

herald

OF HOLINESS

Church of the Nazarene

Chairs That Sound like People

The Bible House: Built with "Crosses"
(See page 15.)



GIVING AND LIVING

*General
Superintendent
Young*



ONE OF THE PRACTICAL but delicate subjects that Paul wrote about to the church at Corinth was giving. But he was careful to emphasize, “I seek not yours, but you” (II Corinthians 12:14). Paul laid the foundation for Christian giving in the larger setting of stewardship. He confessed that the ministers of Christ were “stewards of the mysteries of God” (I Corinthians 4:1). These former mysteries were now revealed in the gospel. It became the duty of the gospel minister to dispense the good news as a sacred trust.

This stewardship has come to us in our century in the apostolic succession of truth and vital religious experience. For committed and Spirit-filled Christians stewardship becomes an attitude of the soul—not simply regular and systematic giving. In our church it should include tithes and offerings but it should also extend to the total dimensions of life and include our time and our talent. We are not our own; we are bought with a price. Therefore we must glorify God in all our living. This is practical Christianity.

Faith is quick to confess that all our power comes from God. This saves us from smugness even in our service to God.

Covetousness is still damning to the church today. It means living for things and for self. The Bible describes it as idolatry because it puts God in second place and throws our sense of values out of focus. Jesus’ words are still unavoidable, “Ye cannot serve God and mammon.”

One of the deepest needs of our church today and one of the constant prayers of our heart is that the Spirit of God will show us how to help the total church to become involved in the stewardship of the gospel. Tithing is only a partial answer and could even be an escape for the legalist. In every area of life we have individual stewardship, but the biblical view of stewardship places it in the context of the church. There is no scriptural foundation for separationist independency. We are laborers together with God. Nothing short of faithfulness in depth as well as in extent will do for this generation, for to truly live we must give.

THERE IS MUCH CONFUSION and misunderstanding concerning the witness of the Spirit to conversion and sanctification. Some think of it as a spectacular experience, as striking phenomena, extraordinary manifestations, an audible voice, a lovely vision, or peculiar physical sensation. Still others identify it with the "gift of tongues."

How shall we know we are accepted of God—that we are converted or sanctified? Religious evangelists, pastors, close friends cannot tell us. Man's heart may deceive him. Unbiblical teaching may mislead him. Unmet conditions may frustrate him. Lack of faith may hinder and disappoint. Then we ask, How may we know assuredly we are saved or sanctified?

Many seekers for salvation, either for pardon or purity, do not receive the Spirit's witness due to a lack of full surrender, an incomplete consecration, or a lack of faith. There is failure in maintaining the required conditions.

Some seek a religious emotion, an ecstasy, rather than a Person. They invert the order by seeking "it" before "Him." Nowhere in the Scriptures are we directed to seek a special emotional experience.

There will be emotional reactions if we properly seek. God has promised us assurance. *Exploring Our Christian Faith*, Dr. W. T. Purkiser, editor, points out this truth: We have the assurance of pardon, Isaiah 55:7; the assurance of acceptance, Matthew 11:28; the assurance of salvation, Romans 10:9-11, 13; the assurance of sonship, John 1:12-13; the assurance of eternal life, I John 5:9-13; the assurance of God's continued favor, Colossians 1:21-23; 2:6.

Dr. J. Glenn Gould points out three distinct stages of the Spirit's witness, namely: "(1) The witness of the seeker's own heart. (2) The witness of God's Word. (3) The inner illumination of the Holy Spirit." Our Quaker friends speak of "the inner light."

The Holy Spirit witnesses to, or convinces, the sinner that he is lost and guilty before God. He senses his condemnation. The Spirit enlightens and points to Christ as Saviour.

The regenerated believer senses a need for a further work of grace, and the Spirit leads the way to holiness of heart and life. The Spirit clearly witnesses to the repenting, believing sinner his forgiveness and acceptance with God, and also gives witness to the consecrating believer of his complete cleansing from sin and his baptism with the Spirit. Conscience, the Word, the human spirit, and the Holy Spirit unite in bearing witness to the state of grace sought.

But it is important to keep in mind that the Spirit's witness is dependent upon our faith. If faith wavers, the witness will become intermittent. It may be brightened by diligence in the discharge of known duty, or dulled by neglect of prayer, in-



How May We Know?

E. E. WORDSWORTH

attention to the Bible, by indefinite, hesitating testimony, by carelessness in spiritual matters, and by any failure of walking in revealed light.

Furthermore, it should be noted that the state of one's health may temporarily disturb or blur the witness. The witness is not dependent upon our health. Organic disease, some forms of nervousness, general ill health, and so forth may at times distract the mind, becloud the spiritual vision, and interfere with clear discernment of the reassuring Presence Divine. Dr. Asa Mahan, Dr. Daniel Steele, holiness preachers and writers, and many others have had such trying experiences.

Also in seasons of fierce temptations the witness is not always clearly discerned. But we may rest assured that, "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalms 23:4). Peter said we may be "in heaviness [not darkness] through manifold temptations" (I Peter 1:6).

The witness will be completely and permanently lost only by willful transgression of the known law

of God. If you have lost it, just now look up in faith to your loving Lord, and He will restore it to you. Place your faith in the finished work of Christ and His cross, the Word of God, and the blessed Holy Spirit himself.

Do not seek the witness, ecstasy, or any emotional reaction. Seek Him.

Obtaining salvation is like getting married. I have officiated at many weddings, but I never made out the certificate before the ceremony. First, the parties came to me to be married and brought the marriage license. They came into a covenant relationship by both answering, "I will." Then I pronounced them man and wife. The certificate is the witness, not the marriage covenant and sacred vows.

The Spirit sometimes immediately witnesses at the moment of conversion or sanctification. Then again He tarries.

A chronic seeker after sanctification, one who had been powerfully converted, sought for three years, but in vain. Why? She had the false idea that if she ever was sanctified a ten-acre lot would not hold her. She expected this kind of manifestation. After long and fruitless search she said, as she found the sanctifying grace, "Instead of a ten-acre lot not holding me, I sat down and *rested*, and *rested*, and *rested*."

"Receiving the end of your faith, even the salvation of your souls" (I Peter 1:9). This is God's way of salvation. Seek the Bible way, for there is none other. Faith precedes the witness. The nobleman believed his child was healed before the fever left him. By faith he walked a whole day before the evidence came.

A man's supreme love to God and man seems to be the convincing evidence of right relationship with God. "But the greatest of these is love" (I Corinthians 13:13).

The witness is both subjective and objective. Both are essential. Without the fruit of the Spirit (Galatians 5:22-23), we should not claim sanctification. We need the testimony of the Spirit where we know the work of grace is wrought in our hearts.

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13).

*The Spirit answers to the Blood,
And tells me, I am born of God.*

About This Issue . . .

A pre-stressed concrete joint, shaped like a cross, is being lowered into place at the new Bible House, Broadway at 61st Street, in New York. Many of the "crosses" have been set in place in the 12-story structure to be dedicated and occupied in 1966—the 150th anniversary year of the American Bible Society.

Construction is going on now, but the completion of the \$4 million building, along with the distribution of a record number of 75 million Scriptures, depends on the participation of 65 denominations in the annual American Bible Society offering which will be taken throughout the Church of the Nazarene next Sunday. (See story, page 15.)

The Nazarene Young People's Society is the organization through which the offering will be taken. Paul Skiles, executive secretary of the N.Y.P.S., said he anticipates "heavy participation" among Nazarenes. The offering, he figures, will exceed \$30,000.

An editorial (see page 10) by Dr. Purkiser, and an interesting personal experience feature by Lois Blanchard (across the page), point up that the Bible is a Book of not only wisdom, but also hope and redemption.

—Managing Editor

Young Adult Discovered Bible Exercise as a Child Stood Her in Good Stead

Thy Word . . . in My Heart

Lois Blanchard
Nashville, Tennessee

SINCE THE DAY I learned to chant my first nursery rhyme I have been fascinated by poetry—its rhythms, its suggestiveness, its symbols, its power to stir the emotions. It never has been difficult for me, therefore, to decide what is my favorite reading from the Scriptures. My Bible falls open at the Book of Psalms.

Shortly after the start of my love affair with the sweet singer of Israel (I must have been ten or eleven years of age), I made a noble resolution to master his lyrics—all of them. I planned to proceed systematically, a psalm a day, until the entire book was stored in my memory.

The first day, I confess, was review; I had already learned the first psalm. The second day I reviewed the first and then read the second psalm until I could recite it flawlessly with my Bible shut. The third day I reviewed the first and second, then learned by rote the third psalm. By this time I was beginning to wonder whether the 150th day was not going to be an unusually full day for me.

