

March 19, 1969

Some Things Haven't Changed

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Should a Christian Make a Will?

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herald

OF HOLINESS

Church of the Nazarene





General Superintendent Stowe

PRAY FOR THE PRESIDENT

THE production schedule of a big business like the Nazarene Publishing House makes it imperative that material for the *Herald of Holiness* be submitted several weeks in advance. Therefore these words are being written just following the inauguration of Richard M. Nixon as the thirty-seventh president of the United States.

Fresh in our memory are the sights and sounds of this significant occasion. Not the least of these was the volume of prayer which was offered. Five clergymen representing all the major faiths of the nation commended the new president to God for divine guidance in the monumental task which he was undertaking. The inaugural address with its dedication to the cause of world peace and domestic tranquillity has been greeted by near-unanimous approval both at home and abroad. The announcement that a Sunday worship ser-

vice will be conducted frequently in the White House for the presidential family and all members of the staff has been accepted by Christians everywhere as an evidence, that the new administration acknowledges that this is a nation "under God." Even the newspaper cartoonists have practiced admirable forbearance in their treatment of the new president.

But as these lines are read the "honeymoon" may well be over. The climate of goodwill may already be a thing of the past. Criticism of our foreign policy by our enemies and perhaps even by our friends will doubtless be forthcoming. At home some are very probably disgruntled with administration action or lack of action on such problems as crime, inflation, and race relations. And the cartoonists have no doubt made the President the target of their sharpened pencils. These attitudes are quite predictable.

What of that of the Christian community? Certainly we will not all concur with the programs and pronouncements of Mr. Nixon. His public and private deportment may not come up to our expectations. Do these excuse us from the scriptural injunction ". . . *that, first of all, supplications, prayers, intercessions, and giving of thanks be made . . . for kings, and for all that are in authority*" (I Timothy 2:1-2)? This dare not be just an exercise for Inauguration Day. Pastoral prayers in our worship services should regularly lift the nation's leadership to the throne of grace. Family altar and private closet prayer must not neglect this God-given obligation.

Yes, let us pray for the President (or the Prime Minister or national leader in countries other than America). To do less than this is to neglect one of our most vital Christian responsibilities. □



SOME THINGS HAVEN'T CHANGED

PERHAPS you have heard of the professor in a large medical school in the East who closes the last lecture to each of his classes with these words:

"I have given you the best information available. The textbooks we have used are the most reliable and widely accepted. But before we part company, I must caution you that the science of medicine is developing so rapidly that in a few years from now, perhaps half the things I have taught you won't be so. Unfortunately, I don't know which half that will be."

But change is one of the fundamental facts of life, in any age. In the nineteenth century, for instance, Goethe, the German philosopher, said, "It is most disagreeable that one cannot nowadays learn a thing once and for all, and have done with it." What would he say about the incredible changes in this latter half of the twentieth century?

While many things on the surface of life and on the margins of knowledge may change from age to age, or from year to year, yet there are at least two things that haven't changed: man's problem and God's answer.

And what is man's basic problem? Vietnam? Inflation? Communism? Poverty? Bigotry? Ignorance? No. All of these are complex and urgent problems, certainly, but they are spin-offs from man's basic problem, which is still sin.

It is, of course, unfashionable even to pronounce the word *sin* these days. It is much more polite to talk of maladjustment, or glandular imbalance, or mental or emotional illness. Don't even say *sin*, they tell us. Call it stupidity or sickness or delinquency or disease—just don't call it *sin*.

Let a man run off with another woman, but don't call him wicked; call him weak!

Let a young, unmarried girl get pregnant, but don't say she sinned; just say she made a mistake!

Let some young hoodlums wreck a house or a school or a church or a life, but don't say they are bad; just say they are bored!

Let a whole group defy all authority and flaunt their debaucheries by going around filthy and ragged as they literally go to "pot," but don't call them depraved; just say they are deprived!

