

Gene Bartlett tells the story: "Alone he struggled with the ultimate questions of the meaning of life, but found no answer. Falling back upon his writing, he recorded his reaction in these poignant words: 'It seems to me that life is futile and death the final indignity. People live and suffer and grow bent with yearning, bowed with disappointment, and then they die. And what is it all for? I do not know.'"

Mr. Bartlett comments: "Where shall a man come to terms with such an unanswered question? With such a doubt there must be a great gulf fixed between a man and his God. He must come to terms with such meaninglessness or he is inevitably isolated and alone. Surely the pulpit often must speak to that need, believing that God in Christ is seeking the reconciliation."

The answer to our quest for life can never be found in "the fading, dying life of Adam, but the expanding, living life of Jesus." In Him and in Him alone is the fountain of life for all who will come.

THE GREAT COMMANDMENT

One of the high points in the gospel records of Christ's ministry is His statement of what was called "the first and great commandment." It is so important that three of the Gospels, Matthew, Mark, and Luke, tell of it.

One of the scribes, half sincere and half suspicious, came to Jesus during a time of debate and asked Him, "Which is the first commandment of all?" There was a hidden trap in the question, for an answer that could be challenged would open Christ to the charge of putting incidentals in the place of the essential.

The Lord answered with a quotation from the famous Shema of the Old Testament, the passage which was to be read twice each day by the devout, and which became the symbol of the faith of Israel. "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

But Jesus added another commandment, again quoting from the Old Testament: "And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:29-31).

There are those who quote "the great command-

ment" as if it were the sum and substance of all religion. Actually, it is not that at all.

It is the distilled essence of all the "law and the prophets," the Old Testament (Matthew 22:40). As someone has remarked, "Without the gospel in front of it, it is nothing but an imperative without any visible means of support."

What is missing is all-important. John put his finger on it. "We love him, because he first loved us" (I John 4:19). The imperative is impossible without the indicative. "God so loved the world, that he gave his only begotten Son" (John 3:16). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Ephesians 5:25-26).

We could have no love for God and no Godlike love for our neighbors if it were not for the fact that God's love for us provided a way whereby "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

Loving God with all the heart, soul, mind, and strength is not an achievement of human devotion, however sincere. It is the reflection within the heart of God's own implanted love. And we cannot love our neighbors as ourselves until we have come to love God more than ourselves.

Frederic Greeves has pointed to what some have thought to be an inconsistency in the great commandment. "Never was there so strange a commandment as this commandment to love God. Love, we might assume, is the one activity that can never be commanded. It is helpful to recall that love is more than an emotion, that it is what psychologists term a sentiment, and includes thought and activity of will, as well as feeling."

The truth here lies in the fact that love, like any sentiment, is strengthened when it is expressed, and withers when it is repressed. And love is not taught; it is caught. Love is a contagion and in the spiritual realm comes by contact with the Lover of our souls.

"The Great Commandment" stands as God's requirement of all His creatures. But it is a requirement we can measure up to only because He first loved us and gave His Son to redeem and sanctify all who turn to Him.

The key to all of our personal relationships is aptly expressed in the *Living Letters* paraphrase of Romans 12:9: "Don't just pretend that you love others: really love them."—*Exchange*.

Announcements

EVANGELISTS' OPEN DATES

H. W. Shackelford, 240 Green Street, Washington Court House, Ohio 43160: Open time in May and June.

Rev. and Mrs. H. F. Crews, P.O. Box 527, Kansas City, Mo. 64141: Open time in Feb. and May.

BORN

—to Professor and Mrs. Obed J. Watters of Bethany, Okla., twin sons, Garry Don and Larry Jon, on Dec. 3.

—to Conrad and Ann Carrigan of Austin, Tex., a daughter, Rhonda Anita, on Nov. 22.

—to Ken and Myrna (McFall) Williams of Newberg, Ore., a son, Ryan Kent, on Nov. 25.

—to Rev. Ralph and Lynn (Riley) Neil of Eugene, Ore., a son, David Edward, on November 28.

—to Rev. and Mrs. George Hensel of Hurdland, Mo., a daughter, Thelma Ruth, on Nov. 25.

—to Carlton and Wanda (Dawson) Wood of Amarillo, Tex., a son, Philip Clyde, on Nov. 29.

ADOPTED

—by Rev. and Mrs. Tom Floyd of Colorado Springs, Colo., a daughter, Kimberly Anne, on Oct. 25. She was born on Aug. 4.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Montana for her healing.

Moving Ministers

Rev. David Wells, student, to Pepperlaw, Ontario.

Rev. Kelly Scott, student, to Bonner Springs, Kan.

Rev. Ron Wilson, student, to Sedalia, Mo.

Rev. John Cole from Sault Ste Marie, Mich., to Saginaw (Mich.) Shields Church.

Rev. H. Douglas Tuck from Kenesaw, Neb., to Bellingham (Wash.) First.

Rev. George L. Mowry from North Platte, Neb., to Lincoln (Neb.) First.

Rev. Ronald Keller, student, to Reading, Mass.

Rev. Herbert Ketterling from Ellendale, N.D., to Litchfield, Minn.

Rev. Bob Sharpe from Covington, Ind., to Cenchrea, La.

