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OF HOLINESS

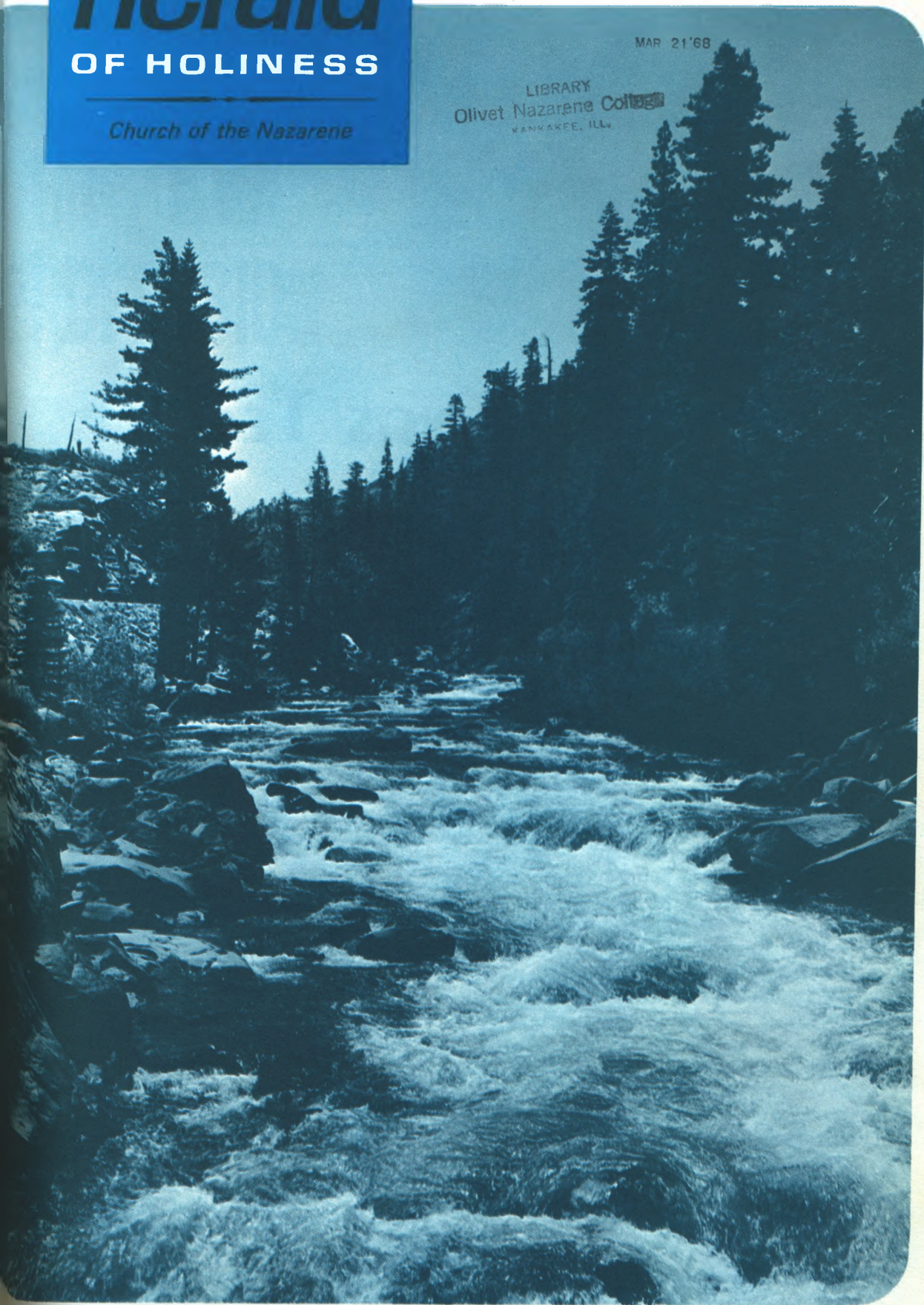
Church of the Nazarene

The Accuracy of Our Profession

(See page 3.)

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General Superintendent Williamson

THESE THINGS TEACH

The Bible is the Foundation for Western civilization. Our ideals, our culture, our morals, our concepts of freedom, our ideas concerning religious liberty, our respect for civil authority derive from the Bible more than all other sources. Therefore the greatest legacy we can pass on to generations following is a thorough knowledge of God's inspired Word.

The Church of Jesus Christ is the principal conserver of this heritage. Prophetic preaching by men sent from God has always been and will forever be a powerful factor in guiding the destiny of a nation. Preaching, however, falls short of its purpose unless it is reinforced by a well-organized, intelligent teaching ministry.

Teaching may be adapted to all levels of understanding. It is the interpretation of the Bible that is described as "rightly dividing the word of truth." It must not be assumed that all can digest strong meat or that all can survive on skimmed milk.

Paul said, "These things teach." *What things?* is a sensible question.

First, teach the things that are written in the Bible for our profit. Make sure that all know its origin, its authors, its geography, and its thrilling history. All of it should be

familiar and much of it should be memorized. Its poetry and its beautiful language will inspire lofty thoughts and enrich the speech of all who love and learn. Its parables and stories give guidance for daily living. Its prophetic messages, commandments, and admonitions point the way to holiness and heaven.

Second, teach the doctrines of the Bible. They are summarized in concise language in the Articles of Faith in the *Manual* of the Church of the Nazarene. Without such ground for faith, knowable salvation is impossible.

Third, teach the guidelines for Christian conduct. The Ten Commandments continue to be the granite in the foundation for enduring civilization. The General Rules as spelled out in the *Manual* are Bible-based, and they are more needed and appropriate now than when they were written.

To make "these things" valid and practical is the task of the teachers in the church school. They may possess more or less native talent. But all need the training provided by the Nazarene Christian Service Commission.

According to Matthew's Gospel the risen Lord said, "Go ye therefore, and teach all nations . . . and, lo, I am with you alway."

THE ACCURACY OF OUR PROFESSION

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• By James W. Tharp
Indianapolis, Ind.

The glorious experience of heart purity is relevant. But in communicating with an affluent age our terms must be intelligible and descriptive.



Holiness is central in Christian redemption. God himself is "glorious in holiness." The main feature of the atonement is the Divine sharing His holy nature with fallen man.

All through the ages holiness has had at least three tremendous selling points: (1) It is both required and provided in the plan of salvation; (2) It is the burning passion of every born-again heart; (3) It is most attractive as seen in the lives of those who share it.

As a member of a prominent holiness denomination, and as a minister of a holiness congregation, I confess a growing concern for accuracy and consistency in all the aspects of this our emphasized profession—in doctrine, in the

experience itself, and in the practice of holiness.

ARE WE FAIR IN OUR DOCTRINE?



Are we knowledgeable in the Scriptures? As pastors, evangelists, professors, Sunday school teachers, and witnessing laymen, we must do more than parrot John Wesley or quote from our church *Manual*. We ought to be conversant with historical and contemporary authorities on the subject of holiness. But it is imperative that we know what Christ and the apostles have to say about this eternal truth.

Are we accurate in our propositions? Holiness

This Is Giving

THERE IS a difference between purchasing and giving. He who by his giving seeks to purchase gifts in return is not giving; neither is he who gives in order to be known as a giver.

He who purchases a reputation with his dollars is transacting a cash deal as surely as he who buys an automobile. He who seeks to give gifts to God that God may be bound to give back larger and more valuable gifts to him is trying to drive a hard bargain. He is not giving.

To give is to follow the Christ who gave His all with no assurance of ever being even thanked. He gave His all though surrounded by greedy men, imposed upon by bigots, and plundered by gamblers. He gave because in giving He could express the love of His heart and the eagerness of His inmost nature. He gave because He was God.

We too need to give beyond ourselves. Our gifts need to go so far that they cannot return to enrich or enhance us.

We need to give in the true sense of giving, to give what will go to the far ends of the earth where human need is greater than we can know.