I need not have worried, for after the fourth day some new enthusiasm presented itself, and I promptly forgot all but the first psalm. This represented no great achievement since “the man that walketh not in the counsel of the ungodly” had been my friend since preschool days. I never resumed the project as I moved on through elementary school, high school, college, and the early days of my marriage.

In the second year of our married life my husband, who was attending college classes during the lay, took a night job in a local furniture plant. Only a timorous soul who has known the first ter-

rors of staying alone at night can appreciate how difficult the experience was for me.

As darkness approached, I locked the door and began to watch and listen. Every shadow was someone outside the window. Every sound was a stealthy footstep approaching the house. When I finally lay down, it was only to hold my breath and listen tensely to my own heartbeat until nearly 2:00 a.m., when I heard the welcome sound of car wheels in our gravel driveway.

Knowing that such cringing cowardice was unbecoming to a Christian who confessed trust in a protective God, I prayed earnestly each night that God would relieve my apprehensions.

At last one night I resolved that the situation could not go on; I must take a firm grip on myself and on God. I prayed and told God that I did trust Him. I lay down in bed and relaxed. Then from somewhere in my subconscious came the words, “I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety” (Psalms 4:8). I went to sleep, repeating the words with increasing assurance and wondering where they had come from.

The first thing I did the next morning was to search the Bible concordance for the comforting passage. I recalled with a smile my abortive scheme to memorize the entire Book of Psalms when I discovered that these were the final words of the fourth psalm.

You may call it a chance event, but no one can convince me that it was not the wise providence of a loving God that led the child through the first four psalms to the words that have been the solace and the reassurance of the woman on many lonely, fearful nights.



"CHAIRS THAT SOUND LIKE PEOPLE"

By DAN HARMAN

Johnson City, Tennessee

YES, SIR. There's something I've got to get. "Chairs that sound like people." The advertisement caught my attention. Chairs that can be put in an auditorium or church and have the same acoustical absorption as the human body.

You can have a half-full church and it will sound for all the world like an Easter Sunday crowd. I've just got to get that kind of chairs for our church.

Think of the results. I can preach at top speed in top range and have the comfortable feeling that a full house is sharing my precious gems with me. The singers can know that a great throng will be there to share the worship.

Of course, there are a few problems. First, what to do when the empty, acoustically perfect seats start talking back? When the offerings drop off? And no one finds Christ as his Saviour? And the singing is a bit weak—though acoustically perfect?

And what am I supposed to do at the close of the service when no one comes to the door to shake my hand. Am I to go all over the sanctuary and shake the arms of the beautifully styled chairs?

And just how does a pastor care for the spiritual condition of row after row of new seats? Will there be marriages between the seats on the left and the seats on the right?

But the copywriter meant well, didn't he? And all my jests cannot detract from the fact that on those Sundays when something keeps many people away from church the sound problems caused by empty seats need not bother us. New sanctuaries, built to take care of the tomorrow's larger congregation, will have seating that does not constantly remind us by its noisy "feed back" that the future isn't here yet. The idea of quieter seating is good.

So everything's settled now. The worshipful surroundings are perfectly arranged. With the new chairs the worship services are just right. No echo. No deadness about the sanctuary. Even with just our few families, God's house is just right. We can take our ease and enjoy the good life.

And further—as pastor, I never had it so good. My sermons come from God and reveal to an eager congregation just what they need, whether they know it or not. I can exhort until well past the noon hour and the sound will be beautiful. I can lift my eyes to the magnificent ceiling and the whole room will seem filled with expectant ears. What glorious sound waves I can create!

The real hurt of such a thing is, of course, the fact that our world is ever so much more skillful in treating the symptoms than in curing the disease. The cold pills we take make us feel better while nature slowly heals the disease. We treat what feels wrong and still haven't gotten to the trouble.

We buy acoustical tile for our homes to keep the noise down so it won't disturb us; somehow we never get to finding out what so much noise is doing to the heart of our homes. Family after family retreats into the make-believe world of television without a thought of real-life existence and true family togetherness.

All around us are people who are trying to create an existence that imitates the human form, like chairs that sound like people. When is the church going to find humans to soak up the sound? God needs men who cannot be content with empty chairs—however much like people they sound. God needs men who will take the gospel out to the world when the world will not fill the seats of the church building.

I AM SITTING IN the office of the First Church of the Nazarene in the beautiful Florida resort city of Bradenton. From the open window I can hear melodious male voices blending together in "It Is No Secret," "Love Lifted Me," "There Is Power in the Blood," "Victory in Jesus," and "Amazing Grace."

These men have gathered this Saturday evening for a prayer meeting—by request. They are in the lovely chapel which adjoins the sanctuary. At one end is an illuminated, stained-glass window which portrays Christ praying in the Garden of Gethsemane. Soon these men, too, will be praying.

You see, they believe that

*More things are wrought by prayer
Than this world dreams of.*

They have proved it so. And because some have had such remarkable answers to prayer, others are asking or requesting that a group come together to pray for them and their needs. That is why they are here tonight.

Now, standing under a palm tree, I can see the faces of some of these men.

There's Tom. He's nothing short of a miracle of grace. For fifteen years the people of this church prayed for his salvation. Then last February it happened. This former hardened policeman found Christ and his entire life was transformed. Today he is a living witness. He's president of a young adult Sunday school class and each week is active in the visitation program.

Then there's Jake. It's still hard to believe that this is the same man who used to be so bitter and mean and far from the Lord. But "prayer changes things" Just a few short months ago Jake prayed through. He was almost defeated by a sinful habit which had ensnared him, but after a prayer meeting by request, new power was released and he was gloriously delivered. His foremost purpose in life now is to win others.

And now I can see "Mann." It is he for whom they have come to pray tonight. He came to the pastor with tears in his eyes at a class party a few nights ago saying, "The church has done so much for my boys. Will you pray for me?" How he needs the Lord!

As I made my way back into the office I marvelled at some of the victories which have been won. Now I can hear voices like a "rushing mighty wind." What a volume of prayer is ascending heavenward! Surely these petitions are already reaching the throne of God.

How plain it is to see that these experiences are drawing these men together in a closer Christian fellowship! They depend upon one another. And their faith is intensifying. I believe that they feel

Prayer Meeting, by Request



By DORIS SCHUMANN
Bradenton, Florida

they could pray through on almost any problem or situation. Did not Christ himself say, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24)?

I am certain that we shall be hearing of many more triumphs resulting from a "prayer meeting, by request."



Since writing the article, Mrs. Tilley (right), who now is church treasurer and Christian Service Training director at Columbus (Ohio) Northland Church, has witnessed her daughter's joining the church. This did not come without a struggle inside Cheri. The guidance of an N.Y.P.S. leader and the testimony of a young adult led Cheri to turn her life over completely to God.

At Last, I'm Living

By CAROLYN S. TILLEY

EARLY IN 1964 we heard of the coming Billy Graham Columbus Crusade. Some churches supported it wholeheartedly; some were opposed to it; but the church which I attended (on a rather part-time basis) was more or less neutral.

My twelve-year-old daughter deeply interested in God, had joined the church just before Easter and I went to services with her so that she wouldn't be alone. I had joined this church five years before, as had my oldest son. I felt this was something we, as a family, needed to make us more cohesive, more complete.

However, we were not fully committed, and it was easy to stay away when the convicting power of the Holy Spirit became evident. No one inquired about our long absences, and we became a very on-again, off-again church family, with the two middle boys escaping completely.

This was our spiritual situation when Billy Graham arrived.

Having seen a number of his telecasts, I knew the power of the Word that he spoke and I knew beyond any

doubt that, if I listened as he spoke God's Word, many, many changes would have to be made in my life—most of which I was not prepared to make. So, more by intent than accident, we "forgot" the first Crusade meeting. The second service we did attend and, although the speaker system was very bad that evening, the power of God's Word rose above this. It was a real struggle to remain seated while hundreds of inquirers responded to the invitation to "come—receive Christ—tonight," and I breathed a sigh of relief when the invitation was over and the benediction spoken. I could go home, still "free."

But I saw the expressions on the faces of those who had not remained in their seats, the tears of joy glistening on their cheeks—and heard my daughter say, "Why didn't we go forward?" How could I tell her that I was afraid of being rejected, afraid that the Lord wouldn't want me "just as I am"?

Rain came down in torrents all the next day—July 12, 1964—and I felt safe for another day. But shortly before time for the service, miraculously, the skies cleared and thousands of people—the

scoffers, the seekers, the merely curious—swarmed into Jet Stadium. We were among them.