Let men and women riot and rampage and burn and loot and throw bricks and bottles filled with filth at the policemen who try to stop them—but don't call them thieves and potential murderers; just call it police brutality, or society's failure!

Let men who have risen to the highest levels of labor or business or government get caught with

Radio Sermon of the Month

their hands in the till, but don't call them criminals; just call them clever!

Let nations rise against nations and gut cities with their bombs and murder and maim civilians and soldiers with their bullets, but don't call it war; just call it keeping the peace!

God in heaven!—when will somebody, somewhere, have the courage to stand up and say that sin is at the bottom of it all. Where in all this sinful and shattered world is the man who will slash through all the fancy talk and slick sham and say that lying and thievery and killing and hatred and perversion and adultery are all sins. Not mistakes; not weaknesses; not maladjustment; not disease; not ignorance—but sins! Sins against God and sins against humanity!

Changing the vocabulary doesn't change the problem. And man's basic problem is still sin—a sinful nature, a sinful heart, an inherent rebelliousness against God and righteousness.

And no amount of education has changed that. No amount of affluence has changed it. No amount of cleverness has changed it. No number of bombs or missiles or spacecraft or computers have changed it. For man is still sinful, and it is still true, as Jeremiah said, that "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9)

Who, indeed, but God? And, oh, how He knows it!

For man's sin rises as a stench in the nostrils of God, and He hates it—a holy God would have to hate sin. No matter how high man with his intellect may climb the stairs to his own utopia, God still sees the filth and slime of sin in the base-

ment of the human heart. And no amount of philanthropy or psychology or religion or do-goodism can hide that sin from God or lessen His hatred of it.

But while God still hates sin, He still loves the sinner. And that is still God's answer to man's deepest problem: love—love expressed not in a theory or a philosophy or a theology, but love expressed in a Person—the Person, Jesus Christ.

"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). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

In all the swift changes of a changing world, God's love hasn't changed. And His unchanging love is the only answer there is.

To the question, "What can wash away my sins?" humanity has heard only one answer: "Nothing but the blood of Jesus." To that age-old companion question, "What can make me whole again?" there has never been but one answer: "Nothing but the blood of Jesus."

No wonder, then, that through the years as men and women have knelt at the foot of the cross of Christ and experienced, through forgiveness and cleansing, God's answer to their deepest problem, they have been able to rise and go on their way singing, "Oh, precious is that flow that makes me white as snow; no other fount I know, nothing but the blood of Jesus."

And that, dear friend, is still God's answer, and *only* answer, to man's deepest problem. □

60 YEARS AGO...

In the *Herald of Holiness*

NOTABLE SAYINGS BY NOTED MEN

The blood of the martyrs is the seed of the Church (Tertullian).

Eternal vigilance is the price of liberty (John Curran).

England expects every man to do his duty (Lord Nelson).

One example is worth a thousand arguments (William Gladstone).

God's in His heaven, all's right with the world (Browning).

Be sure you are right, then go ahead (David Crockett).

Hold the fort, for I am coming (General Sherman).

Tell your master that if there were as many devils at Worms as tiles on its roof, I would enter (Martin Luther).

The world is my parish (John Wesley).

I have fought a good fight, I have finished my course, I have kept the faith (Apostle Paul).

Words are good when backed up by deeds, and only so (Theodore Roosevelt).

When you have read the Bible, you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty (President Wilson).

Here am I, [Lord]; send me (Isaiah).

If ye love me, keep my commandments (Jesus).

—Selected by C. W. JONES
March 19, 1919



Herald of Holiness

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Volume 58, Number 12 MARCH 19, 1969 Whole Number 2969

HERALD OF HOLINESS, 8401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64108. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

COVER PHOTO: Max Tharpe



PHOTO BY GROVER BRINKMAN

• **By Richard Gammill**
Spokane, Wash.