We need to give to our Lord, who gave all; to give to our generation that it may be saved and in coming generations our children may find in life the wealth of our gift, growing beside the paths they walk and enriching them and their children.

He who demands an immediate return is not giving. He is making a deal.—Milo L. Arnold.

is a beautiful doctrine and a wonderful experience, but let us take heed lest we either understate or overstate its effect upon our humanity.

As an experience, sanctification deals primarily with the sinful nature we have inherited. Though it is cleansed from corruption, our nature remains completely human with weaknesses, infirmities, and limitations. In stating the results of the sanctified experience, unless we remain within the clearly outlined teachings of the Word, we will lead believers into confusion and frustration.

Are we relevant in our terminology? "Uncle Bud" Robinson without formal education effectively preached the doctrine of holiness to his generation. He employed terms and analogies which communicated divine truth with the people of his times.

Frankly, I am embarrassed when I realize how many of my members are unable to give an effective and intelligent witness to the experience of holiness because of their outdated terminology. The glorious experience of heart purity is so relevant! But in communicating with an affluent age our terms must be intelligent and descriptive.

Are we winsome in our witness? The struggling Christian needs so very much the testimony of the Spirit-filled believer. But in our approach to the unsanctified let us take care that we do not strike them as smug, sophisticated insiders about to impose a personal creed or a denominational doctrine on them. Let's let them know that we are simply trying to share a glorious discovery about the love of God that is wonderful and experiential.

ARE WE FULLY IN THE EXPERIENCE?

Have we personally bowed be-

fore our Saviour and confessed our corrupt nature? Have we crushed our stubborn wills and consented to the crucifixion of the old nature? Have we tarried until the death process has been made complete? And do we know what it means to burst forth in a spiritual resurrection with the fullness of Christ's peace, His purity, and His power?

Archbishop Fenelon once wrote: "Christian perfection is not that rigorous, tedious, cramping thing that many imagine. It demands only an entire surrender of everything to God from the depths of the soul . . . They who are God's without reserve are in every state content . . . they strip themselves of everything, and in this nakedness find all things restored an hundredfold. Peace of conscience, liberty of spirit, the joy of perceiving the light always increasing in their hearts, and finally the freedom of their souls from the fears and desires of the world—these things constitute happiness in the midst of crosses."

ARE WE FAITHFUL TO THE LIFE?

Holiness is more than a doctrine to be preached or an experience to be attained; it is a life to be lived. But it is the weakness of holiness people to want to rest in a crisis.

Though holiness is a second work of grace, it is not a *finality* in grace; rather it is a *fitness* for growth. Having known the removal of that which is corrupt, the soul can strike out for maturity, perfection, and fulfillment.

A life of holiness is a life of full devotion to Christ all the way. This devotion must be guarded faithfully and with jealous care. As a result, the sanctified heart enters into ever increasing dimensions of spiritual freedom and power. □

***The Lord is my rock, and my fortress,
and my deliverer; my God, my strength,
in whom I will trust; my buckler, and the
horn of my salvation, and my high tower
(Psalms 18:2).***

After the Light Comes In

• By Katherine Bevis
Houston, Tex.

I had been given the job of cleaning the attic in our home.

It was a big job. We had lived in the house many years, and we were a large family. And though this was not the first time to clean the attic, it was not an attractive job what with all its accumulated junk.

But I knew this job would bring a bonus to my small allowance, and I wanted this extra bit of pay to purchase something I needed. So I welcomed the chore, even if it was a big job.

It was on Friday afternoon my mother assigned me the job. Since I had big plans for Saturday, I decided to do it that evening.

Climbing up to the old, cluttered room after supper, I started to work. And work I did, for hours.

Now during the day our attic was well-lighted by its dormer windows. But after dark the only light I had to work with was a

small electric bulb that dangled from the rafters.

I remember that it was nearly midnight when I took the last basket of trash down into the backyard. My! I was tired! But I went to bed with such a good feeling that feeling of satisfaction that comes with a job well-done.

At breakfast the next morning Mother seemed more than willing to pay me the extra on my allowance, but of course, as she said, she must see what sort of job I had done.

Mother and I mounted the old stairs together. What a feeling of pride I felt as I threw open the attic door! Following Mother into the big space, I remember how my heart sank to its very depths as I viewed my work in the bright sunlight.

What a job!

The bright morning sun streaming through the dormer windows revealed dust and piles of litter I had not seen in the dim rays of the electric light.

The bright morning sun exposed every nook and corner of the attic, each of which was littered with cobwebby trash and accumulations of dust, cobwebs and trash that would take the most thorough sweeping and dusting.

Mother was fair, as always, with us, her children. She said that she would give me my allowance with its extra when the job was well-done. Of course this meant missing out on my plans for the day, but I needed the extra money and I went about tackling the job again. And now I worked in the light. Finally every offending bit of junk and flock of dust was eradicated. Mother gave me my allowance, with the "extra."

But that "attic job" taught me a lesson that has stayed with me down through the years. Only as we allow the light of God to shine in our lives can we keep them clean, and only as we let His light shine in can we know how to clean every crevice, every nook, and every corner.

Deep



ing the Roots

I CANNOT UNDERSTAND IT! We have had more than usual rainfall and still my crop is yielding five or six bushels of grain less than normal," said a young farmer to his neighbor who had been farming for many years.

The crops had looked green all spring. Every few days it seemed to rain a little until many thought it would be another outstanding crop. But about two weeks before the heads matured, while they were in the "dough form," the rains stopped, and the hot winds dried out the grain and the topsoil. This condition was the basis for the young farmer's remark to his neighbor.

"I was fearful this would happen," replied the farmer of many years. "What we needed was a little dry spell at the proper time to build the plant for a good harvest."

Years of experience had taught him that if there was enough top moisture the plant root system would develop only in the topsoil. Then when the drought came just before the grain filled in the head, the harvest would be dwarfed.

What was needed to assure a better harvest, after the roots and the plant became firmly established, was for the topsoil to become lacking in moisture. This "miniature drought" would force the young, growing plant to send its roots deep into the subsoil for needed moisture.

A healthier root system would develop and a sturdier plant to bring an abundant harvest would result. If moisture did not come during the crucial period when the heads were filling with grain, the earlier miniature drought would have prepared the plant to draw its moisture through its taproot that had penetrated the subsoil where there was an abundance of water.

The scripture suggests that we "count it all joy" when we have times of testing. For out of it will come strength, if we use our difficulties to become better "rooted and grounded" in the Source of our strength. Whatever comes our way that will cause us to deepen and strengthen our trust and faith will certainly be used as a stepping-stone in the highway of Christian living.

In the parable of the sower, Christ told us that one of the reasons for crop failure was a poor root system: "Because they had no root, they withered away." They had only a little topsoil and no root, and when the "sun was up, they were scorched . . . [and] withered away," and the harvest was a failure.

There are times of testing and development during our Christian life. This crucial period of our life can be used to "increase our faith" and to give us strength. Christ knew we must have a good spiritual root system embedded in deep subsoil of God's grace if we were to love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us, and persecute us.

Each of us may require a variety of different smaller trials before he is able to withstand some great difficulty which will come his way. Each "miniature disaster" we overcome today will be used as a "stepping-stone" to overcome greater difficulties tomorrow. □

What Kind Of Christian Should I Be?

• By Margaret Applebee

"What kind of Christian
should I be?"

I asked with burdened
heart,
While looking on the many
needs

And wanting so to start
To minister, to lift, to help,
To bring the gospel story;
To show the risen, healing
Lord
In all His love and glory!

"But you must wait," the
Master said,

"Before you even start.
You must be strong and
fitted for

Some things that break
your heart.
You must be wise and Spirit-
filled,

Surrendered to My will.
You must be faithful,
prayerful too,
Must know when to be
still!"

Oh, then I learned the dis-
cipline

Laid down in God's great
school,
And found in life's experi-
ence

The measure of His rule!
For we must really see our
Lord,

Must know what He can
do;
And then go out, empowered,
with joy,
Determined to go through!