In the quiet after the service started, my guard slipped, for I heard Billy Graham talking directly to me, and I felt God's hand pulling me to my feet, down to the muddy field, at the first invitation, and heard Him saying, "Yes, I do want you." Together, my daughter and I received Christ. For every remaining service, in the hot sun or in the rain, we drank in the words of that wonderful message: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). What a glorious promise—such peace it brought—we were saved!

Then the final meeting of the Crusade was history—life was almost back to normal. We began attending church and Sunday school regularly, but somehow we were not receiving spiritual food that would nourish and make us grow. We were just babes in Christ and we were suffering from malnutrition.

One of the first people I had told

about our decision for Christ was a devoted member of the Church of the Nazarene. He had told me about his church and I had thought, "They're much too strict and old-fashioned; we could never fit in there." But I told him of the lack in our spiritual diet, and he invited us to his church—what a tremendous difference! We walked in the door and immediately could sense the presence of God; we could feel the warmth pouring out, and we were made to feel that everybody had been waiting for us, although all but my friend were strangers.

We went back, first only to worship service, then to Sunday school, and finally to Wednesday night prayer meeting. We drank thirstily, in huge gulps, of the "living water." How dehydrated we had been!

I had never heard of sanctification. But I became aware that God was speaking again to me—and again. There

was a struggle as I sat through several altar calls. But suddenly I was frightened. What if He doesn't call me again? What if I don't have time to do it "later"? On Sunday night, November 29, 1964, I went to the altar and laid my life at the feet of the Lord, to do with as He would. He sanctified me and blessed me so wonderfully that an ordinary testimony just wouldn't do—I could not express in the usual way the wonder of this blessing.

The following Sunday I was accepted into membership of this wonderful church which was strict, old-fashioned, and (thank God) unworldly. One of the ladies said, "Now you're really one of us," and with tears streaming down my cheeks I told her, "I felt that way from the very beginning."

And now this Church of the Nazarene is my church. We wait eagerly for Sundays (morning and evening) and Wednesdays. This is a church where

you know God is waiting; a church where people go, not to impress the neighbors or because it is the thing to do, but because they love God with their whole hearts—and they testify to this gladly. They tell of their personal experiences with the Lord fervently and sincerely, enthusiastically and reverently—compulsively, as if the words were overflowing and they cannot but talk about it!

I thank God always for leading us this way. I know how dead I was and how truly I was "born again" at the Graham Crusade, and without the Church of the Nazarene I might easily have died again for lack of spiritual nourishment.

My daughter also has been sanctified, and now our prayer is that others of our family will feel the convicting power of the Holy Spirit, recognize their great need, and come in repentance to the foot of the Cross to be born again in our Lord Jesus Christ.

LONG BEFORE the psychiatric and medical professions began using the word "therapy," Jesus recognized within the human heart and life a need for healing. He recognized that it is not what you are eating that affects your mind and soul, but it is "what's eating you."

Real healing can come to the human life only through the "therapy of forgiving." Forgiving can melt stony hearts. Forgiving helps you see yourself in the mirror of God's Son, who said as He was dying, "Forgive them; for they know not what they do."

Forgiving does not mean that you like what someone does, but it does mean that through Christ you have the strength to still love. Forgiving assists you in "throwing off" the feeling of guilt that comes from the spirit of non-forgiveness. Forgiving aids you in avoiding in yourself the things you detest in other people.

Jesus saw real therapy in forgiveness. He realized the necessity for the forgiving spirit. He said, "When you are slapped, turn the other cheek." In that great model prayer taught to us by Jesus, He said, "Forgive us our debts, as we forgive our debtors. . . . if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:12-15). What does this mean? It means that the only way you can have heart peace is for you to forgive your brother.

Many churches fail because of their lack of the forgiving spirit. Paraphrasing the scripture: "Though the Church of the Nazarene builds great buildings of beauty and majesty, though our treasury becomes full to overflowing, though the Sunday school growth is great, though our influence becomes greater in the world, though all these good things shall come to pass, we

will be as loud drums in the wilderness if we do not have and practice daily the forgiving spirit."

"How can I forgive?" You can forgive only through Jesus Christ. He is the Healer of wounds, even those deep wounds that exist between people. As He forgave others, so you can forgive. "To err is human, to forgive divine."

Get to the rock bottom of your un-

forgiving spirit by crying out to Christ for healing therapy—the therapy that will come from His breaking down the stony wall of partition between you and your brother. The angels in heaven will rejoice. You will see yourself, your God, and your offending brother through new eyes.

Will you try the "therapy of forgiving"?



RAY A. MOORE

Colton, California

EDITORIALS

By W. T. PURKISER

The Use and Abuse of the Bible

The coming of Universal Bible Sunday again serves to remind us of the place and importance of the Scriptures in human life. No other book has ever existed which could so truly be called "*the Book*" as may the Holy Bible.

Yet the Bible is not only used; it is also abused. Along with all God's good gifts to mankind, even His Word may be put to wrong and dangerous misuse.

The greatest abuse of the Bible is, of course, its widespread neglect. Generally speaking, to have dust on one's Bible is to have sin in one's soul.

It is almost impossible to understand how any can profess love for God and the truth His Word conveys and yet go day after day and week after week with no serious effort to read and understand that Word. But there are many professing Christians to whom the Bible is a sealed Book.

Part of this may be due to the use of a version cast in the stately but now dated English of the seventeenth century. But even the words and expressions of the King James Version which are not now currently used can be understood easily enough by recourse to a good dictionary. And there are a number of excellent translations into modern English which are easily available.

To attempt to cultivate a strong Christian character with no more biblical nourishment than can be had through Sunday school or preaching is a hopeless effort. We grow strong in Christ only as we are fed on the sincere milk and strong meat of His Word.

Another abuse of the Bible is to read it as a sort of "good-luck charm" with no real coming to grips with its meaning. It is better to read without understanding than it is not to read at all. But the purpose of reading is a grasp of truth.

To snatch up a Bible or Testament and hurry through a few verses or a chapter with the mind half preoccupied with other things is little better than "skim milk." "Nonfat" milk may have dietary value, but it has no place in relation to Scripture. Spiritual overweight is a problem few have in our day.

A further abuse of the Bible is to scan its pages with no other thought than to find something to confirm a human prejudice. Examples of this are legion. It is possible to misuse the Bible to

prove theories a thousand miles removed from its essential truths.

Such a thing is done usually by picking a phrase or a sentence out of its setting and using it in a manner quite different from that intended by its author. The old advice regularly given to young preachers is also good for laymen: "A text without a context is only a pretext."

Much more rare but not entirely unknown is the abuse of the Bible which approaches it simply as a matter of academic interest. It is possible to gain extensive technical knowledge about the Bible without ever hearing through it the voice of its divine Author.

After all is said, biblical truth is not given to satisfy our curiosity but to bring us to a personal knowledge of the redemptive power of God in Christ. There is no value in memorizing the prescription if you refuse to take the medicine.

BUT ENOUGH of the negative. It is the use of the Bible that challenges us. What we don't do with it is less important than what we do.

No one ever has stated the value of the Bible more concisely yet more comprehensively than Paul in II Timothy 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The Scripture brings to us the wealth of truth or doctrine God has revealed about himself and His ways with man. It is our final Authority, to which all human notions and ideas must be subject.

But doctrine is only one of the values we gain from the Bible. Another is "reproof." This stands chiefly for the check, the rebuke which the Scripture gives to human selfishness and sin.

"Thou shalt not" is an essential part of any real guidance. It takes the law to prepare us for the gospel. And even the "thou shalt not" of the Word of God is not as negative as it seems. For the very stating of law in that form releases all the rest of life to be lived positively in the will of the Lord.

"Correction" is from a word which literally means "a restoration to an upright or right state." It is one thing to condemn the wrong; it is even more important to correct it.

Some books are eloquent in condemnation of evil but are silent in regard to the need for correction to

righteousness. They are strong in the law, but weak in the gospel.

But the Bible presents both law and gospel. These are not contrary. They are rather the same teaching viewed from two different points.

Looked at from one side, a teaching is a command. Looked at from the other side, it is a promise. As John Wesley commented, "Every commandment in the Scriptures is a veiled promise." When God commands, He also enables. The commandment is law. The enablement is grace. The commandment may be reproof. The enablement is correction.

"Instruction in righteousness" is the fourth value to be found in the Bible. This is the whole pattern of the disciplined life outlined in the Word of God. "Instruction" in the original is "child training," with all that the phrase means.

The entire use of the Bible is that the people of God "may be perfect, thoroughly furnished" or fully equipped for every good work. The final test of Bible knowledge is not a paper-and-pencil examination, but the searching test of life dedicated in zeal to good works.