BRIDGEWORK

THE ONLY reason a bridge was ever built is to provide a way to get across a gap, to allow commerce from one side to another. This makes the art of bridgework highly important. It is not a frivolous business; it is crucial if traffic is going to move.

Among the "gaps" we hear of today none is more critical than the one existing between the Gospel of Christ and those who need it so badly. It becomes especially acute to us when we are attempting to bring God's good news to those for whom we care very much.

Often we are afraid—afraid that if we accept and love people just as they are, we are not witnessing responsibly. We are afraid this will be interpreted to mean that they should not change, when in fact we feel very deeply they *must* change.

But our intense desire for their change constructs a barrier between them and the desired change, and their salvation. We stand in their way.

So what do we do? How can we develop the difficult—and often dangerous—art of bridge building?

LOVE. Love people for the persons they are now. For the kindnesses they express. For the qualities that make each uniquely a person.

ENJOY. Learn to express pleasure at what they offer as persons. React with pleasure to their

ideas, their thinking, their suggestions, their honest efforts to be helpful.

UNDERSTAND—but without pity. They behave in their way because of what they are, what they know and comprehend. Any indication of pity toward them will probably elicit disgust and probably suggests an unconscious feeling of superiority.

APPRECIATE. Lose forever the idea that a sinner has little worthwhile or honest to contribute. Rather, there is much to learn from him, much that we may not be seeing.

RADIATE. Without yielding on matters of conviction, don't attempt to cram them down another's throat. Rather, show a joyful reliance upon God's full will for your life. It is the love of Christ that has led you into this kind of life.

BE HONEST. Recognize the difference between petty annoyance at insignificant behavior (or appearance) and honest alarm at a dangerous course of living.

TRUST. Have confidence in your positive testimony. Depend upon the witness of the Church and other Christian friends. Above all, display a quiet confidence in the eternal goodness of God and His love for your loved one.

These are all planks in the bridge over which your friend may one day cross into the presence of Christ. □

THE BEST definition of a will that I have found is as follows: A will is a legal declaration of a man's intention regarding the disposition of his estate, the guardianship of his children, and the administration of his estate after his death.

This definition can be broken down into three parts and I would like to discuss each, looking at them from a Christian viewpoint.

In the absence of a will, the state will dispose of your property under rigid and inflexible rules of law. For example, in Oklahoma, upon the death of one spouse, one-third of the property goes to his surviving spouse and two-thirds to his children. If the children are minors, an expensive guardianship is necessary, and even then the funds belonging to the children can be spent only under strict regulation of the court.

No one should be more concerned with the happiness and well-being of his family than a Christian man.

By a will, a Christian can dispose of his property according to the needs of his particular family.

Equally important, the Christian can provide for part of his estate to go to his church and thus extend his stewardship beyond this life.

The second phase of the definition has to do with the guardianship of one's children.

Christian parents have a respon-

sibility to take the steps that are available to them to see that their children have the benefits of a Christian home in the event of the death of both parents.

In the absence of a will, the court will select and appoint a person to be the guardian of minor children. The court may appoint a non-Christian relative or total stranger without religious beliefs.

By making a will, the law makes it possible for YOU to select here and now the person you wish to have the care and custody of your minor children.

The naming of a Christian guardian might very well mean the salvation of your children.

The last phase of the definition deals with the administration of one's estate.

Christians acknowledge the fact that God is the Owner of our material possessions and man is a steward.

Since we are stewards, our property should be used wisely, not only during our lifetime, but after death.

Without a will, the person who cares for your affairs after you are gone must first post an expensive surety bond with the court. Often that person has inadequate powers to deal with business interests and property, and thus losses occur because of delay waiting for necessary court action. At times it is necessary to sell property, and without a will, a judicial

sale is necessary. Such is not only expensive and time-consuming but often results in a lower price being received for the property.

The person appointed administrator by the court may be an undesirable business associate or an irresponsible relative.