Rev. Thomas Cox from Hammond (Ind.) Woodlawn to Jackson (Miss.) First.

Rev. Chadron Orton from Pierre, S.D., to Montevideo, Minn.

Rev. Burdette Mason from Waverly, N.Y., to Elmira (N.Y.) Calvary.

Rev. Mack D. Hewitt from Ellis, La., to Mountain View, Mo.

Rev. H. Blair Ward from Portland, Maine, to Livermore Falls, Maine.

Rev. J. T. White from Willow Springs, Mo., to Vilonia, Ark.

Rev. Charles Lambert from Laurel, Ark., to Batesville, Ark.

Rev. Walter S. MacPherson from Kingstons, N.C., to St. John's, Newfoundland.

Moving Missionaries

Rev. and Mrs. Edward Wyman, 6259 Saylin Lane, Los Angeles, 90042.

Miss Kathy Newlin, 916 No. Belmont, Wichita, Kan.

Rev. and Mrs. Bob Brown, P.O. Box 1323, Port-au-Prince, Haiti.

Mrs. Lillian Cole Short, retired, 2506 Lander St., Boise, Idaho 83703.

Miss Dorothy Davis, 2415 Porter Avenue, Altadena, Calif.

Miss Mary Bagley, P.O. Box 44, Mbabane, Swaziland, South Africa.

Miss Phyllis McNeil, P.O. Box 14, Manzini, Swaziland, South Africa.

The city of Basim, India, has changed its name to WASHIM. The address for the following missionaries should be: Washim, Akola District, Maharashtra, India.

Rev. and Mrs. J. Willis Anderson; Rev. and Mrs. John Anderson, Jr.; Miss Jean Darling; Miss Esther Howard; Rev. and Mrs. J. Harrison Hudson; Dr. and Mrs. Donald Miller; Miss Hilda Moen; Mrs. Carolyn Myatt; Dr. Orpha Speicher; Miss Norma Weis.

Miss Doris Brown, 33 Farlane, Gorton, Manchester, England.

Miss Elizabeth Cole, 931 No. 24th St., Billings, Mont.

Miss Ruth Dech, 551 E. Columbia Ave., Pomona, Calif. 91767.

Miss Lorraine Schultz, 1004 Elder St., Nampa, Idaho 83651.

Mr. and Mrs. Lauriston Seaman, Apt. 14, 843 Hawthorne, Monterey, Calif.

Rev. and Mrs. Raymond Thorpe, 2175 Reeves Road, Warren, Ohio 44483.

Rev. and Mrs. Ralph Wynkoop, Nazarene Theological Seminary, 1800 E. Meyer, Kansas City.

Rev. and Mrs. Donald Reed, 3 Hooper St., Athens, Ohio.

Seminarian Succumbs After Heart Surgery

John W. Lewis, thirty-five, a senior at Nazarene Theological Seminary, died December 24, four days after undergoing open-heart surgery in a Kansas City hospital.

According to his pastor, Dr. C. William Ellwanger, the heart operation, which was Lewis' second, was successful. Death was blamed on a massive hemorrhage in the lower abdomen.

Funeral services were conducted December 28 in Kansas City First Church. Dr. Ellwanger was in charge.

When the need for blood transfusions became known two weeks prior to the surgery, forty-eight fellow Seminary students and professors donated blood.

Survivors include his wife, Miriam, three brothers, two sisters, a stepbrother, and his mother and stepfather.

Arizona	May 25 and 26
New Mexico	June 7 and 8
Nevada-Utah	June 14 and 15
Northwestern Ohio	July 12 and 13
Pittsburgh	July 20 and 21
Northwest Oklahoma	July 26 and 27
Virginia	August 9 and 10
South Carolina	August 17 and 18
North Arkansas	August 23 and 24
New York	September 8 and 9
North Carolina	September 13 and 14

HARDY C. POWERS:

Mississippi	May 3 and 4
Alabama	May 17 and 18
Florida	May 22 and 23
Rocky Mountain	June 8 and 9
Nebraska	June 15 and 16
Canada Central	June 22 and 23
Oregon Pacific	July 19 to 21
Northern California	July 26 and 27
Wisconsin	August 10 and 11
Louisiana	August 16 and 17
Houston	August 23 and 24
Georgia	September 7 and 8
Joplin	September 13 and 14

G. B. WILLIAMSON:

British Isles North	May 8 and 9
British Isles South	May 13 to 15
Canada Atlantic	June 8 and 9
Maine	June 14 and 15
New England	June 21 and 22
Albany	June 29 and 30
Colorado	July 12 to 14
Kentucky	July 20 and 21
East Tennessee	July 27 and 28
Missouri	August 10 and 11
Minnesota	August 17 and 18
Kansas City	August 23 and 24
Southwest Oklahoma	September 7 and 8

SAMUEL YOUNG:

Washington Pacific	May 3 and 4
Northwest	May 10 and 11
Sacramento	May 17 and 18
Los Angeles	May 24 to 26
Northeast Oklahoma	June 14 and 15
Northeastern Indiana	June 28 and 29
West Virginia	July 6 to 8
Southwestern Ohio	July 12 and 13
Kansas	August 2 to 4
Iowa	August 9 to 11
Indianapolis	August 23 and 24
Southeast Oklahoma	September 6 and 7