□

Faith-sized Requests

Rosalind Rinker has authored a helpful and challenging book entitled *Prayer: Conversing with God*. In it she develops the idea that prayer will become more natural and effective for you and me if we will think of it and engage in it as we would participate in a courteous, relaxed, transparent conversation with a trusted friend.

This basic idea carries with it many helpful suggestions which can make prayer a more meaningful and enriching experience for each of us.

Near the close of her book Miss Rinker refers to "faith-sized requests." These are prayer requests for a particular person or thing which we actually believe God will answer within a given time limit. Such realistic and practical requests do not serve to limit God, but they do represent an honest recognition of the vitality and size of our faith.

Is it not true that much of our living of the Christian life lacks the touch of "immediate reality"? We quote the great, comprehensive promises of God's Word but without actually expecting anything extraordinary or miraculous to happen in or through our lives today!

We pray for world missions in general, or the "extension of the Kingdom," but we either cannot or do not check up on whether anything happens when we pray. We are quick to agree with the minister who dramatically proclaims that "Christ is the answer," but fail to get specific and ask, "The answer to what? where? when? and how?"

In other words, a great deal of our religion has more abstraction and irreality about it than it should have to make it optimally effective and attractive.

The current mass movement of young people in turning to LSD and protest behavior has as one of its asserted motives a search for the "real" and "exciting" as over against the abstract and the phony.

Now knowing and following the Lord Jesus Christ is, in fact, the most vivid, exciting, adventurous, and challenging experience of life! An ex-hippy, now a dynamic Christian leader, re-

cently translated, "Jesus is the Way," by saying, "Jesus is the Trip!"

A pertinent question is: Are we as Christians actually communicating to others the fact that the way of Jesus is life's most meaningful and exhilarating experience?

Some thoughtful observers believe that a major challenge to the Church in the next few years will be the fact that people will increasingly get their "excitement" from consciousness-expanding drugs. If so, then we as Christians must creatively do all within our power to present to others, particularly young people, the fact that knowing the Lord Jesus Christ is life's supremely satisfying and exciting experience.

People are insistently asking: What does the gospel of Christ do for you in operational terms? What difference does it actually make in your living? Are your prayers really answered? Can you point to any specific answers which occurred recently? Does our faith in God really reduce anxiety and worry? Does it make any cash difference in the money we spend for tranquilizers? Questions such as these are being asked and cannot be dodged by those who call themselves Christian.

The challenge is even more pertinent to those who stress the importance of being filled with the Holy Spirit. Stuart Briscoe recently said, "The Holy Spirit is the One who is always in business when God is doing anything big." Briscoe then went on to point out how the Holy Spirit was "in business" in creation and in the incarnation, temptation, crucifixion, and resurrection of our Lord.

"Something big" does not necessarily mean something that is *physically* big. But it does mean something miraculous, something that only God can do.

I wonder if there are operational evidences of "something big" happening in the lives of those who profess the fullness of the Holy Spirit. Perhaps a way for us to check up on the practical reality of our relationship to God through the Spirit would be to start now with a faith-sized request which we confidently believe He will answer this very day. □

Singing praises to God has never been a chore for His children

Sing Me a River

• **By Clayton Bonar**
Pocatello, Idaho

Cry Me a River" was a top-selling blues number some years back. This particular type of song is one of the most lucid displays of the soul of man made bare by the sins fallen upon him. After all, music is the very manifestation of a man's soul, set down in certain patterns of time and tune.

There is a different song in the breast of the born-again. It wells up in the heart, a spontaneous tune that makes others want to sing too.

Great entertainers have made a clear case in point. There is Mahalia Jackson, who has made herself known the world over for her gospel singing. The late Bill Carle, baritone with the Metropolitan Opera, became an outstanding Christian singer. One is reminded of Les Barnett, a background organist in Hollywood. After his conversion he left this diversion and began to play the organ solely to the glory of God. Stuart Hamblen forgot his racing stables, his dance band, to become one of the leading contemporary Christian songsmiths. One of his all-time greats is "Until Then."

Yes, there is a new song in the heart of the Christian. The knees quit sagging. The heart stops its hunger pangs. The face takes on a totally new look, because Christ puts a new song in the soul. It is the "Song of the Soul Set Free." Just as it was with Charles Wesley, the song of the soul becomes a standard of doctrine to the whole Church of Jesus Christ.

The Holy Writ is found exhorting, "Let

the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). It becomes the source of victory over potential temptations. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25).

Singing also can become to the Christian an avenue of spiritual blessing and growth, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19).

There is nothing of necessity in singing praises to God, for this never has been a chore to His children. The great anthems of Christendom have been inspired by the blood of the martyrs. There is something that sets the heart to singing the praises of God, even in the face of inevitable death and physical destruction. The men of old were stirred to pioneer the early churches, and as they went they kept singing the songs of faith and glory.

It is said that singing in the church service is the only part of an evangelistic meeting which does not draw an argument or debate from the skeptic. If having a song on the lips becomes so influential an evangelistic arm of the Church, then what must be the power of the song in the soul of God's child, who constantly is found singing of the name of Jesus? □

Editorially Speaking

• By W. T. PURKISER

Constants and Variables

Many years ago, George D. Watson wrote a chapter entitled "Constants and Variables in the Sanctified Life." He took his lead from a fact of mathematics, that certain functions involve both values that are constant and those that are variable.

It is an important fact that there are both constants and variables in the life of the sanctified. Failure to keep this in mind has led to no end of confusion for a great many sincere souls.

Several examples might be given. For instance, purpose is a constant in the life of one fully committed to the whole will of God, but not performance.

There is no question about the intentions and purposes of those who live in the Spirit. The sanctified heart says with Paul, "This one thing I do . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." To do the will of God is the controlling purpose for all of life.

But performance is another matter. There is apt to be variation in the effectiveness with which any of us are able to accomplish what we believe to be indicated for us in God's plan.

Performance depends on a number of factors, some of which we cannot control. It depends on circumstances. It depends on other people. It depends on our own understanding and skill. All of these are variables in human life, and they affect the measure to which we are able to accomplish what we set out to do.

OR AGAIN, PURITY is a constant in the sanctified, but not power. If language means anything at all, the sanctifying lordship of the Holy Spirit cleanses the heart from its inherited corruption and empowers the life for service.

Purity is a constant. There is neither more nor less about it. A substance is either pure or it is not. There may be degrees in the amount of alloy in a piece of gold. But if it is pure, all the dross is removed. Only by complete distortion of terms is it possible to state that when the "blood of Jesus Christ his Son cleanseth us from all sin," some sin is left.

But power is another matter. Power in prayer, in witnessing, in preaching, in influencing lives

around us is a variable in which different factors enter.

Perhaps the power of the sanctified life is best described by a related word, potential. Potential means power, but power released in varying degrees and under varying conditions.

Power also is conditioned by circumstances. The most powerful automobile ever made can be completely stalled if its wheels spin on the ice or in the mud. Even the power of an electric circuit, about the most dynamic kind of power we know, is released only when contact is made with a proper conductor.

Without intending to make any excuses for unnecessary failures or the impotence due to carelessness and prayerlessness, we still may be realistic enough to recognize that Spirit-filled living and witnessing do not always have the same effects.

One can throw a torch into a tinder-dry pine forest, and the entire mountainside explodes in a holocaust of flame. But throw the same torch into the same forest a year later, and it ignites only a few square feet of new growth. Or throw the same torch, blazing just as hot, into a soggy swamp and it sputters and dies.

Spirit-filled Peter preached to a crowd in Jerusalem and 3,000 were converted. Some years later, Spirit-filled Paul preached to a crowd in Jerusalem in practically the identical spot, and they almost mobbed him.

FINALLY, PEACE is a constant in the Christ-controlled life, but not joy. It is the peace of God that keeps our hearts and minds in Christ Jesus. There is a serenity at the core of the sanctified nature, however much the storm disturbs the margins. The paradox was stated by one when he said, "Saints are always at ease, but they are not necessarily at rest."