Apart from himself and the reality of His grace, God's greatest gift to man is the sacred Library we have come to call the Bible. It is ours, not to abuse, but to use. To use it rightly will contribute to an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Every Idle Word"

Someone suggested that the Lord gave man two ears so that the trash that goes in one could go out the other. Certainly, most of us feel in need of some such device, if for no other reason than to escape the clutter of unworthy talk we hear.

One wonders what would happen if Christians suddenly began to take seriously what Jesus said about talking. One noteworthy passage reads: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36-37).

Let me hurry to say that this certainly does not condemn cheerful and friendly conversation. The context clearly shows that condemnation is visited upon those words that betray an evil heart. "Out of the abundance of the heart the mouth speaketh" (v. 34).

However, it does stress a very important fact about our conversation. It is the "idle" words rather than the studied words that reveal the content of the heart. The impulsive, careless word is a better indicator of what is within than the intentional, considered word.

Gossiping in the sense of passing along "information" or surmises injurious to the good names of

"Man's first duty is to love God from his inmost, utmost being, out of that deepest spring of all his energies, the heart; and then to yield every area of his redeemed personality to the outrush of love: the whole mind in pure thoughts and disciplined judgment; the entire strength in righteous conduct and obedient service; all the soul in pure affections and holy desires. This is the more excellent way."

—Leslie R. Marston.

others should be avoided. A correspondent writes in deep distress over the habit into which some in the local church have fallen, speaking with contempt about prominent persons in government and national life. Such distress is a sign of spiritual life, just as its cause is a symptom of a deep heart malady.

Ninety percent of all gossip involves the sin of judgment, usually a judgment based on highly unreliable rumors. What Dwight Morrow said about one of the most difficult barriers to international understanding is the source of most uncharitable talk: "We judge ourselves by our ideals and intentions but we judge others by their actions."

ANOTHER KIND of "idle word" is described by the common term "gripping." Complaining and faultfinding is another sin of speech strongly condemned in the Bible.

An Ohio pastor has made a suggestion that makes sense. He has devised a "gripe card" which authorizes its bearer to "gripe" about his church and its leadership.

The "gripe card" is issued to everyone who signs a statement agreeing:

1. To attend all the regular and special services of the church.
2. To pray every day for the church and its pastor.
3. To volunteer for, gladly accept, and enthusiastically carry out all jobs and offices in the church's program for which qualified.
4. To give at least a tithe of all income to the church and its work.

I have not heard details of the outcome of the plan. But it would be safe to say that there have been very few applicants for the "gripe card" who could meet the qualifications.

And about those who hear gossiping and "gripping"? We still have two ears. If it goes in one, let it go right straight out the other.

PASTOR DISCOVERS PEOPLE IN NEED

Retarded Call for Spiritual Care

By **WILDON M. McLEAN**

Pastor, Green River, Wyoming

Cindy is almost two years old. From the day of her birth she was accepted into the emotional and spiritual lives of her parents. Cindy became a significant part of the family circle, bound together by close ties of love. And never again were the lives of her parents to be the same.

The new person added to their lives was to be the object of their care and love from that day forward. She was a child whom they dedicated to God. Cindy would enrich their lives, for she was a person in her own right. She was capable in her own way of giving and receiving love. And, as with every child, she would bring moments of anxiety.

But immediately after birth, it was obvious Cindy would bring more than the usual anxious moments. The doctor had said that one baby in two thousand is born with "water on the brain." Cindy was that one in two thousand.

She underwent major surgery to correct this condition when she was twelve days old. But a certain amount of brain damage occurred before birth. When Cindy first left the hospital, her parents feared that she would be a severely mentally retarded girl. However, her brain damage and the resulting retardation were mild. In all probability she would be considered "dull normal."

Cindy's condition is by no means uncommon, for there are more than five and one-half million mentally retarded persons in the United States. One-hundred twenty-six thousand children born annually will be mentally retarded. To make these statistics a little more penetrating, 3 out of every 100 babies either are, or will become, mentally retarded. This means that a city of 50,000 population would have approximately 1,550 mentally retarded persons.

There is no way to know ahead of time which children will be mentally retarded. The I.Q. of the parents is not a determining factor. Mentally retarded children are born into highly educated families and they are born into illiterate families. They are born into Christian homes as well as non-Christian homes. All racial, religious, social, economic, and national groups are affected. Mental retardation is prevalent all over the world. More people are mentally retarded than are affected by any single physical handicap.

Retarded children are no different from normal children in many respects, only they learn more slowly and they learn less. Their basic needs are the same. And, along with the general increase of interest in the mentally retarded, a realization of their spiritual needs is becoming a growing concern.

Here is an opportunity for the Church. Most of the retarded population is go-

ing without religious training. Most of these children, as well as mentally retarded adults, can learn religious values. They learn not so much by what they hear and see as by what they experience. Many of them may not even understand our family terms of "being born again" or "being sanctified," but they do understand and experience kindness, hope, trust, forgiveness, love, acceptance. These retarded ones will learn and experience the message of Christ only

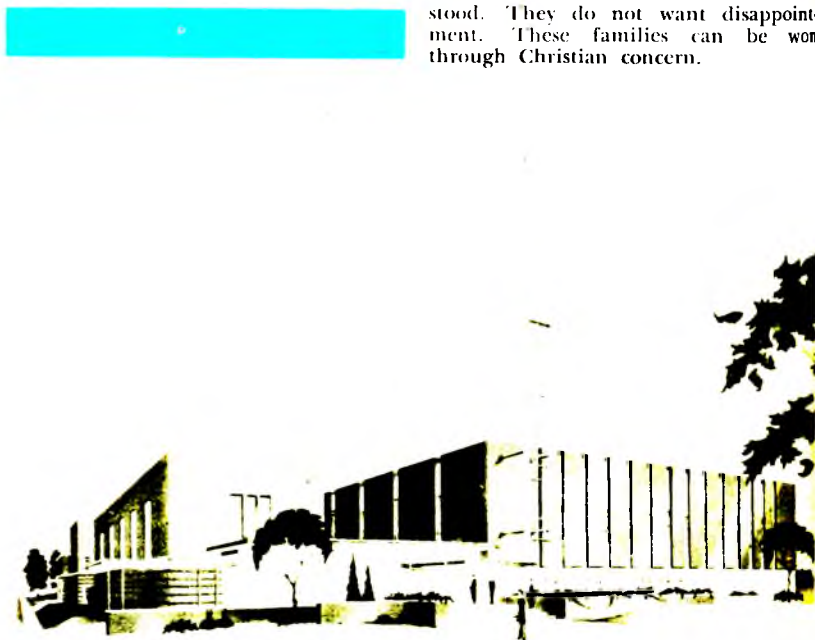
through a personal relationship with concerned Christians. Through kindness constantly shown by Christian friends, the mentally retarded child can be taught to understand that "his merciful kindness is great toward us" (Psalms 117:2).

When they experience release of guilt when others forgive them, they can also come to understand what we mean when we say that "God for Christ's sake hath forgiven you" (Ephesians 4:32).

Love is magic medicine for these neglected children. "This is the message ye heard from the beginning, that we should love one another" (1 John 3:11). As we love those who are mentally retarded, love them "not . . . in word, neither in tongue; but in deed and in truth" (1 John 3:18). They will learn "what manner of love the Father hath bestowed upon us . . ." (1 John 3:1). They can come to know with real certainty that "love is of God," and "God is love."

You will find many families with retarded children that are completely outside of any church, or at the most, just on the fringes of it. Many are afraid they will not be accepted, or that their retarded child will not be understood. They do not want disappointment. These families can be won through Christian concern.

THE CHURCH AT WORK



INDIANA CHURCH DEDICATED—General Superintendent G. B. Williamson dedicated October 10 the recently completed Muncie (Indiana) First Church sanctuary, which seats 875 persons. Northeastern Indiana District Superintendent Paul Updike assisted. The church now has facilities also for 700 persons in Sunday school, according to Pastor A. E. Woodcock. Ray Bowman, Bethany, Oklahoma, was the architect.