General Superintendents' Directory

Office: 6401 The Paseo
Kansas City, Mo. 64131

1967 District Assembly Schedules

HUGH C. BENNER:

Washington	May 3 and 4
Philadelphia	May 10 and 11
Southern California	May 24 to 26
South Dakota	June 21 and 22
North Dakota	June 29 and 30
Eastern Michigan	July 12 and 13
Central Ohio	July 19 to 21
Illinois	July 26 to 28
Dallas	August 10 and 11
Northwestern Illinois	August 17 and 18
Tennessee	August 23 and 24
South Arkansas	September 6 and 7

GEORGE COULTER:

Hawaii	
San Antonio	May 3 and 4
Central California	May 10 and 11
Canada Pacific	May 25 and 26
Alaska	June 1 and 2
Canada West	June 8 and 9
Chicago Central	July 6 and 7
Michigan	July 12 to 14
Eastern Kentucky	July 19 and 20
Akron	August 3 and 4
Southwest Indiana	August 10 and 11
Northwest Indiana	August 17 and 18
Gulf Central	September 14 and 15

V. H. LEWIS:

Abilene	May 10 and 11
Idaho-Oregon	May 18 and 19





CHILDREN FORM LINK—Frankie Begay, Rough Rock (Ariz.) Demonstration School student, receives one of seventy Christmas presents donated to the school by Sunday school children of Wollaston church. Presenting the gift is Gordon Wetmore, president of the junior boys' Sunday school class. Looking on are Mr. and Mrs. Charles Zink, VISTA workers at Rough Rock and members of the Wollaston church.

CHILDREN BRIDGE GAP FROM MASSACHUSETTS TO ARIZONA

● *By* Barbara C. Finch

Director, Eastern Nazarene College News Service

When Charles and Sally Zink, Volunteers in Service to America (VISTA) at Rough Rock Demonstration School in Chinle, Arizona, returned for homecoming week at Eastern Nazarene College recently, they brought with them an eleven-year-old Navaho Indian boy.

Frankie Begay had been elected to represent the Rough Rock students who were to receive Christmas presents from the children of the Wollaston Church of the Nazarene.

Through correspondence with the Zinks, children of the Wollaston church became interested in the Navaho children and decided each of them should purchase a Christmas gift for a Navaho child. On Sunday, November 20, during Sunday school hour, the children presented Frankie with

more than seventy gayly wrapped Christmas presents for his school friends back home.

Others on the Eastern Nazarene campus and in the Wollaston Church of the Nazarene have become interested in Frankie's people at Chinle. A barrel of winter clothing is being shipped now by members of the women's missionary groups of the Wollaston church. A donation of used books to furnish dormitory rumpus rooms with reading material is being planned by college personnel.

The Zinks explained that the main role of the VISTA volunteers at Rough Rock is to bridge the gap between the home and the school. Besides dormitory responsibilities, Mrs. Zink edits the *Rough Rock Community News*, teaches sewing to older

girls, and helps to coach a cheerleading squad. Mr. Zink directed the use of devices for closed-circuit television and visual aids in the school. He is presently coordinating a sports program for boys.

Mrs. Zink, an honor roll student, varsity cheerleader, and homecoming queen at E.N.C. last year, is the daughter of Dr. and Mrs. Alvin H. Kauffman. Mr. Zink, senior class president and Sigma Delta Zeta activity society president, was a member of the Crusader basketball team for four years and co-captain of the team for two years. He is the son of Mrs. Dorothea P. Zink of Wollaston.

The VISTA program is related to the Federal Office of Economic Opportunity.

Three Named to Teach Spring Seminary Term

A British preacher, a missionary to Japan, and a graduate student in speech have accepted teaching assignments at Nazarene Theological Seminary for the spring semester, according to Dr. Eugene Stowe, president.

They will be temporary replacements for Dr. Richard Taylor, on a one-year teaching assignment in Japan, and Prof. James McGraw, who is continuing his studies toward a doctorate in communicative arts at University of Kansas.



Dr. Mitchell



Dr. Wynkoop

Dr. T. Crichton Mitchell, pastor of Thomas Memorial Church in London, will be at the seminary for the first nine weeks of the semester to teach courses on the history of preaching, expository preaching, and types of worship.

During the second nine weeks Dr. Mildred Bangs Wynkoop, principal of the Nazarene seminary in Japan, will be teaching the doctrine of the Holy Spirit, Christian missions in Japan, and theology of historical theories (eschatology).

Rev. Paul Cleckner, a seminary graduate, and nearing a doctorate in speech at University of Kansas, will teach three sections in fundamentals of sermon construction.

In the nine-week sessions, students will go double time to receive full semester credit.



Mr. Cleckner

"Of Course We Use NAZARENE Sunday School Literature!"



An Open Letter from TOM BARNARD,

formerly associate minister, Whittier, California, First Church, and presently an instructor in religious education at Bethany Nazarene College, and on the staff of Bethany First Church.