But joy, at least in the ordinary meaning of the word, is another matter. There is no guarantee this side of heaven for a constant joyousness or high state of emotion.

That great blessing comes—always undeserved and sometimes unexpected—is, of course, a glorious feature of the life committed to Christ. But there is the other side of the coin. There is the dark night of the soul. There are seasons of "heaviness through manifold temptations" where-

Return Visit

(to a beloved little church)

Back to the dear little church once more;
I seem to love it as never before;

Back to listen and praise and pray!

Refreshed in soul I shall go away

To face the future. Oh, not with dread,

But armed for the battles that lie ahead!

Dear God, please grant it may ever be so
With all of the people who come and go!

That this little church will fill their need,

And faithfully scatter the Gospel seed!

So shine, little church, in the gathering night;
Wave your banners and hold them tight!

May your fires of faith burn night and day,

As a beacon to all who may pass this way;

That the regions beyond, who never knew,

May meet our wonderful Saviour too!

—Alice Hansche Mortenson

In we are kept just as much as those times when we "rejoice with joy unspeakable and full of glory."

Emotion, like performance and power, is a variable into which many factors enter. Not least of these is the tone of physical health. Sickness, glandular imbalance, organic malfunction, excessive fatigue—all these and many more elements affect the way we feel at any given time. Yet none of these is directly related to our state or standing in grace.

ONE CONCLUDING FACT about constants and variables should be considered. The presence of variables along with the constants of the sanctified life results in a certain fluctuation in experience, a sort of "up and down" situation.

This is not, to be sure, like the instability of the unsanctified, where there is fluctuation of purpose in double-mindedness and a struggle, more or less successful, with the deep corruption of an uncleansed heart. But it is a fact of life from which we can learn and with which we need to cope.

Pondering this situation, Rosalind Rinker relates that one day, on her knees, she said to the Lord, "Why do I have to have all these ups and downs! Why hasn't that experience of 'the second blessing' given 15 years ago taken away the ups and downs? Why haven't I been able to get on an even keel and stay there?"

God's answer seemed to come to her immediately, "My child, if you could do everything for yourself, you wouldn't need a Saviour. You would depend only on yourself and upon your own faith. You learn more through the *downs* than you do through the *ups*. Accept them. By doing so, you learn patience, and eventually I will transform them into meaning for you which you will understand."

This is an answer we may all share. We will rejoice in the constants and live with the variables, assured that He who has begun a good work in us will perform it until the day of Jesus Christ (Philippians 1:6). □

On Your Mark

Next Sunday sees the launching of a denomination-wide Sunday school attendance drive with the goal of building to an attendance of at least 650,000 on Easter Sunday, the last Easter of the quadrennium.

This is an entirely realistic goal, with enrollment totals now past one million.

Students enrolled, although not attending regularly, are important. They are the prospect list, and should be cultivated carefully.

However, the real measure of the work of any school is not its enrollment but its attendance. Our interest is more than names. Our interest is people, learning, listening, and talking about the Word of God.

Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools Program and Promotion Division, has outlined the four-week "race to a record" in attendance. He says:

"Easter Sunday, April 14, is the date we are challenged to 'Set a Record' in Sunday school attendance. This will be our all-out Sunday school attendance drive for this quadrennium. Our goal is to have more than 625,357 people (the attendance for the last Easter of last quadrennium) in Nazarene Sunday schools on that date. With more than a million now enrolled we should be able to set a new record far beyond the previous one.

"'Let Us Run the Race' is the Scripture reference we have selected for a three-Sunday build-up to the 'Set a Record' Sunday, April 14 (Easter). The other Sundays could be titled:

March 24ON YOUR MARK

March 31GET SET

April 7GO."

A few of us can't do it, however hard we might work. All of us, working together, will "Set a Record" on this the highest Sunday of our Christian year. □

My Gift

What can I give You, Lord?
You, who have given to me the world with its phosphorescent stars, its pomegranate sun, and the restless beauty of the blue waves whitening themselves upon a cliff . . .

You, who have given to me eyes with which I may behold the loveliness of bluebirds spiraling skyward, the diverse radiances of an approaching dawn, the massed glory of pink and white dogwood . . .

You, who have given to me ears with which I may thrill to the symphony of the joyous brook, the tremulous sonatas from the birds in the apple tree, the deep, full-throated music of the emerald toad . . .

You, who have given to me a home filled with those who love me, where I may come with the broken pieces of my dreams when they have crashed about me; where I may come with my weariness after a day of work and labor; where I may ride on the glorious gale of happiness when I have discovered true beauty . . .

You, who have given to me life with the upsurging leaps of the Spirit's fire, the silver mirth of laughter, the golden ecstasy of dreams . . .

You, who have given to me this little child who brings to my heart fulfillment when he gives me his first wet kiss, when he shatters my sleep with his soft, gurgling laughter, when his first words are lisped to me, "I love you" . . .

You, who have given to me the strength to stand in the dark unafraid, quietness of spirit with which to walk over the stones of agony I find in my way, peace of mind, knowing that You love me and all is well . . .

You, who have given to me infinite love, infinite tenderness, infinite forgiveness in the great plan of salvation which was set in motion for me through the shed blood of Your only begotten Son . . .

What can I give You, Lord?

I have no gifts except those of *Your* giving. These are all that I have.

Now I give them back to You, asking that You will so fashion and mold them that I may be good enough, wise enough, and strong enough to fill the need for which You have created me.

I give myself to You!

Sealed with a Kiss

WHEN WE were young and foolish—that was a long, long time ago!—we used to write on the back of the envelope: "S.W.A.K." Every red-blooded boy and girl knew what that meant: "Sealed with a kiss."

In Ephesians 1:13, Paul says of Christ: "In whom also after that ye believed, ye were sealed with that holy Spirit of promise." Again he writes: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). The Greek verb is *sphragizo*.

Archaeologists have dug up hundreds of cylindrical seals from the soil of Mesopotamia. They are about the size of a man's thumb. Back in the days of the Assyrian and Babylonian empires (2,500 years ago) a wealthy man would prepare his own personal seal.

When a merchant wanted to send a bale of goods up the Euphrates River he would have a slave place some wax at the point where it was tied together. On this soft wax one complete rotation of the clay seal was made. This would leave an oblong inscription, carrying the owner's seal. Everyone then knew to whom the goods belonged.

When we surrender ourselves fully to God in an act of complete consecration, He seals us with his Holy Spirit. This is the evidence that we are His property. But God cannot put that seal of ownership on the unsundered heart. We must be *wholly* His if we are to be filled with the Spirit; then we must not grieve the Holy Spirit, lest that seal be broken. □

● **By Ralph Earle**
Kansas City, Mo.

• By Eva J. Cummings

Lincoln, Neb.

A young minister of our denomination recently underwent surgery on his feet for the second time due to permanent damage which had resulted from wearing shoes which did not fit properly.

Most of us have at some time in our lives worn hand-me-down clothes quite comfortably. They may have looked as good as new

and were perhaps as becoming to us as though they had been carefully selected just for us.

But trying to wear someone else's shoes is another story. The heel has already been slanted to the peculiar tread of the former owner. The whole shoe seems to have shaped itself to the contour of another foot. Not only are they uncomfortable, but another's shoes may well cause actual harm to the feet.

How often have we been guilty of deforming our feet or the feet

of others in a spiritual sense? Cripples are being made this way every day.