GENERAL CHURCH ACTIVITIES

Small Church Achievement Winners (Final List)

Dallas—Jacksonville, Texas, Rev. T. C. Potts
 Georgia—Wrens, Rev. William B. Arrington
 Houston—Houston Oak Glen, Rev. Charles Neal
 Indianapolis—Spiceland, Indiana, Rev. J. W. Selvidge
 Joplin—Springfield Grace, Missouri, Rev. Riley Archer
 Kansas—Kinsley, Rev. Joe W. Farrow
 Kansas City—St. Joseph Southside, Rev. Eugene King
 Kentucky—Lexington Calvary, Rev. Hugh Clark
 Minnesota—Duluth, Rev. Merle Sapp
 Missouri—Ironton, Rev. Coy Presson
 North Arkansas—Van Buren, Rev. Earl Baker
 North Carolina—Wilmington, Rev. Bruce Carpenter
 N.W. Illinois—Coal Valley Plainview, Rev. Gordon Tink
 N.W. Indiana—Portage Grace, Rev. Jim Kesler
 South Carolina—Rock Hill Emmanuel, Rev. R. T. McEvee
 S.W. Indiana—Roachdale, Rev. Carlton D. Hansen
 S.W. Oklahoma—Moore, Rev. J. L. Woolman
 Tennessee—Jelton, Rev. Ronald Pelton
 Virginia—Vienna, Rev. E. G. Wright
 Wisconsin—Milwaukee South 60th Street, Rev. Ben Hill

The following churches received honorable mention certificates.

Dallas—Blossom, Rev. W. E. Prichard; Henderson, Rev. Harlan Ellis; Palestine, Rev. D. G. Carter, Jr.
 Georgia—Cairo, Rev. James Foster; Dalton Grace, Johnnie Howard; Quitman, Rev. Frank Willis; Swainsboro, Rev. Billy H. Ring
 Houston—Rockdale, Rev. Howard Baldwin; Baytown Virginia Street, Rev. O. F. Hardin
 Indianapolis—Indianapolis South Keystone, Rev. Denver Gregory; Kennard, Rev. Gene Bennett
 Joplin—Sarcozie, Rev. Luther Craven; Pleasanton, Rev. W. H. Loughridge; Clinton, Rev. Keith Sears
 Kansas—Lyons, Rev. Glen G. Dayton
 Kansas City—Sedalia, Rev. Zane Holland; Kansas City Fairmont, Rev. Kenneth E. Hendrick; St. Joseph Northside, Rev. Kenneth G. Heaton
 Kentucky—Louisville Okalaona, Rev. Edward Redmon
 Minnesota—Minnesota Bloomington, Rev. Ron McGilvra; Moorhead, Rev. George Ferguson
 Missouri—Annapolis, Rev. C. J. Casteel; O'Fallon, Rev. Paul Ambro; Rolla, Rev. J. W. Hoffert
 N.W. Illinois—Creve Coeur, Rev. J. L. Hysel
 South Carolina—Camden First, Rev. Jasper Alsbrooks; Pelion, Rev. Billy Karanick
 S.W. Indiana—Francisco, Rev. Charles M. Scott; Linton, Rev. Ralph F. Bailey, Sr.; Terre Haute East Side, Rev. Waumnitta Adams
 S.W. Oklahoma—Oklahoma City Southeast, Rev. Hugh Barton; Ryan, Bonnie Foster Johnston
 Wisconsin—La Crosse, Rev. Melvin Surges; Milwaukee South 95th Street, Rev. Charles Murray

Strickland Reviews Growth In South Africa (European)

Dr. C. H. Strickland, superintendent of the South African (European) District, reviewed a growth of 894 members—from 58 in 1947 to 952—during the annual district assembly held October 21-22 at the Germiston (Transvaal) Primrose Church.

This was Dr. Strickland's farewell report. He will leave soon to return to the United States to assume his assignment as president of the yet-to-be-formed Nazarene Bible college.

General Superintendent Hugh C. Benner, who is currently on an official visit of African work, was the presiding general superintendent of the assembly. Mrs. Benner, who is accompanying her husband, also took part in the assembly.

There are 2,277 enrolled in district Sunday schools, which reflects a 19 percent increase. N.W.M.S. members total 729. Fifteen of the 39 churches gave at least 10 percent of their income for world evangelism, and 7 earned spots on the Evangelistic Honor Roll. Property evaluation now stands at \$701,820.

Dr. Benner ordained five men into the Christian ministry, according to Reporter David P. Whitelaw. They are:



NEW YORK CHURCH DEDICATED—District Superintendent **Kenneth H. Pearsall** and Evangelism Secretary **Edward Lawlor** participated in the recent dedication of the Jamestown, New York, church. The building was completed after the congregation had worshipped for more than thirty years in a converted factory building. Rev. George J. Douglas is pastor.

Robert H. Humi, Theo. J. van Rensburg, Roy S. Porrill, S. Wallis Marais, and J. C. B. Coetzer, Mr. Humi will become the first full-time commissioned evangelist.

Honduras Gives \$8,476

District Superintendent Elward Green reported to the twentieth annual council meeting, September 6-9, at Benque Viejo del Carmen, that \$8,476 was contributed by the British Honduras church in 1961-65, 9 percent of which went to world missions.

The district is constructing a missionary home in Roaring Creek, and a parsonage in Belize City, the capital. A new church is also planned for the capital, along with the erection of new buildings in five other areas. The high school, now in its second year of operation, has forty-four students enrolled, according to Reporter Richard Cornelius.

There were fourteen missionaries present for the council meeting.

Report Spiritual Victories

"God has just recently given some of our churches great spiritual victories with new converts, many of them young people," according to a report given at the nineteenth annual council meeting of the Nicaragua-Costa Rica District.

Dr. Dayton Roberts of the Latin America Mission served as speaker at a recent preachers' meeting according to Reporter Della Griffith. Rev. C. Dean Galloway is superintendent.

Special Projects Still Open For Overseas Home Missions

Funds for special projects in overseas home mission areas may still be received

and credited to your 1965 income tax return, according to the Department of Home Missions and Division of Church Extension. Some of the projects have been only partially subscribed to, and others have not received any contributions.

The projects are in Alaska, Australia, Canal Zone, Hawaii, South Africa, Sweden, Switzerland, West Germany, and the U.S. Negro, Europe, and South African Bible colleges.

Gifts may be made to the general church loan fund, reserving interest for life, and still draw credit for contribution purposes. Securities may also be given to the loan fund without liability to the capital gains tax. Savings deposits in the fund earn interest from the day the money is received, according to the department.

DISTRICT ACTIVITIES

New Church Organizations Reported—

Gravity, Iowa, September 19, 1965. Rev. Ross Keyt, pastor. Gene E. Phillips, district superintendent.

Washington District—Gospel Temple Church, Glen Burnie, Maryland, September 26, 1965; Rev. William Griffin, pastor. Carlisle, Pennsylvania, October 3, 1965; Rev. Donald Page, pastor. Ernest E. Grosse, district superintendent.

Warsaw, Missouri, November 7, 1965. Rev. C. E. Hacker, pastor.—Dean Baldwin, district superintendent.

Heinmiller Speaks

Harlan Heinmiller, General Board member and an employe of General Motors in Detroit, Michigan, spoke to sixty-six Michigan District young adults at their annual retreat, October 8-9.



Tony Brunt, a New Zealander in his second year at the Australian Bible College, is representative of students attending the college preparing themselves for some phase of Christian service.

NOW SERVING TWENTY-SIX STUDENTS . . .

Old Mansion Is Center For Australian College

An old mansion, in an attractive eight-acre setting which overlooks a harbor bridge, and in the distance, metropolitan Sydney, is the center of Nazarene Bible College activity in Australia.

The college, opened in February, 1953, on a main artery leading to downtown Sydney, now serves twenty-six students in a coeducational program which prepares its graduates to meet the requirements for the ministerial course of study.

The mansion, complete with the flourishes typical of early twentieth-century architecture, serves as the principal's office, two lecture halls, one of which serves as a library, and a residence for women students.

In addition to the main building, named Gideon Hall after Dr. G. B. Williamson, who was the sponsoring general superintendent during the college's beginning in 1953, there is a residence for married couples and for single men.

Acting principal is Rev. Nelson G. Mink, who is serving in place of Principal E. E. Young, now on furlough. Mr. Mink will remain at the school following Mr. Young's return. Along with Rev. C. A. Garratt, Revs. E. E. Young

and Nelson G. Mink will form the faculty.

Representing the cosmopolitan flavor of Australia, the student body has members from Greece, Holland, South Africa, Indonesia, and New Zealand as well as Australia. There are currently twenty-six students enrolled. School terms are on the trimester plan, beginning in February, and closing in November.

Subjects include church history, Bible, theology, the church *Manual*, and related subjects which would prepare students to meet ministerial requirements.

Also on the campus of the Bible college is College Church, erected in 1960 under the direction of Dr. Richard Taylor, who served as principal of the college and as the pastor of the church. Dr. Taylor is now an associate professor at Nazarene Theological Seminary. Mr. Mink serves as pastor of the congregation, which has a membership of seventy, and active Sunday school, youth, and missionary work.

College students serve in various capacities in churches in the greater Sydney area. Demetrius Moschides, a student and a Greek immigrant, is pastor of the Greek church.