We use Nazarene lesson helps in our Sunday school. And not because of blind loyalty, although there is merit in that. We use it by intention, on purpose. Our local committees have experimented and studied materials from other publishing houses. It was their feeling that our teachers and pupils deserved the best material—all around—that was available, whatever the cost.

We carefully investigated the advertised "superiority" and "desirability" of material offered by other denominational publishers and by "independents." Then we took a cold, hard look at Nazarene materials. Our committee was delighted to find that virtually all of the favorable characteristics of the non-denominational materials were "standard" with our own. Maybe Nazarene material lacked some of the color and flair in its promotional folders, but the basic stuff was there. PLUS! And that PLUS was the culminating argument in favor of Nazarene literature.

First, our materials are written from the viewpoint of and for the viewpoint of Nazarenes. Certain beliefs are not avoided or watered down to meet the views of thirty or forty other persuasions. Thus the teacher is not expected to be some kind of spiritual "chef," sifting out a bit of teaching here and adding a pinch of doctrine there. Nazarene publications are carefully prepared to produce one primary result—strong Nazarenes and thriving Nazarene Sunday schools.

Second, we have a "built-in" safeguard against objectionable beliefs. Our editors and writers are picked for more than their literary or scholastic skills. They are thoroughly in harmony with the beliefs and standards of the Church of the Nazarene.

Third, the "life" of the Church of the Nazarene is never omitted. Nazarene history; Nazarene missions—home and foreign; Nazarene missionaries—past and present; the person and work of the Holy Spirit; general church leadership; standards of church membership—these are definitely emphasized.

Fourth, we felt that if our materials are to keep improving with the passing of time, financial support now is imperative, lest we come to the position of some major denominations who purchase non-denominational material and merely put on their own covers. If our publishing interests do not have our support now, how can they be expected to keep advancing at the rate they have through the years?

Finally, there is the PLUS of Nazarene doctrine. Here is the added element so vital to the solid growth of any Nazarene church. Any teacher, supervisor, or pastor can thumb through any issue of any of the graded lessons and be confident that the teachings are not only educationally acceptable, but biblically and denominationally sound as well.

Tom Barnard



Whittier, California, First Church Sunday school leaders examine Nazarene materials. Left to right: Burdena Broussard, secretary; Richard DeWeber, assistant S.S. supt.; Polly Johnson, V.B.S. supt.; Rev. Tom Barnard (seated); Lee Brann, S.S. supt.

Moore Broadens Day Care Program

A former pastor and college instructor was named recently by Dr. Mark R. Moore, Chicago Central District superintendent, as district supervisor of Nazarene day care centers.

Rev. Leo D. Steininger, forty-eight, formerly pastor at Mt. Prospect, Illinois, a Chicago suburb, assumed his full-time responsibilities in December. A graduate of Nazarene Theological Seminary and formerly an instructor at Canadian Nazarene College, Steininger will concentrate on seven day care centers in the greater Chicago area. One of these—Chicago First Church—doubles as an elementary school with an enrollment of 275.

In all, there are seventeen day care centers operated in Chicago Cen-

tral District churches. They serve about nine hundred children.

The newest of these centers is at Ingleside Church in South Chicago, which draws children from a predominantly Negro neighborhood. The church is working presently with Wilson Junior College in Chicago. The center serves as a laboratory for future teachers. Pastor Gilbert O. Leight administrates the school.

Other centers in the greater Chicago area under Steininger's supervision include Fox Lake, Ill.; Mt. Prospect, Ill.; Des Plaines, Ill.; Colonial Village in Lemont, Ill.; and Crestwood, Ill. The Des Plaines center is operated as an extension of the Mt. Prospect Church. These seven centers serve about four hundred forty children.

The supervision, Moore said, will cost about 7 percent of the income received from the schools.

Day care centers serve working mothers with children three and four years of age. They have educational and recreational curriculum similar to that of "head start" classes.

Moore maintains that the day care program provides churches prime evangelistic contacts, and gives children the benefit of Christian nurture. It also provides new churches with needed financial stability, he said. Not the least, it is an opportunity for the church to be of community service.

The result is an added respect from community leaders, and a genuine "second look" at the church by many secular-minded citizens.

(See related picture, page 18.)

VIRGINIA PASTOR, LAYMEN HEW CHURCH OUT OF MOUNTAIN TIMBER

Eighteen months ago, the Spring Creek Church near Bridgewater, Virginia, was \$500 in debt, and worshipping in a cramped, antiquated sanctuary.

Pastor Ben J. Bixby and church members saw the need for both a church with a new face and room to function.

They had little money, but a lot of initiative, some of which they were ready to display.

Someone remembered that the federal government had land in the nearby Allegheny Mountains where trees grew big enough to serve as substance for a sanctuary.

They bought enough timber to do the job for \$72.00, and set out to cut it down. The trees felled, they were loaded onto trucks and headed for the mill. The next stop was the planing mill. Finally, finished lumber was unloaded on a new two-acre lot purchased for less than \$600.00.

For a little more than nothing, a neighbor pushed out a basement, and the building was under way.

Men of the church, with the pastor alongside, continued the work.

The result: an attractive brick-frame building, nestled in the foothills of the Alleghenies in the Shenandoah valley. A high steeple, framed by the mountains in the distance, testifies what can be done in the name of Christianity by those with faith and function.