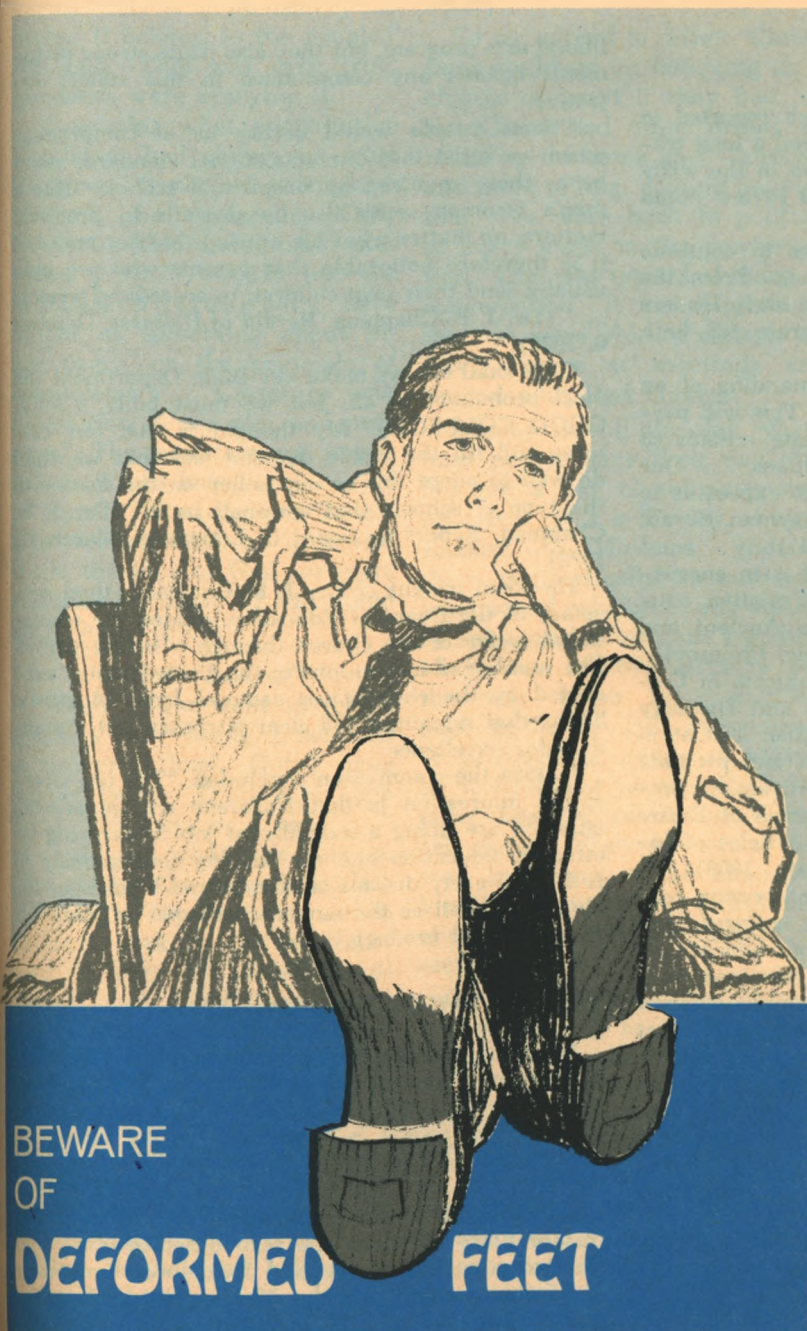
Sometimes congregations who must bid farewell to a particularly loved and capable minister refuse to allow him to pack his shoes in his grip and take them along to his new parish. Instead, they erect them as a sacred shrine in their midst and sadly lament over the fact that the new pastor can't possibly "fill the shoes" of Brother So-and-so who has just departed. Thus, before a new pastor has a chance to blaze a trail for God in his own boots, his influence is crippled by those who measure everything he says and does by his predecessor.

Many maladjusted personalities have been developed by parents or teachers who have tried to pour Susie or Johnny into the "perfect mold" of an older brother or sister, completely ignoring the child's individual abilities and making no allowance for personal characteristics to develop.

Marriages have been marred and homes broken because of the persistent pressure of comparing "Mother's cooking" or "Dad's financial security" or the unsurpassed qualities of a former sweetheart. Perhaps in no other area of life does it hurt quite so much to be squeezed into someone else's shoes as in the intimate relationships of the home. That is where we all want to feel comfortable just being ourselves, loved, appreciated, and accepted for what we are, with all competition and comparison buried in the balm of love.

The kingdom of God suffers while Christians sit with deformed feet, complaining of ingrown toenails, and bemoaning the fact that they can't fill another's shoes. They can't sing like Sister Jones, nor teach like Brother Brown, and they don't even have dynamic personalities like Joe Blow. Yet if they would be happy and content to wear the shoes that fit the feet God gave to *them*, there would always be a straight path for their feet that would lead to ways of service and blessing to God's glory.

Whose shoes are you wearing? Let's guard against deformed feet for ourselves and others. □



BEWARE
OF
DEFORMED FEET



Campus Commentary

ACADEMIC EXCELLENCE AND NAZARENE COLLEGES

The Commission on Education which reported to the General Assembly in 1964 discovered a long tradition of emphasis on quality education in the writings of early leaders. Hear the partial review noted by the commission.*

"The commission urges the colleges to continue their goals toward academic excellence. From the following statements it is obvious that early leaders advocated a strong liberal arts program for both ministers and laymen:

"We must secure for Peniel the standing of an A-1 college in the educational world. This will permit our students to enter the graduate schools of standard universities without examinations. . . . Our Nazarene young people have a right to expect us to do this without delay . . .' (Dr. J. B. Chapman, *Herald of Holiness*, Vol. 20, p. 11, July 18, 1917).

"The object for which it is formed is to encourage, promote, maintain and support Christian education in all of its branches, such as Ancient and Modern Languages, Science, Art, Music, Philosophy, Mathematics, History, including all subjects in Colleges or Universities, also Bible study and Theology . . . and any other branch of Christian education which it may hereafter elect to teach and promote and which is properly taught in a University, provided it is in harmony with the doctrine of Entire Sanctification, as herein stated . . .' (Articles of Incorporation, Illinois Holiness University, 1909).

"The last General Assembly adopted certain regulations for accrediting schools and colleges, and these have greatly helped in bringing our educational work to its present status. These regulations were adapted from the report of the U.S. Commissioner of Education and are as follows: (1) There must be at least eight departments of liberal arts; (2) college professors must have at least a master's degree or its equivalent from some standard college or university; (3) the amount of work for each professor is limited to 18 hours a week . . .' (Dr. H. Orton Wiley, *Herald of Holiness*, Vol. 8, p. 5, September 24, 1919)

"Not only did the early leaders advocate a strong

liberal arts program, but they also made strong statements against any compromise in this stated objective.

"Some people would accuse us of compromise when we insist that our educational standards must be as those required by unspiritual schools. But a man's common sense usually prevails in practical matters, no matter what his untried theories may be; it is therefore noticeable that parents who are able usually send their own children to accredited schools . . .' (Dr. J. B. Chapman, *Herald of Holiness*, October 6, 1920).

"We shall always make our Bible Department the most prominent of all, but we must build a FEW GOOD COLLEGES. My thought is that our colleges will fill the whole demand and that we shall do well to adopt this as our policy on the matter of the type of schools that we shall build' (Dr. J. B. Chapman, Report to Board of Education, March 15, 1922)."

The keen insight of Dr. J. B. Chapman, then secretary of the Board of Education, guided the educational policy of the church through a sifting period. The number of institutions in the United States supported by the church was reduced from 14 to six. Those that remained had clear purposes and a mandate for excellence.

In 1964 the commission concluded, "The one overriding impression is that Nazarene college administrators are doing a magnificent job in carrying on effective education and are striving courageously to fulfill the early dreams of educational leaders in the church as well as the current demands on them for their finished product." □

WILLARD TAYLOR WINS AWARD

Dr. Willard H. Taylor, professor of biblical theology at Nazarene Theological Seminary, has been notified that he is the winner of a Faculty Fellowship worth \$4,000. The award is sponsored by the American Association of Theological Schools and Colleges and underwritten by Lilly Endowments, Inc.¹ It is designated for advanced study and travel abroad. Dr. Taylor plans to spend the second semester of next year on a sabbatical leave at Heidelberg University in Germany. Trips to the Middle East and to the British Isles will also be included. □

*"A Study of the Educational Structure in the Church of the Nazarene," pp. 50-53.