Gideon Hall, a rustic mansion, was converted in 1953 to accommodate the Nazarene Bible College in Australia. The principal's office, library, classrooms, and women's residence are housed in the building which overlooks metropolitan Sydney.





Students from four countries study in the library of the Australian Bible College, which also serves as a classroom. At present the library has 2,800 volumes. See story, page 14.

1966: "The Year of the Bible"

Society to Distribute 75 Million Scriptures

Editor's Note—The Church of the Nazarene, under the sponsorship of the Nazarene Young People's Society, will receive December 12 an American Bible Society offering. Executive Secretary Paul Skiles estimated that \$30,000 would be contributed in the Nazarene offering for the distribution of Bibles and New Testaments around the world. He urged full participation in the offering.

NEW YORK—Proclaiming 1966—its 150th anniversary year—as "Year of the Bible," the American Bible Society is seeking to raise \$10 million to increase its distribution of Holy Scriptures to a record-breaking 75 million copies annually and complete a new Bible House near Lincoln Center.

The seventy-one member Board of Managers, composed of businessmen, educators, theologians, members of Congress, civic leaders, and representatives of approximately sixty-five denominations supporting the Society, said that the funds will be used in this manner:

1. Six million dollars for increased Scripture distribution in nations throughout the world; this includes money for new printing presses, adequate stocks of Scriptures, new translations, production of more attractive and

easier-to-read Scriptures and programs to encourage Bible reading.

2. Four million dollars for a new Bible House in New York; this will provide adequate working facilities for the ever-growing Society, as well as place a positive biblical witness only one block from the cultural complex of the Lincoln Center for the Performing Arts. The new Bible House is expected to be ready for occupancy early in 1966.

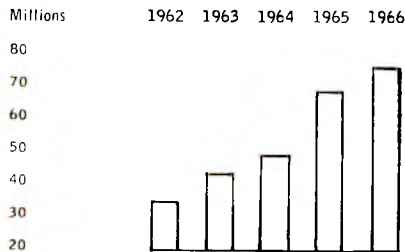
In a message in the June issue of the Bible Society *Record*, official publication, Dr. Robert T. Taylor, general secretary, called for prayers for the building of the new Bible House.

"You know the problem," Dr. Taylor said. "We must continue to grow, and it is increasingly difficult to work efficiently from our present five widely scattered locations in New York City."

"Located between New York's Coliseum and the Lincoln Center for the Performing Arts, a cultural center attracting visitors from all over the world, the new Bible House will serve a two-fold purpose: provide adequate work-

ing space under one roof and serve as a witness for the Bible to all who pass by."

SCRIPTURE DISTRIBUTION



... OF LOCAL INTEREST

"More than sixty people found spiritual victory and about fifteen dedicated their lives in a consecration service" at The Plains, Ohio, according to Pastor Everett O. Altic. At the Hazelwood, North Carolina, church, fifty-eight sought spiritual help during a recent revival, Pastor W. L. Phillips said. "Eighteen new families were reached through the children's meetings" during a recent revival, according to Rev. William H. Kelvington, pastor of the Flat Rock, Michigan, church. "New people are being saved and believers are being sanctified" during a revival which was in progress at Flint (Michigan) Central Church, according to Pastor W. E. Varian.

Pastor Tom Mullens, Sheridan, Wyoming, was elected president of the local ministers' association.

Rev. Herman E. Ward, formerly pastor at the Hurricane, West Virginia, church, has accepted a call to the Chester (West Virginia) First Church.

Pastor Bert Edwards, Jr., Snoqualmie, Washington, has accepted the pastorate of the Mount Vernon, Washington, church.

CORRECTION—Billy H. Cooner and Donald Douglas, who are related to the construction of the new Mobile (Alabama) Riverside Church, are not pastors, as reported in the November 10 *Herald*. Cooner is the contractor and Douglas is the architect on the project.

Acting Bible College Principal Nelson G. Mink shares an office with the college registrar and secretary, Mrs. Peggy Steltzer. Principal E. E. Young, who will return to his Australian assignment in January, has been on furlough in the United States. See story, page 14.



What's Underneath Counts Most

THE CONTRACTORS had a difficult time getting the church parking lot paved. The trouble was that the ground was spongy and would not firm up. They rolled and worked it but could not get it to harden good and solid. They were fearful to put the blacktop over this because it would break up and not hold. They said that what was underneath was very important.

To solve this problem, many loads of large rock were hauled in after taking out about two feet of the undesirable soil. After this fill, fine crushed bedrock was spread. After rolling this firmly the workmen were ready to put down the blacktop, which is about two inches thick after it is rolled.

In life we should give much attention to a good, solid foundation. It is a fallacy to try to build a Christian life with just surface religion. Everything may look proper, but when heavy burdens and stresses come, a person will fail unless there is something deep within the soul that is anchored in God. It is important that we make our vows and commitments with God very firm and very real. This will give the proper base for a normal Christian life. Do not be afraid to go deep with the Lord.

Deeper, deeper in the love of
Jesus

Daily let me go;

Higher, higher in the school of
wisdom,

More of grace to know.

—J. Wilmer Lambert

Castro Valley, California



KENTUCKIAN RECEIVES C.S.T. AWARD—Mrs. Alberta Adkisson, a member of the Louisville (Kentucky) Southside Church, receives from Kentucky District Superintendent Dallas Baggott her Certified Teacher award. She was the first on the district to receive the Registered, Qualified, and Certified C.S.T. achievement awards. The Certified award is the highest distinction given by the Christian Service Training Commission.



CANADIAN CHURCH SITE—Construction of an educational unit for the Winnipeg (Manitoba, Canada) First Church and King's Park Mission is scheduled to begin before Christmas. The site is the main intersection leading into a suburban housing development where 400 new homes have been built and 2,000 more plus 1,000 apartments are scheduled. The church, yet unnamed, will be the result of the merger of First Church and the mission. The location is one mile from the new campus of Canadian Nazarene College, and one-half mile from the University of Manitoba.

Evangelist Wins Soul In Between Revivals

By GEORGE BRANNON

It was Thursday evening. The "Denver Zephyr" moved smoothly but swiftly out of the big Union Station in Chicago, sharply on the hour at 5:00 p.m. The fast overnight run of more than one thousand miles would put me in Denver at eight-thirty the next morning.

I had been assigned Roomette No. 7. What an excellent way for a travel-worn evangelist to travel in complete privacy! I had just closed a good revival in Indiana. Now here was an ideal place for meditation, Bible reading, and prayer.

Our pullman porter was Mr. Orville Slaughter, a clean-cut, fine-looking Negro man, a veteran on that train for a number of years. He was a symbol of courtesy, kindness, and consideration. We exchanged words of greeting as he settled me for the night. Later he came back and asked if we might have a talk together. I gladly agreed.

That evening as the crack streamliner moved westward, at times as much as one hundred miles an hour, we had a long talk together. When he told me good-night, somehow I felt that he was reaching out for God. Before retiring, I prayed for guidance to help him be-

fore the train reached Denver. Just before six o'clock the next morning I was up in the Vista-Dome watching the golden sunrise in the east, and waiting in prayer for this man.

When he came, I asked him to join me in the Pullman car for a morning prayer period and Bible reading. There, locked safely in the roomette, we started reading, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord . . ."

Soon we were praying. Then it happened—before we knew it, he was calling on God to save him. In a moment his head fell on my shoulder with joy. The Lord had come; this man's sins were forgiven. His face and eyes were shining with a new glow. His words of gratitude came rolling out while we praised God together.

What a thrill in the soul of a traveling preacher to know a soul had been won to God! Color of skin did not matter, for a soul is worth more than all the world. We stepped off the train in Denver, headed for Loveland, Colorado, to begin a revival that night, with humble gratitude to God that we had been assigned Car 19, Roomette No. 7. The new Mr. Slaughter gave us a warm handshake, praising God, and told us good-bye.

Thy Tithes and Our Offerings

I WAS DEEPLY IMPRESSED by the offertory prayer of one of our ushers on Sunday morning. It was simple and direct. Here are his words: "Accept Thy tithes and our offerings, O God. In Jesus' name. Amen."

That short prayer has remained with me. "Thy tithes and our offerings." Here was recognition of the sovereign God as Creator and Owner of all, and the stewardship of man. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalms 24:1).

This humble prayer acknowledged that the tithes *already* belong to God. That it is not something we pay to God or even give to God, for "the tithe is the Lord's," and is to be brought regularly into God's storehouse. Not until after the tithe requirement has been met can the worshipper present to God an offering.

Then, too, I was impressed with the expression contained in the prayer, "our offerings." From the tone of voice and the humble attitude I was reminded again that even the offerings we present to God in reality already belong to Him. We are only the stewards. We are only in partnership with Him. Therefore the offering is not mine alone with which to do what I want to—but is "ours"—God's and mine.