The cost? Eighteen thousand dollars, and Pastor Bixby said it was valued recently at \$60,000.

Is it paying off? The church has doubled in attendance, and more than doubled in financial income.

A crowd of 300 persons showed up November 20 to hear Dr. V. W. Littrell, Virginia District superintendent, preach the dedicatory sermon.

Pastor Bixby would agree that this isn't necessarily the ideal way to build a new church, but he indicates this is what can be done when people decide it should be.

"God and man make the majority," Bixby quipped, "and who can beat that kind of team?"

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come . . . he will come and save you" (Isaiah 35:4).



OUT OF THE ROUGH—Dr. V. W. Littrell, Virginia District superintendent, recently preached the dedicatory sermon at the new Spring Creek Church near Bridgewater, Virginia, the lumber for which was cut by the pastor and church members.

LEWIS' VISIT MOVES INDIANS TO GREATER ACTS OF DEVOTION

● By J. Harrison Hudson

Missionary to India

India's Nazarenes had long anticipated the visit of their general superintendent. It promised to bring renewal and a challenge to advance. Pastors had already primed themselves to accept their own challenge of 1,000 calls and 150 baptisms for the coming year, contrasting last year's 34 baptisms.

General Superintendent V. H. Lewis and Mrs. Lewis, along with Mr. and Mrs. Wally Swann, laymen from Nampa, Idaho, landed November 2 in Bombay for a ten-day visit of Nazarene work in Washim, in the Akola district.

Dr. Lewis met with missionaries, spoke to national preachers, and witnessed the first Indian N.Y.P.S. missionary project. The youths, with decidedly meager means, gave 100 rupees (\$13.33) to help "Cook Sahib" begin missionary work in Jamaica. Rev. and Mrs. Ralph Cook are former missionaries to India.

Also at the youth rally, a Hindu teen-ager was converted to Christianity, which may well mean rejection by both community and family. Since Dr. Lewis' visit, he came to the altar again, this time to dedicate himself to Christian service which involves, he feels, attending the Nazarene Bible School.

At the Reynolds Memorial Hospital,

a Hindu patient asked to see the American visitors. After inviting his relatives and as many of the patients who were allowed to attend, 200 in all, he took the occasion to express his appreciation for the work of Dr. Orpha Speicher, hospital superintendent. He indicated he was suspicious of missionary motives when he arrived, but had come to appreciate them because of their selfless work.

During business sessions, Rev. J. W. Anderson was again elected field director. Dr. Speicher continues as hospital superintendent, and Mrs. J. W. Anderson as principal of the Bible school. Miss Jean Darling, R.N., was elected treasurer to succeed Rev. William Pease, soon to be furloughed.

Twelve Pasadenans Chosen

Twelve Pasadena College seniors maintaining a B-plus grade-point average contributing to school life were selected recently by college administrators as "Who's Who Among Students in American Universities and Colleges."

Students chosen are:

John Kumar, Gary Morris, Samuel M. Shepherd, Anne Elizabeth Sutherland, Wendell E. Wellman, Janet Ann (Lawson) Brown, Mary Gilster, Darwin Lee Hood, Mary Jacqueline Harrington, Marc Ingle, James H. Jackson, Ani Chamichian.

Big Day at Pasadena Draws Alums, Seniors

More than 200 former students and nearly 250 potential ones attended concurrent alumni and high school senior day activities November 11 on the Pasadena College campus.

In a joint chapel service Rev. Charles Ogden, pastor at Whittier (Calif.) First Church, spoke. He was preceded by musical groups made up of both former and current students.

Dr. Shelburne Brown, president, explained to alumni a million-dollar capital funds campaign, the completion date for which is hopefully early 1970.

The sight-seeing seniors got down to serious business of vocational testing in the afternoon, and relaxed later with the alumni to watch Coach Chalmers Cartwright's varsity basketball team beat the alumni, 92-91.

Miss Jacque Harrington, a Tempe, Arizona, senior, was crowned homecoming queen during the annual varsity-alumni game.

Tink Completes Training

Fletcher L. Tink, son of Rev. and Mrs. R. Fletcher Tink, pastor of the Cambridge, Massachusetts, Church of the Nazarene, is one of thirty Peace Corps Volunteers who departed December 14 for Brazil to engage in urban community-development projects.

Tink, a General N.Y.P.S. Council teen representative, was also a member of the 1964 Nazarene Evangelistic Ambassador team which held crusades in South America. He is a graduate of Eastern Nazarene College.

The Volunteers, who recently completed thirteen weeks of training in Putney, Vermont, with the Experiment in International Living, will bring to 650 the number of Peace Corpsmen serving in the Portuguese-speaking nation which spreads over half of South America.

The Volunteers will work in Brasilia, the new capital city in western Brazil, and in Sao Paulo, the industrial center of the country. Both areas have large numbers of migrants who are largely unskilled, illiterate, and poverty stricken. In cooperation with Brazilian counterparts, the Peace Corpsmen will serve with the Social Service Foundation in Brasilia and with the Y.M.C.A. and Y.W.C.A. in Sao Paulo.

While in training, they received 300 hours of language instruction in Portuguese and learned urban community-development techniques including experience in forming groups, health education, organization of recreational activities, and home economics.