Christianity in Red China Today

(THE SECOND OF A TWO-PART SERIES)

• By Ian Thomson

ONE AFTERNOON I was walking down a mountain near Tsinan with a guide-interpreter. I mentioned how much I had enjoyed the stillness and the beauty of the view from the old Buddhist monastery we had just visited. "It is a monastery no more. It belongs to the people," she said. This was very true; hundreds were enjoying it.

"I wonder what contribution Buddhism had shown us from universal truth," I remarked. "None," she declared. "Only Chairman Mao understands universal truth." "Could not the Buddhist philosophy have taught us something about inner peace, or the principle of nonviolence?" "Certainly not. Revolution is our aim and purpose." The mountain was not as still as it had been.

"Surely," I suggested, "is not love fundamental to universal truth, the love of God for men, and man for man?" I had asked for it, and I got it.

"I HATE BOSSES"

"When I first went to school and was very young, I believed in universal love. But I have learned better. There is no such thing. For instance, I hate . . ." (I could tell what was coming. It is always the same formula.) "I hate the Top Party Person in authority taking the capitalist road. I hate all bosses, landowners, and reactionaries."

The "Top Party Person" is, of course, Liu Shao-chi, the president of China, who stands over against Chairman Mao in the minds of hundreds of millions of Chinese. He is the chief target for attack, and symbolic of all resistance.

"But do you not believe in trying to think well of a person even if you do not see eye to eye

with him, and even if you think there is something wrong in his nature or outlook?" This was impossible. To hate the sin and love the sinner was Western deviationism (casuistry in Chinese is probably a complicated character).

So we agreed to differ: Christians could go on believing in a change of heart if they had to, but China had other means of realizing the same end—quicker and more telling. I could believe that. We were back to politics at every stage in the conversation. This was typical of many a conversation. It was something that we were able to discuss so freely, even at meetings arranged with Red Guards.

Sunday is still the day when most people have their day off, but not a day of religious significance. Nor is Friday of any account to Moslems. Indeed there is practically no outward evidence of religion in any shape or form, and it hits one forcibly when one reaches airports on the way home to encounter once again the full assortment of professional religious attire, be it Buddhist monks, Catholic nuns, bearded rabbis, or Western clergy. They are not to be seen in China at the moment, for China is enforcing (what has always been her inclination) a secular society.

On one occasion a Red Guard was explaining to me how important it was to rid the country of all old myths, superstitions, and practices, and purge the nation of ancient idolatries. He was toying with a beautiful porcelain as he spoke. On it were a dragon and a phoenix, the first the symbol of an emperor, the other his queen. They were dancing to each other. Portraits

of Marx, Engels, Lenin, and Stalin stared at us from the wall disapprovingly. Chairman Mao on a wall by himself looked more benevolent.

I drew attention to the design on the mug. "Yes, it will take a long time to change all this," he admitted.

FAMILIAR SOUND

In a provincial capital a male guide we had for three days always began his daily reading of the red book with the words: "As our Chairman Mao has taught us, we are bound to say . . ." It sounded uncommonly familiar. One was forced to wonder how near one was to the influence of the "household of faith" at times.

Any realistic evaluation of the state of affairs in China must also take into account a very sober and challenging aspect of the cultural revolution. China, for hundreds of millions, is caught up in a dynamic purpose such as countries rarely experience except in times of crisis, war, or want. Behind this purpose is a degree of idealism, the vision of a just society (the dictatorship of the proletariat over all the forces of exploitation, greed, and self-interest), and an elation akin to evangelistic fervor.

In some senses it is tantamount to a "religion." The Chinese are the "people of a book," prepared to study its principles daily, both individually and in groups or organizations. Unquestionably they draw inspiration from its study, and know how to quote from it to support their decision making. The book fires their willpower in a phenomenal way, and this cannot be ignored. In however distilled and oversimplified a manner

Chairman Mao has expressed it, and however juvenile it may read to sophisticated minds in the West, it speaks to the masses for whom it was intended, and is capable of being transmitted by them into action and drive.

In the course of three crowded weeks among thousands of people in many differing circumstances I saw not a single instance of immodesty or embarrassment. In these respects it is a healthy-minded and moral society. The youth of China are busy with revolution, and all their burning desire to "serve the people" was in striking contrast to the headline news in Britain about a love-in at Woburn and mini-skirts in Moscow—both of which would have confirmed the Chinese in their

estimation of the decline of purpose in the West.

Four characteristics dominate the present attitude of countless Chinese:

(a) In spite of Chairman Mao's warnings not to be arrogant, complacent, or self-righteous, the Cultural Revolution has generated a belief that China has a monopoly of truth and that all nations ought, therefore, to look to her for an answer to their problems.

(b) A reluctance to hear about what is happening in the outside world, except what can be used in support of China's leadership and claims. This again is nothing new in China's history.

(c) An ever mounting hostility and antagonism towards the major powers, especially the U.S.A. and the U.S.S.R., by both of whom China feels frustrated, exploited in the recent past, or threatened today. This is tragic for the future.

(d) A policy of worldwide incitement—of driving a wedge between peoples and their governments, of weakening national loyalties, and of preparing the way for international revolution. No historian, no lover of China and the Chinese, no one who has

lived in the country and left some of himself behind, no one who can see positive facets in the present upsurge, can yet be sanguine about the future.

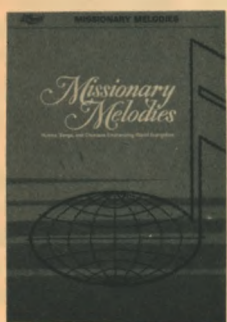
At this crucial stage in China's development informed understanding is of the utmost importance. Blind resistance leads nowhere. Therefore every personal contact infused with a desire to establish friendship and understanding is a valuable relationship. After all, the very substance of the gospel is encounter, and perfect love casts out fear. □

"Showers of Blessing"
Program Schedule

- March 24—"Four Mistakes Men Make About Christ," by Dr. E. W. Martin
- March 31—"Life's Electives," by Dr. E. W. Martin
- April 7—"Christ Crucified, the Wisdom of God," by Dr. E. W. Martin

VITAL STATISTICS

- DEATHS
- HAROLD LEE ARNDT, 29, was killed in a cave-in at a sand and gravel company, Dec. 22, in Mason City, Ia. Funeral services were conducted by Rev. G. E. Wilson. He is survived by his wife, Judy (Bradbury); a son, Allen; and two daughters, Kathy and Annette.
 - MRS. HARRETT DORA BURGESS, 74, died Dec. 23 at Bethany, Okla. Funeral services were conducted by Rev. Wayne Cummings, at Denison, Tex. Surviving are one son, Wayne L. Solomon, four grandchildren, and two great-grandchildren.
 - HATTIE MAE BANZ, 79, died Jan. 21 in Stafford, Kans. Funeral services were conducted by Rev.



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For additional information see February and March
Church School Builder

- FOUR-SUNDAY EMPHASIS
- March 24—"ON YOUR MARK" April 7—"GO"
 - March 31—"GET SET" April 14—"SET A RECORD"

Gene Calhoun and Rev. Orlando Jantz. She is survived by her husband, John; three daughters: Mrs. Rhea Stevenson, Mrs. Elsie Snowbarger, and Mrs. Hazel Stewart; and seven sons: Harold, Orville, Merle, Leonard, Floyd, Weldon, and Donell.

MRS. AGNES SARAH COPPENBARGER, 87, died Dec. 29 in Arkansas City, Kans. Funeral services were conducted by Rev. Charles Shreffler. She is survived by one son, Orville, and two grandchildren.

MR. EDLEY A. DALTON, 95, died Jan. 25 in Escondido, Calif. Funeral services were conducted by Rev. Poet of First Free Methodist Church. He is survived by his wife, Daisy May; two sons: Chester W. and Robert C.; four daughters: Mrs. Houston B. Fagaly, Mrs. C. T. Wise, Mrs. Charlotte Young, and Mrs. Beverly L. Crume; two grandchildren; and 12 great-grandchildren.