True stewardship is a recognition

that life in its entirety is a trust from God. May God help us all cheerfully to present to the Lord "His tithes, and our offerings"—"not grudgingly, or of necessity; for God loveth a cheerful giver" (II Corinthians 9:7).
—*Ira E. Fowler, Pastor, First Church, Cloris, New Mexico.*

THIS SUNDAY'S LESSON

Brian L. Farmer

Topic for December 12:

Josiah: Delight in the Law

SCRIPTURE: II Kings 21:1-23:30; II Chronicles 34-35 (Printed: II Kings 22:1-2; 23:1-5, 25)

GOLDEN TEXT: *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word* (Psalms 119:9).

Josiah was a good lad. He came to the throne when he was only eight. By the time he was sixteen he was an earnest seeker after the God of his great forefather, David. At twenty he began to purge Judah of the symbols of her idolatry. When he was twenty-six, and had made a good job of cleaning up Judah, he turned his attention to the repairing of the house of the Lord and sent Shaphan and Maaseiah to effect the work. It was this which led to the discovery of a book of the law of Moses.

The impact of the Word of God on the heart and mind of a sincere reader is simply amazing.

St. Paul wrote to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). This is exactly the sort of effect the reading of the law had on Josiah. He learned God's will for his people more perfectly than he could ever know it otherwise. He felt reproof for his shortcomings, corrected in his errors, and instructed in his ignorance. The Word of God, sharper than any two-edged sword, went home to his heart. He was not only a hearer but also a doer of the Word, governing his people accordingly. "And all his days they departed not from following the Lord, the God of their fathers" (II Chronicles 34:33b).

One cannot help but feel that many of the churches today are in the condition of Josiah and his people before the book was discovered. Certain evils are tackled as in Josiah's early reformations, but only to the extent that is comfortable. A woman in a modernistic church said to me only recently: "We don't seem to get the Word expounded nowadays like we used to." Quite. And our churches and communities are very much the worse as a result.

We look forward to Bible Sunday once again. No doubt we shall all do our very best to help the work of the Bible Society through the N.Y.P.S. offering. Let us also be reminded that the Bible is our most precious heritage. We have it unhidden and unfettered. May our eyes least upon its pages.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

"SHOWERS of BLESSING" Program Schedule

December 12—"Why Is Religion Losing?" by *Russell V. DeLong*

December 19—"The Christ of Christmas," by *Russell V. DeLong*

December 26—"The New Year and Its Possibilities," by *Russell V. DeLong*

NEW "SHOWERS OF BLESSING" OUTLETS:

WLVP FM	Franklin, N.J. 102.3 meg	1:45 p.m. Sunday
WMVR	Sidney, Ohio 1080 kc.	8:45 a.m. Sunday
WMVR FM	Sidney, Ohio 105.5 meg.	8:45 a.m. Sunday
KTFC FM	Sioux City, Iowa 103.3 meg.	5:00 p.m. Sunday

Deaths

MRS. LENA HARE, ninety eight, died October 31 in Michigan. Funeral services were held in the Colling Church, a rural church located near Unionville, Michigan, which she and her husband helped to build in 1915. She is survived by four sons, Herbert, Charles, Ralph, and Robert; two daughters, Mrs. Howard Remington and Rev. Mrs. Libbie Yager; twenty six grandchildren; more than seventy great-grandchildren; and twenty great great grandchildren.

CLARENCE DANCER, eighty-one, of Lawton, Michigan, died October 31. He was active in church work and scouting most of his life. He is survived by his wife.

CYNTHIA JOLENE SLOAN, five, died October 2 in an automobile accident. Funeral services were held in Carnegie, Oklahoma. Rev. C. L. Elston and Rev. Bob Williams were in charge of services. The daughter of Mr. and Mrs. Bobby D. Sloan, Enid, Oklahoma, Cynthia is survived by an older sister and brother, Rhydonia and Thomas, in addition to her parents.

BRADLEY P. CROWSON, five, son of Mr. and Mrs. Roy Crowson of Eyota, Minnesota, died October 23, as a result of a shooting accident. Rev. James T. Christy conducted the funeral services in the Rochester, Minnesota, church.

Announcements

MARRIAGES

Miss Carol Huggins and Mr. Larry Moore, October 23, at Lake Worth, Florida.

Miss Elizabeth L. Jones and Richard C. Ward, September 18, in First Church, Conway, Arkansas

BORN

to Rev. and Mrs. Eugene S. Morrell of Nome, Alaska, a son, Lorin Ray, on October 21.

to Mr. and Mrs. Wayne Myers of Bourbonnais, Illinois, a daughter, Elizabeth Ann, on October 21.

ADOPTED

by Rev. Cecil and Lois Wells of Catlettsburg, Kentucky, a baby boy, Shawn Christopher; he was born October 15.

SPECIAL PRAYER IS REQUESTED

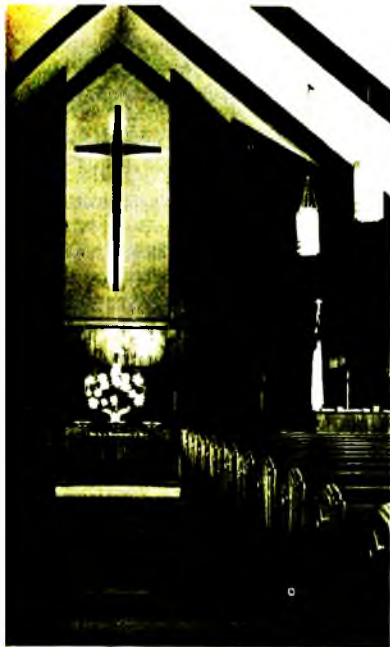
—by a reader in New Jersey for "the salvation of my husband . . . we have been separated, but I believe God is able to work things out";

by a reader in Ohio for a man hit by a train and in very bad condition.

Directories

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CALIFORNIA CHURCH DEDICATED—A \$250,000 three-building complex was dedicated September 26 at Porterville, California, by Dr. G. B. Williamson, general superintendent. More than 700 persons crowded into the above sanctuary. Central California District Superintendent Eugene L. Stowe also participated in the dedication. Rev. William H. Deitz has been pastor since 1957.

Gift from Estate Boosts Seminary Fund Near Goal

The contribution of more than \$20,000 from the estate of a longtime Nazarene family has boosted the Nazarene Theological Seminary library fund to about \$90,000, which is now only \$10,000 short of the funds necessary to begin construction, according to Dr. L. T. Corlett, president.

The settlement of \$20,536.55 which was completed in late November follows the death last year of Mrs. Isabel Hirsbrunner. Her husband, Jacob Hirsbrunner, preceded his wife in death by several years. The family operated a country store at Olivet, Illinois, near Danville, where at one time Olivet Nazarene College was located.

The gift from the Hirsbrunners

brings to \$29,063 the total which they stipulated should go to the seminary.

Before the seminary library building committee can submit architect's drawings for bids, \$100,000 of the \$350,000 library cost must be in hand, Dr. Corlett said. "It is hoped that the \$10,000 will come in before January 1, so that bids can be let and submitted at the annual meeting of the seminary board of trustees on January 5," he said. "The enlarged student body this year increases the necessity for quick action in building the library."

The present enrollment is 189, which is a 21 percent increase ahead of last year.

Miss Lobb recently returned from a tour of nine countries in Europe, Asia and Africa. A member of the Summersville, Kentucky, church, she is the daughter of Mr. and Mrs. Woodrow Lobb of Greensburg, Kentucky.

Evangelist Billy Graham recently surprised a group of Southern California district N.Y.P.S. council members when he stepped into their meeting unannounced and brought words of greeting and challenge. Mr. Graham referred to the Watts riot zone in Los Angeles, which he had just visited, and impressed on the group the importance of their work in southern California. The N.Y.P.S. council was meeting in a hotel where Mr. Graham also had an engagement.

635 Seekers Bow During Benners' Trip to Africa

General Superintendent and Mrs. Hugh C. Benner returned to Kansas City November 20 from a 30,000-mile round trip to Africa, visiting the church's work there. Dr. Benner spoke 75 times during the 8-week trip, plus conducting business on the mission fields.

"While all of our speaking engagements were not specifically evangelistic, 635 people, by actual count, bowed at the altars following our messages," Dr. Benner said. The Benners travelled 10,000 miles in visiting mission work while in the southern part of the continent.

NEWS OF THE RELIGIOUS WORLD

Warns Against Involvement In Anti-Poverty Program

PITTSBURGH (EP)—A warning that church involvement in the federal "war on poverty" poses hazards for both church and religious liberty was sounded here by Rev. Dean M. Kelley, director of the National Council of Churches' Department of Religious Liberty.