DEDICATE OHIO CHURCH—Dr. Stephen W. Nease, president of the new Mount Vernon Nazarene College at Mount Vernon, Ohio, preached the dedicatory sermon recently at Circleville, Ohio. Begun in 1964, the building program has resulted in a church plant which encloses 10,850 square feet. Former pastors, community leaders, and District Superintendent Dr. Harvey Galloway were among guests at dedication services, according to Pastor John W. Dennis.



ILLINOIS CHURCH COMPLETED—Dr. George Coulter, general superintendent, and Dr. L. S. Oliver, Illinois District superintendent, participated December 4 in the dedication of the recently completed Mattoon, Illinois, church. Valued at \$165,000, the church has an exterior of Bedford stone. The sanctuary, which seats 400 persons, is fully carpeted. Rev. Gerald Van Tine is pastor.

NEWS OF THE RELIGIOUS WORLD

Protestant, Jewish Ban Fades in Spain

MADRID—Spain's college of Catholic bishops gave final secret approval to the long-delayed law of religious liberty in a conference which ended here recently, reliable sources in close touch with church leaders said.

The action removed the last major barrier to speedy passage of the law granting Spain's 30,000 Protestants, the Jewish community, and other minorities equal rights to worship and practice their faiths in Roman Catholic Spain.

These sources said the bishops "accepted the government proposal for the law with only some minor suggested changes which may easily be settled between the bishops and the ministry of justice."

The next step is formal approval by the national cabinet.

Then the proposal, which contains widespread rights for minorities but retains Roman Catholicism as the official religion of Spain, would be submitted to the Spanish Cortes (parliament). Approval early in 1967 was considered likely.

E.U.B. Refuse to Ease Position on Drinking

CHICAGO (EP)—A move to ease the strict temperance stand of the Evangelical United Brethren church fell ten votes short here at the General Conference of the denomination.

The resolution, as presented in a petition from the Illinois annual conference, would have called for total abstinence, on a voluntary basis, but would have eliminated a prohibition in an official statement which has been interpreted as barring from

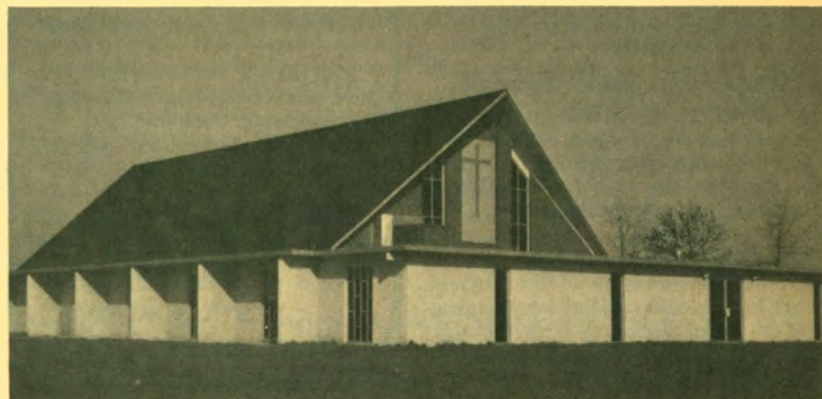
church membership persons involved in any way in the manufacture or distribution of alcoholic beverages.

School Prayers Up to Teachers in Utah

OGDEN, Utah (EP)—The decision as to whether prayer will be offered in northern Utah elementary and secondary classrooms has been left in the hands of teachers.

In Utah, the individual districts hold there is no policy one way or the other—the only policy of any type is found in verbal instructions to Ogden teachers.

"It is entirely up to them if they want to conduct prayer in their individual classrooms," said Dr. T. O. Smith, Ogden's school superintendent. "We request that the teacher recognize all faiths if he conducts a prayer—all faiths should be treated alike and several different kinds of prayers should be passed among the students."



CHURCH PLANT TAKES CITY BLOCK—A recently completed church and parsonage at Munster, Indiana, has been dedicated by Dr. V. H. Lewis, general superintendent, and Rev. George Scutt, Northwest Indiana District superintendent. The church purchased an entire city block to construct a sanctuary seating 300 persons, an educational unit, and a parsonage. The property, valued at \$180,000, was constructed for \$136,000. A local member, Bob Mitchell, served as general contractor. Rev. Roy T. Nix is pastor.

Sees Common Bible as Help in Evangelism

MINNEAPOLIS (EP)—An evangelical church leader said here that the new Common Bible being studied by Roman Catholics and Protestants could be used toward carrying out the great commission to preach the gospel to every creature.

Dr. Arnold T. Olson, Minneapolis, president of the Evangelical Free Church, attended his fifteenth session of the Advisory Council of the American Bible Society in New York City when the matter was presented by Father Walter M. Abbot, S.J. Dr. Olson said, "The very fact that a priest, Jesuit at that, would be invited to address the leaders of American Protestantism and that such an invitation would be accepted would not have taken place ten years ago."

There were two main reactions to the Catholic request for cooperation in translating and distributing a Common Bible, Dr. Olson said.

"Those caught in the ecumenical movement were enthusiastic because a Common Bible could lead to a single church, while those in the conservative, evangelical segment studied it from a view toward carrying out the Great Commission to every creature."