By making a will, you can select the person you deem best qualified to administer the affairs of your estate, from not only a material but also a spiritual viewpoint.

Also, by having a will, your estate can be conserved by directing that no bond is necessary, by giving your administrator broad powers in handling your business affairs, and by taking advantage of inheritance tax laws. In almost every instance, a will can result in substantial savings in attorney fees, court costs, as well as taxes.

To summarize—by making a will, a Christian can:

1. Dispose of all that he has accumulated in the way he desires and at the least possible expense;
2. He can insure that his children will be placed in a Christian home; and
3. He can perpetuate his stewardship after his life.

A familiar quotation reads:

"Men do less than they ought unless they do all that they can."

Change this to read:

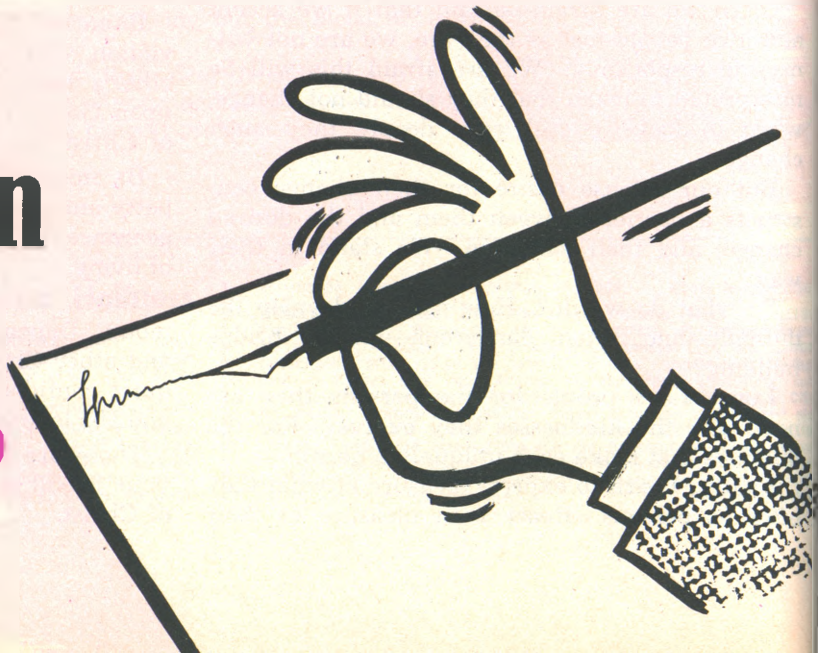
"Christians do less than they ought unless they do all that they can."

A Christian CAN make a will.

• **By James N. Posey**

Attorney
Bethany, Okla.

Should a Christian Make a WILL?



A Christian Paradox

IN THE nineteenth chapter of Second Samuel there is a story which intrigues me. It is about an "old-timer" named Barzillai. The beauty of his character is revealed in his courage, his loyalty, and his understanding of what might be called "a Christian paradox."

According to Webster, a paradox is "a tenet contrary to received opinion; an assertion or sentiment seemingly contradictory or opposed to common sense, but yet may be true in fact."

Although a millennium was to pass between the time Barzillai developed his philosophy of life and the time Christ said, "He that loseth his life for my sake shall find it," his actions reveal that

he understood the fundamentals underlying that beautiful paradox.

According to the story, Barzillai revealed his courage and loyalty by "standing by" David when there was every indication that Absalom's revolt against his father would be successful. That in itself is a beautiful story. But his real greatness is seen in his reaction to David's plan to reward him—to have him spend his remaining days enjoying the good things of court life at the expense of the king. He deserved this reward, but to be such a recipient ran counter to his philosophy of life. His reply was: I am too old for this to do me any good. Take Chimham in my place and "do to him what shall seem good unto thee."

What an answer! There is nothing "practical" about it. Who ever heard of one being too old to let another provide for him? Certainly he would not have to rationalize to accept such an offer, for he had earned it in a most beautiful way. He could have accepted the offer and have had the approval of society in doing so: but his philosophy of life stood in his way.