MRS. W. P. HART, 94, died Feb. 11 in Las Vegas, N.M. Funeral services were conducted by Rev. J. R. McClung. She is survived by one son, Gale; one daughter, Mrs. Mae Dixon; five grandchildren; and six great-grandchildren.

REV. LUTHER PRYOR, 70, died Feb. 17 in Cisco, Tex., from a heart attack. Funeral services were held by Rev. Harold McLean and Rev. Hillis Herron. He was in the full-time ministry for 47 years. Survivors include his wife, Anna; three sons: Martin, Howard, and Marshall; one sister, Mrs. Brad Helton; 11 grandchildren; and one great-grandchild.

LUCIUS EARL RICHARDSON, 80, died Jan. 20 at Mt. Pleasant, Tex. Funeral services were conducted by Rev. J. P. Ingle and Dr. Paul H. Garrett. Survivors include his wife, Ressie; his mother, Mrs. D. J.; one daughter, Mrs. Carl Blacklock; five grandchildren; and two great-grandchildren.

CAMILE VERSCHURE, 80, died Feb. 15 in Lisbon, N.D. Funeral services were conducted by Rev. W. A. Cunningham. He is survived by his wife, Irene, and one sister.

MRS. PEARL (PINKSTON) HABLITZEL, 41, died Jan. 19 in Bakersfield, Calif. Funeral services were conducted by Rev. Frank W. Tolson and Rev. John Monroe. She is survived by her husband, Roy; two sons, Leroy and Gerald; and two daughters, Ross and Joyce.

RAY E. MILLER, 72, died Jan. 12 in Mason City, Ia. Funeral services were conducted by Rev. G. E. Wilson. He is survived by his wife, Nannie; two sons, Donald and Raymond; and one daughter, Mrs. Sam Bradbury.

BIRTHS

—to Robert W. and Jeri Sue (Locke) Salisbury, Champaign, Ill., a daughter, Kelli Sue, Dec. 1

—to Billy R. and Anita (Kratz) Pierce of Ukiah, Calif., a son, Daniel Kevin, Jan. 7.

MARRIAGES

Elaine Patricia Bass and Mr. Gary Duane Gibbons in San Jose, Calif., on Feb. 3.

Mrs. Violet A. Pool and Rev. E. J. Ewell, Feb. 7. They will be living at 1474 33rd Ave., San Francisco.

DIRECTORY

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NEWS OF RELIGION

You Should Know About . . .

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YANKEE, ILL.

ON THE football field, victory hinges on finding the play that wins and pounding hard toward the goal.

On the mission field, however, the approach is often less precise, with various mission agencies operating on a hit-and-miss approach which often leaves the evangelical church at the scrimmage line without the ability to advance toward total evangelization.

To search for the missionary play that wins in Latin America, a team of students recently spent two years traveling throughout the continent. They studied both the dormant and the dynamic areas, looking for clues to the "why" of both. The research team was sponsored by the School of World Mission and Institute of Church Growth in Pasadena, Calif., a project directed by Dr. Donald McGavran.

In a few weeks another team will be starting out to study the whys and wherefores of missions—this time in the Philippines. Leonard Tuggy of the Conservative Baptist Foreign Mission Society, Gordon Swanson of Far Eastern Gospel Crusade, and Ralph Toliver of the Overseas Missionary Fellowship will spend eight months on a project called C-GRIP (sea-grip), "Church Growth in the Philippines." They will seek to discover why one local church in the islands prospers while another in an adjoining town does not . . . why one denomination gains ground slowly while denomination X is doubling its membership every three or four years.

The idea began during the September, 1966, Church Growth Seminar in Winona Lake, Ind. Representatives from the three mission agencies named above found themselves in an *ad hoc* committee with a burden for action in their own field of mission. After hearing Dr. McGavran speak they decided to name three men for a survey team and launch C-GRIP this year. Their findings will be published in 1969.

The team will be asking hard questions. Their recommendations will hew to the line, regardless of the embarrassment that may be caused among personnel in cooperating agencies.

The struggling church has hardly made a dent on the population masses. Isn't it time to play the play that wins? ☐

THE GREATEST spiritual awakening in the history of Indonesia is spreading throughout the island empire, according to an American evangelist and three companions currently holding meetings there.

Rev. John Edmund Haggai said some 10,000 people were awaiting baptism in Western Indonesia and 55,000 in North Sumatra. Thousands of immersions have taken place in the army, navy, air force, and police under the leadership of chaplains, Haggai said he was told. Whole villages are embracing Christianity.

To a man, he said, Christian leaders are convinced that the revival is the "work of God, not of man," and is Holy Spirit-led.

In a report for Evangelical Press News Service, Gainer E. Bryan, Jr., traveling with Haggai, said the impetus for the revival, from the human standpoint, came from the social upheaval created when the Communists attempted to take over the government in October, 1965, and were put down in a blood-bath in which more than 400,000 Communists or suspected Reds were slaughtered.

Indonesia is 90 percent Muslim, Bryan reported. "The Muslims did the killing," he said, "and the Christians showed love, although they had stood to suffer as much from Communist domination as anybody. This difference of attitude captured the attention of the uncommitted and caused them to favor Christianity."

Bryan said a Muslim backlash to the revival is creating tension for Christians. The followers of Mohammed have picketed evangelistic meetings, heckled preachers, and even done extensive damage to church property, especially in and around the city of Makassar on the island of Celebes.

"Christian leaders believe that God will lead the Church through its difficulties," Bryan said, "as He did through the periods of Dutch colonialism, Japanese occupation, and the Communist threat." ☐

"YOUTHQUAKE" HITS

Two Missouri towns reeled recently under the impact of a "youthquake."

Three dozen teen-agers, turned on with guitars and horns, and with folk-rock songs, took their faith outside their Sunday school classrooms and wrote it all over Cameron and Kingston, neighboring towns 70 miles northeast of Kansas City.

Early on a Saturday morning a bus whisked them and their bedrolls to the businesses and homes of 4,000 Cameronites, where, among other things, they conducted a city-wide religious census.

At nearby Kingston townspeople saw them at church Saturday night and Sunday morning. They heard them too. For weeks, these young people had trained as a singing group, directed by Seminarian John Calhoun.

This is no hippie protest against things conventional. It is an effort of fun-loving teens to involve themselves with things that matter.

Recent crime increase in Kansas City had been so alarming as to merit national attention. What these get-with-it teens were doing tended, in a limited way, to offset the bad image their fellow teens had left.

Rev. Jerry Ketner, education minister at Kansas City First Church, who had just helped to take almost a hundred of them on an overnight "Snowball Retreat," was the co-ordinator and was among six adults who accompanied the youths.

"Jerry," you ask him, "what about this teen invasion of Missouri towns?" The 36 hours packed with purpose have just been turned off, and he looks pleasant but weary.

"Great! It was great. It helps the

kids themselves to get out and do something like this," Mr. Ketner said.

The teens themselves? Carol Mabbot, the petite bass player for the group, said, "It has done more for me than anything else in my life."

Nurse Miriam Mellinger of Kansas City's American Red Cross went along as pianist, and also used her medical knowledge after one of the teens had been bitten by a dog.

Youthquakes are predicted to hit other Missouri-Kansas towns in the weeks ahead, as these teens sing up their own kind of turbulence.—

J. Kenneth Grider.

A RARE COLLEGE SOPHOMORE

Jim Lester, a sophomore at Pasadena College, just back from Vietnam, where he served in the air force, is planning to go to Thailand as a missionary when he completes his college training. During his tour of duty in Vietnam, Jim was shot down three times behind enemy lines, and each time made his way back to safety without being captured.

Once they were 100 miles behind the enemy lines when it happened. He said, "That time we were flying quite low over a small field inside South Vietnam when we got clobbered. Suddenly three of the crew were dead: the navigator, the pilot, and the copilot. I just couldn't figure out why I was missed. Metal and glass were all over the place. All I can say is, God kept me from getting hit."