Dr. Olson, who this year is first vice-president of the national Association of Evangelicals, added: "As evangelicals, we must face up to the question of how much we believe in the power of the Word of God to transform human lives. We have been dedicated to the task of making this Word of God available to people regardless of race, color, national origin, or geographical location. Our sincerity to this commitment will now be tested. Ours is not to challenge



DAY CARE CENTER NAMED—Dr. Mark R. Moore (center), superintendent of the Chicago Central District, receives from Rev. Gilbert Leigh, pastor at Chicago Ingleside Church, a plaque indicating that a newly dedicated Christian day care center has been named in honor of Dr. Moore. Dr. Harold Reed, president of Olivet Nazarene College, who delivered the dedicatory address, is at left. (See related story, page 15.)

Late News

Bruce Deisenroth Dies After Lengthy Illness

Dr. J. Bruce Deisenroth, a layman who served for twenty-one years as business manager of Pasadena College, and for sixteen as a member of the General Board, died December 13, following a lengthy illness in a Pasadena hospital. He was about seventy-one.



Deisenroth

Death was attributed to complications resulting from a brain-tumor operation a year ago.

Deisenroth served as treasurer of the Northern California District for twenty-eight years.

Funeral services were conducted December 17 at Pasadena First Church. Dr. N. A. Hull, Rev. Earl Lee, Dr. Paul Culbertson, and Dr. H. B. Wallin participated in the service.

He is survived by his wife, Adelle; one daughter, Aileen Peterson; six grandchildren; and six great-grandchildren.

Hicks Turns Down College

Dr. L. B. Hicks, pastor at Ashland (Ky.) First Church, who was reported in the December 14 issue to have accepted an invitation to teach at the new Nazarene Bible College at Colorado Springs, indicates he has "declined the kind offer of the Board of Control."

Hicks said he would "stay in the pastoral field." He is also a member of the General Board, and on the board of trustees of Nazarene Theological Seminary.

Frame to Trevecca

Dr. George Frame, superintendent of British Isles North District, is speaker for the winter revival set for January 22-28 at Trevecca Nazarene College. Frame, from Glasgow, Scotland, is a pioneer leader in the work of the church in the British Isles.

A graduate of the University of Glasgow, where he earned a Master of Arts degree, Frame was instrumental in founding Hurler Nazarene College, and served as its president from 1944 until 1959. He has served several terms on the General Board.

the sincerity of the Roman Catholic church in the recent changes but to prove our own sincerity."

Dr. Olson explained that the Common Bible would be primarily a Hebrew Old Testament and a Greek New Testament acceptable to all as the basis for translations into the vernacular languages. Also, that the principle of publishing the Word without note or comment would be maintained, which is a policy of the Bible Society, and that the inclusion of the Apocrypha (Deuterocanonical books) is not a major problem, since it is already included for some Protestant denominations and could carry the explanation as to its rejection by others as part of the canon.

College Aid Held Illegal

WASHINGTON, D.C. (EP)—The outcome of a legal test case, appealed all the way to the Supreme Court, makes questionable the constitutionality of using tax funds for colleges with a religious affiliation.

The Court refused without comment to review the decision of the highest court in the state of Maryland, saying that state tax grants to sectarian colleges for construction are illegal in Maryland.

Baptist Giving High

Nashville (EP)—World missions contributions through the Southern Baptist Convention for 1966 topped the \$30 million mark during July, with a total of \$31,563,466 reported

GENERAL BOARD MEETING SET FOR JANUARY 16

The forty-fourth annual session of the General Board of the Church of the Nazarene is called to meet at 2:00 p.m., Monday, January 16, in the auditorium of the General Board building, 6315 The Paseo, Kansas City, Missouri.

The business of the opening meeting and the Monday 7:30 p.m. meeting will be to hear the reports of the general superintendents, the general church officers, and department executives.

The seven departments will hold their department meetings and transact their business.

The church is requested to make this meeting of its general leaders a regular subject of prayer that God's Spirit will be upon the gathering.

B. EDGAR JOHNSON
General Secretary

by the S.B.C. Executive Committee here.

The increase in missions giving included a 1966 total of \$13,585,550 through the convention's Cooperative Program unified budget plan, plus \$17,977,916 given by Baptists to designated missions causes of their choice.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

The Marks of a Christian (January 15)

Scripture: Luke 6:12-49 (Printed:
Luke 6:20-23, 27-36)

Golden Text: Luke 6:46

What are the marks of a Christian? What makes him different in ways that are important?

Luke gives us in these verses what has often been called "The Sermon on the Plain" (cf. 6:17), to distinguish it from "The Sermon on the Mount" in Matthew (cf. Matthew 5:1).

What difference does it make that we are Christians? Are we different in ways that really matter?

The riches of poverty:

What a strange concept of happiness we find in the Beatitudes! Luke reports them with a certain bluntness which startles. Who are the blessed or happy? The *poor*, the *hungry*, the *tearful*, the *hated* and *outcast*.

As if to make it perfectly clear, Jesus went on (6:24-26) to pronounce woes on those we commonly suppose to be happy—the *rich*, the *full*, the *gav*, the *highly esteemed* among men.