His warning came after the announcement of R. Sargent Shriver, director of the Peace Corps and the Office of Economic Opportunity, that the federal government is granting millions of dollars to church groups for anti-poverty projects.

Mr. Kelley said that when churchmen, however good their intentions, become part of the political structure, the peril of religious establishment arises. Establishment of religion can be defined in this instance as the grafting of religious organizations into the power structure of society, he explained.

Mr. Kelley, a Methodist, remarked that the federal government apparently contemplates bypassing some city governments it believes ineffective in the poverty war to work with certain voluntary community groups it feels can do the job better.



Oklahoma Pastor to Head Alcohol-Narcotics Group



Rev. James Snow

(SANE), according to the *Oklahoma City Times*.

Among the four vice-presidents elected was another Nazarene, James Posey, a Bethany, Oklahoma, attorney.

The group, which has an annual budget of between \$35,000 and \$40,000, was recently influential in defeating a bill in the state legislature to introduce pari-mutuel betting in Oklahoma. It has also been an active force among schools to curb the use of alcohol and narcotics among students.

This is the first time the presidency has been filled by a Nazarene. Mr. Snow, who will be making public appearances throughout the state, was elected for a two-year term.

... Of People and Places

Dr. Samuel Young, general superintendent, spoke November 28 at a founding rally for a new church to be organized in Overland Park, Kansas, a suburb of Kansas City, Missouri. Meeting in a

rented elementary school auditorium, the group was drawn from an area which has a population of about one hundred thousand, according to Rev. Wilson Lanpher, district superintendent. A full-orbed church program was to begin last Sunday (December 5). A five-and-one-half-acre church site has been purchased where a church will eventually be erected.

Rev. J. W. Ellis, pastor at Pasadena (California) First Church for about fifteen years, asked recently that his name not be considered in the upcoming renewal vote. His term as pastor ends May 15.

Dr. Richard Taylor, seminary professor, was elected recently as president of the Wesleyan Theological Society in its second meeting held at Spring Arbor, Michigan. Sixty Wesleyan scholars were in attendance and papers concerning current Wesleyan thought were given. Dr. William M. Arnett, Asbury Theological Seminary professor, is vice-president. The group was organized last April at the National Holiness Association convention. It will meet annually in November.

Miss Phyllis Ann Lobb, a Kentucky high school mathematics teacher, was recently chosen to appear in the 1966 edition of *Outstanding Young Women of America*, an annual publication of approximately six thousand young women between the ages of twenty-one and thirty-six. A graduate of Trevecca Nazarene College and George Peabody College for Teachers,



Miss Lobb

Old-time Conviction

THIS STORM, as I recall, was no sudden onslaught. It had been brewing for months. Clouds of trouble and doubt had swept restlessly across the sky and days grew darker and darker.

It seemed the sun would never shine again. There was no shelter, for fear and rebellion had wrecked the sanctuary. As the foundation of life itself crumbled before my eyes, I attempted to cover my dismay with disdain. I fled to atheism, but found only gloom and despair.

Louder grew the thunder; the trees of my soul moaned in distress. Lightning flashed in judgment day fire around me. I could find no friend to share my trouble, for I trusted no one. "All men are liars," I cried. I felt it to be true that all are actors in the play called life.

In terror, greater than I would have admitted, I flew from rock to rock (reincarnation, no hell, no resurrection), only to find that they were too small and insecure for my soul.

Then, in the very midst of the torrent that fell about me, I found the

Rock. This Haven of Rest for saints of all ages beckoned me to come nearer. On this Rock I saw a cross spanned by a rainbow of promise. A voice called, "Come unto me, all ye that labour and are heavy laden . . ."

I knelt at the Cross and the storm hushed. The lightning that had frightened me became a rosy glow; the thunder, an anthem of praise; and the wind, a gentle breeze—a healing balm.

I have never regretted being caught in this storm, for I know it was from God, bringing faith and blessing to a hungry heart.—*June Caldwell, Seneca, Pennsylvania.*

The Blessedness of Assurance

THE WITNESS of the Spirit is an experience which carries a profound significance to the believer and can never be fully comprehended by the unbeliever until he too discovers the transforming power of Christ in his own life. There is nothing in this life to equal it. Eloquent words can never really describe adequately the inner tranquility of those who have found the "peace of God, which passeth all understanding" (Philippians 4:7).

Fanny Crosby must have felt this deep satisfaction. Hers was a life of perpetual physical darkness, yet there was a dazzling radiance in her soul that seemed to flow out and through her and become a beacon for those stumbling around her. And there was hope, for her hand was clasped securely in the hand of the One who gave her breath, and she knew Him as one knows a trusted friend.

So why need Miss Crosby worry

the Answer corner

Conducted by W. T. PURKISER, Editor

If there's a rapture that supposedly could be at any moment, why does an evangelist say God has assured him ten more years of preaching? Wouldn't that contradict the idea that Christ could come at any minute or any day, when we would know that, if he's got ten more years, so has everyone?

I'm not sure whether your question concerns the idea of the second coming of Christ as possible at any time, or with the validity of the minister's claim that God has assured him ten more years of preaching.

I can only register my conviction that, since no man knows the day nor the hour of the Lord's return, no one is justified in claiming that it will *not* be within the very near future.

Perhaps your preacher-friend was stressing one side of the twofold attitude every Christian should have toward the future and the return of Christ. Jesus left two instructions to His followers when He went away. One was, "Be ye

therefore ready also; for the Son of man cometh at an hour when ye think not" (Luke 12:40). The other was, "Occupy till I come" (Luke 19:13).

If we are going to occupy profitably until Jesus comes, we must plan our lives and work for the long future, as if we would live out a normal life-span on this earth. Yet at the same time, we are to live in imminent readiness for Christ's coming.

The two ideas are not contradictory. We must plan as if we would live to the ordinary length of life. We must live in such a spiritual state as to be ready if Christ should come (or life be cut off) at any moment.

I would like to know something about the so-called ten lost tribes, who they were and why they were called that, and who they are now and where they are today. I would also like to know about the division of the land to the twelve tribes. It seems that Joseph was not included, but that both Ephraim and Manasseh were.

What have been called "the ten lost tribes" are the tribes composing the Northern Kingdom, Israel, after the division of the kingdom into north and south. The Northern Kingdom was overrun by the Assyrians in 721 B.C., and many of its people were taken into exile and settled as colonists in other parts of the Assyrian Empire.

It has been claimed that these "lost tribes" migrated into Europe and became the ancestors of the Anglo-Saxon peoples, notably the English and Americans.

I have before registered my considered opinion that there is not a line of truth in this contention. The territory of Assyria was taken over by the Babylonians, who later exiled the leaders of the kingdom of Judah as the Assyrians had the northern tribes.

After the return under the decree of Cyrus, the Old Testament clearly views the returned exiles as representative of

all twelve tribes (Ezra 6:17), and the people are consistently spoken of as "Israel" in Ezra, Nehemiah, Ezekiel, Zechariah, Malachi, all of which are postexilic books.

Paul (Acts 26:7) and James (James 1:1) both regard the Jews of their day as the twelve tribes, and in the New Testament the same people who are called Jews 174 times are also called Israel no fewer than 75 times.

When Palestine was originally divided among the twelve tribes, no territory was allotted to the tribe of Levi, since the Levites were the priests and teachers of the people and were scattered throughout the rest of the tribal territory. Ephraim and Manasseh were the two sons of Joseph. Each of them was constituted a tribe, so there were still twelve tribal allotments. In the listing in Revelation 7, Ephraim and Dan are not given, and Joseph and Levi are listed as tribes.

or be afraid simply because she could not see the light of day? She had beheld in her heart the glory of the Son, whom to know is life and light. And she could sing in confidence, even in her darkest moments, "Blessed assurance, Jesus is mine!"

We too may have the same assurance today which the blind poetess

wrote about many years ago. And with our lives and our wills in God's hands, we can avoid the pitfalls that devour the lives of millions. God expects our lives to be so. Then we can lift our own voices and sing, ". . . whate'er befall me," I do know that "Jesus doeth all things well." —*David L. Fletcher, Bethany, Oklahoma.*

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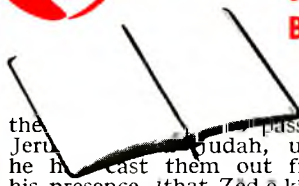
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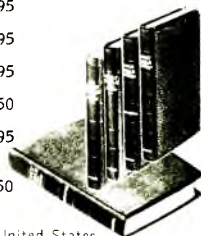


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