Though badly damaged, the plane was still in the air. Jim pulled the dead pilot from his seat and took over the controls. He crash-landed the plane in a rice field. Then the four survivors headed back for the American line. It took them two

weeks. Though they had several near contacts with the Viet Cong, they made it home safely. "Thanks to the air force survival training we had taken," he said, "we made it back in good shape."

Another time Jim was in the rear seat of a fighter plane when it was hit. He ejected his canopy and got out, but the aircraft went out of control before the pilot could escape. The third incident Jim says is classified information, and he is not allowed to discuss it.

One of the missions that Jim is happy to discuss is the one on which he was copilot of a transport plane that went in to airlift a village of civilian refugees. "The Americans do this a lot," he said. "We risk our lives again and again to aid the civilian personnel in South Vietnam."

They landed the plane as two American soldiers held off more than 40 Viet Cong. They thought there would be a half a dozen families to pick up. "But," he said, "there were more people than we had expected. More people than the aircraft was designed to carry. But I knew God wanted us to pick them up. And I knew He would get us off the ground. When we loaded them, they just kept coming two by two—like Noah's ark—and completely filled the plane. There was literally no more room for anyone else when I climbed into the cockpit."



Lester

The plane was so heavily loaded that it could attain an altitude of only 1,000 feet. When they landed and the Vietnamese started coming out of the plane, the maintenance personnel "just couldn't believe we had gotten that many people on board."

Mr. Lester, a member of the Redlands (Calif.) church, had planned to become an aeronautical engineer before his Vietnam experiences. Now he feels definitely called of God to go back to Thailand as a missionary, although there is presently no Nazarene work there. He has already made application with the Department of World Missions.

On Sundays, Jim Lester drives a Sunday school bus, teaches a Sunday school class, and is youth director of the Redlands church.—Robert Owen.

REV. MERRELL HAWKINS, 56, pastor in Brookfield, Mo., suffered a nervous breakdown recently and will be incapacitated for at least a month, according to Dr. Donald J. Gibson, superintendent of the Missouri District.

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Next Sunday's Lesson

By Albert J. Lown

ABIDING IN CHRIST

(March 24)

Scripture: John 15-16 (Printed 15:1-12)

Golden Text: John 15:5

THEME

A close, fruitful union with Christ through surrender, discipline, prayer, love, and obedience; illustrating, through vine and branches, divine resources available to dependent believers.

INTRODUCTION

Scholars differ as to where Christ's greatest nature-parable was spoken. Some hold that it was in the Upper Room (cup and wine); others, on the Mount of Olives (14:31). There is no dispute concerning why. After sorrow caused by His going away—a broken relationship in the flesh—Jesus gives the comfort of a spiritual union that need never be broken, illustrated by this parable. As living branches, channels of His life and love (vv. 8-9), this union is

God's Will for Every Believer. The skilled Husbandman tending the mystic vine of Christ and the Church is "My Father." In one sense He has nothing to do for Jesus, the true, ideal Vine; but all for the branches. Every living one, prominent or hidden, is pruned by loving wisdom (v. 2). Every dead branch, without sap or fruit—its withering known to God and man—is cast forth (v. 6). The parable was not given primarily for warning, but the possibility of severed relationship is stated and implied. Union with Jesus is not automatic or static. It involves responsible cooperation with

God's Work in a Believer. This demands total dependence (vv. 4-5); a genuine devotion to Christ's words and person (vv. 7-9); and resolute continuance in obedience, fellowship, and witness (vv. 10, 12, 19). This will make His indwelling a deepening experience of joy, friendship, and prayer, always marvelling that He has chosen us for the abiding life. Devotional classics like Andrew Murray's *Abiding in Christ* and a legion of hymns stress this responsible "rest of faith."

CONCLUSION

There are no ifs on God's side; they are all on ours (vv. 6, 7, 10, 14). Alexander Maclaren felt this: "The possibility [of severance] is there; it has no place in God's will. By a miracle of grace we are grafted in, by the mercy of His care we abide." If! (Cf. Romans 11:17-22 and the choice of Ezekiel 15.) Fruit or firewood?

The Answer Corner

Conducted by W. T. Purkiser, Editor

Where do postmillennialists get their Bible foundation? Is the postmillennial theory correct?

Chiefly from such passages as Matthew 13:31-33, in which the mustard seed and the leaven are taken to stand for the kingdom of God; I Corinthians 15:24-26, which seems to say that Christ will reign until all enemies have been put under his feet, the last of which is death, to be conquered at the resurrection; and such Old Testament passages as Isaiah 2:1-5; 11:1-16; 35:3-10; Micah 4:1-7; etc.

With all due respect to some of the early founders of our church who held this view, I do not believe it is correct. One of the great points of wisdom in the "Articles of Faith" of the Church of the Nazarene lies in the fact that they affirm our belief in the personal return of Christ, but leave questions of the millennium in abeyance.

I cannot find in the Bible as a whole the view that the gospel will achieve such universal acceptance among men prior to the return of the Lord that it

will usher in what could properly be called a millennium.

It seems to me the Scripture teaches that there will be a heightening of the chasm between righteousness and evil until truly "... in the last days perilous times shall come" (II Timothy 3:1).

I am not by nature pessimistic, but I do not believe that anything short of the personal return of the Prince of Peace will ever bring peace to this war-torn world—although I'll work and pray for it as hard as the next fellow.

As to what will happen after the Lord returns, I'm willing to leave the details with Him. I have great sympathy for the fellow who described himself as a pan-millennialist: "I don't know how it will be for sure, but I believe it will 'pan out' all right." I'm almost a promillennialist: I don't know what it is exactly, but I'm for it.

In your "Answer Corner" for November 22, 1967, you referred to the "adjusted gross income" as the income "before taxes, deductions for retirement, etc., etc." to be used as the base for computing one's tithe. If a person tithes his adjusted gross income before retirement, will he tithe this retirement income after he retires? Will this retirement income not have already been tithed once?

The retired person who draws a pension, part of the cost of which he has paid for during his working years, would not necessarily tithe the portion of his pension he had already paid for with income on which tithe had formerly been paid.

However, almost no pension is completely paid for by the employee. Either his employer adds to the amount, or the annuity earns interest across the years, or both. There would therefore always be part of the retirement income to be tithed.

May I venture the hope that it will

be with you as it is with many I know who are able in retirement years, because of their reduced expenses, to continue tithing the total income right along. Technically, the portion of that giving which came from funds already tithed would be an offering.

If you do not know how to figure the amount of a pension that represents "increase" or new income not before tithed, your former employer, the Social Security office, or an insurance agent with a life expectancy table could probably help you out.

The sixth commandment says, "Thou shalt not kill." How do you reconcile this with military service which may involve a soldier in killing an enemy?

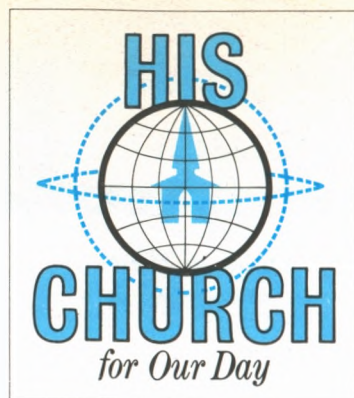
Jesus tells us that the sixth commandment means "... thou shalt do no murder ..." (Matthew 19:18). This does not condemn the necessary action of a policeman in the defense of innocent people, nor would it condemn the action of a soldier serving as a member of a military force in defense of the country.

Jesus also said, "... all they that take the sword shall perish with the sword" (Matthew 26:52). This certainly seems to imply that opposing the sword which the aggressor takes is the sword by which he perishes. As terrible as war is, it still may be the lesser of two evils, and we may be compelled to

wield the sword by which the aggressor is doomed to perish.

No pacifist hates war with its horrible toll of human lives and values any more than I do. Yet I cannot accept individual pacifism as a viable answer to the problems of war and peace in this world.

This is not an easy question, and this is not intended to be a glib answer. But it is the best I can do. And we must never forget "... supplications, prayers, intercessions ... for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 1:2).



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