It is quite evident that someone has things topsy-turvy—either Jesus or the world. But it was said of the first-century Christians, "These that have turned the world upside down are come hither also" (Acts 17:6). Paul and Silas in reality set things right side up.

The way to blessedness is to confess one's spiritual poverty and hunger, to weep over one's sinfulness, and join those who are scorned and rejected by this present world order. The way to woe and distress is to choose the way of selfish affluence instead of the way of holiness.

The uniqueness of a believer:

Someone has said it is *demonic* to return evil for good, *human* to return good for good, but *divine* to return good for evil.

If we love only those who love us, or do good and lend only to our friends, we are not different from the sinners about us. So it was that Jesus raised the question, "What credit is that to you?" (Luke 6:32-34, RSV)

Here is Christian holiness indeed: Be ye merciful . . . perfect . . . holy (Luke 6:36; Matthew 5:48; Leviticus 19:2). The Heavenly Father has responded to ingratitude and selfishness with kindness. Would we, like Him, send sunshine and rain on the unjust, or leave them in darkness and dust?

Conducted by W. T. Purkiser, *Editor*

Our pastor said in one of his sermons that Abraham was not a Jew by birth. Could this be true?

Yes, in the biblical meaning of the term "Jew," which is derived from Judah or Judea (II Kings 16:6).

Abraham was born in Ur, in Chaldea, of Semitic parentage (a descendant of Shem). He was the first one to be known as a "Hebrew" (Genesis 14:13).

Jeremiah 34:9 identifies Hebrew and Jew, and this identification became common in New Testament times, where *Israelite* (as a descendant of Jacob, or Israel, Abraham's grandson) and *Jew* are used interchangeably.

Every time I announce that babies will be dedicated or baptized, as the parents desire, I receive criticism for baptizing the babies; and always when I have sprinkled adults, I have been criticized. I am aware that these are some of the areas in which we have to have our own inner decision and move as we feel directed by the Spirit.

The last sentence expresses the conviction of the Church of the Nazarene, as set forth in our Articles of Faith.

I'm sure we shall never have agreement as to the mode of baptism. What we ought to emphasize is the importance of baptism in whatever mode.

Usually the advocates of one particular mode are completely certain that they are right and everyone else is wrong. Yet there are too many instances of spiritually minded and thoughtful students of the Bible who

do not agree to make such dogmatism justifiable.

One of the curious situations I occasionally observe is that of a child being "dedicated," and water is used. When water is used, it is baptism and not dedication.

Any mention of baptism always brings a rash of letters. Perhaps on this point we would better just "let every man be fully persuaded in his own mind" (Romans 14:5).

What do you think of a Nazarene Sunday school sponsoring and conducting an Easter egg hunt? I feel very strongly opposed to this. What is the stand of the church on this issue?

Honestly, I can see no real objection to an Easter egg hunt for the smaller children of the Sunday school, assuming, of course, that it is held on a weekday.

As far as I know, this has never been an issue with "the church." It would be left pretty much to the judgment of each local group. If there is any substantial number who feel as you do, then the leaders of the Sunday school and its younger departments should seek some alternative by way of an activity for the children.

Easter should be the happiest time of the year. Certainly the exclusive theme of Sunday school and church on Easter Sunday morning is the glorious

fact of the resurrection of Jesus Christ from the dead, and because He ever liveth He is able to save to the uttermost all them that come unto God by Him.

But if for conscience's sake you deprive little children of innocent pleasure, then be sure you give them a reasonable substitute.

As far as I'm concerned, the same principle applies to Christmas observances. There are those who look on Christmas trees as works of evil. By all means let them then avoid the "evil." But have a bit of mercy on the wonder and excitement of the very young.

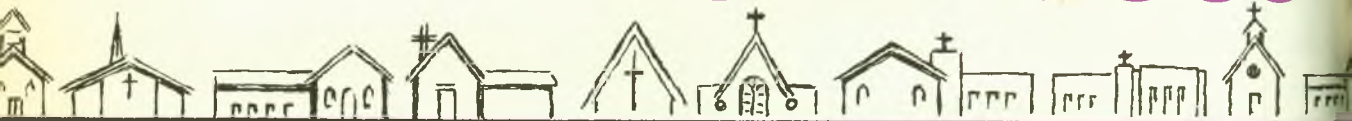
Is there a difference between a person's Christian life and his life in the realm of finance? Am I right in thinking that the way we pay our bills really reflects the kind of Christian we are? Do you think a Christian should have to claim bankruptcy?

The Bible makes it abundantly clear that God's people are to be scrupulously honest in their economic and business dealings.

There have been instances where conscientious Christians have been forced into bankruptcy. They have not, how-

ever, regarded the lifting of legal liability as absolving them from moral responsibility for their debts. Often at great personal sacrifice, they have seen to it that their creditors were paid 100 cents on the dollar. This attitude, I believe, glorifies God.

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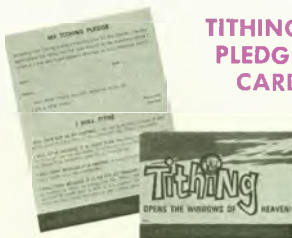
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