Barzillai understood the positive assertion that "there is that scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty" (Proverbs 11:24). To him, "He that loseth his life for my sake shall find it" was not a contradiction of terms. The modern writer

Climbing Molehills

Do you ever climb molehills? One time I caught myself doing it. Walking a mountain trail, I was deep in thought about some petty cares. Maybe I was guilty of a bit of self-pity or commiseration. Eyes down, I saw but the rocky path and my own shuffling feet. Wearied at last, I dropped upon a stone, where a merciful songbird attracted my attention overhead. Only then did I see what I had been missing.

What an environment surrounded me! Strong mountains challenged me; a thousand straight-spined firs stood at attention, while the mountain river sang a reveille. All these I had been missing while I labored up the dull trail of my ugly, little molehills.

None of us are inclined to carry true mountain ranges upon our backs, but we are all tempted to burden ourselves sometimes with the molehills of our own making. These break men's backs, stoop their shoulders, curve their spines, and blight their souls. Climbing real mountains builds muscle, but climbing molehills makes cripples.

He who walks seemingly among God's wonders and draws upon nature's lovely environment will come at day's end energized and refreshed in soul.

However, he who walks that same trail under his own burden of self-piled molehills becomes exhausted. Recreation is not found in a place but in a way of life. Most of us do not need so much to find higher mountain trails but fewer molehills.

He is foolish indeed who spends time and money for a trip to the mountains if all he does is climb molehills when he gets there. Escape is not going to the mountains but in leaving the molehills behind.

Recreation comes when a person learns to look and to see God, to experience wonder, to drink in the heady wine of fellowship with Deity and breathe deeply of the morning air. Refreshing comes when we dare to forget ourselves. He who will dare to leave his molehills behind and go for a walk amid the wonders of God's universe may well come back and find that they were only molehills after all.

Some people seek no diversion other than inventing their problems, commiserating themselves, and climbing their molehills day after day. How dull life is when a person climbs molehills all day and camps among them at night! For such folks, God might as well not have made mountains and rivers, glaciers and waterfalls. No mountain can be high enough to be seen over a molehill. □

SO THIS IS LIFE

By **Milo L. Arnold**
Colorado Springs



who said, "He that brings sunshine into the lives of others cannot keep it from himself," had learned the lesson that Barzillai taught.

A grasp of this Christian fundamental, therefore, is necessary for one to "make sense" out of this paradox. It is the giving of oneself that enables him to be the kind of person he actually wants to become. It is the crucifying of the selfish that contributes to the satisfactory relations of *selfhood*.

If the Buddhist did not make his partial truth extend to the nihility, or nothingness, of selfhood he would be in complete agreement with the paradox when he says: "First banish every ground of 'self.' This thought of self shades every lofty good aim, even as ashes that conceal the fire, treading on which the foot is burned." In his foreword to Dag Hammarskjöld's *Markings*, W. H. Auden says no one can accomplish worthy objectives until he is willing "to forget his ego and act as an agent of God."

Those who cannot understand the paradox belong to a group who are so concerned lest they con-

tribute more than their share to society that they play it safe by making sure that they do less than their share. Their motto is: "If I do not look out for myself, no one else will do it for me."

On the other hand, those who do understand it are so concerned lest they fail to do their share that they play it safe by making sure that they do more than their share. As William Jennings Bryan expressed it, they are so preoccupied with earning that they neglect to give attention to collecting.

The writer of Ecclesiastes gave expression to this ideal by saying: "Cast thy bread upon the waters: for thou shalt find it after many days" (11:1).

I saw this proved in the home and church of my childhood. At Donalsonville, Ga., the little holiness band tried to establish a school. On one occasion my parents were considering the purchase of an item that would have met a need in the home; but as they thought of the needs of the school, they gave up the purchase of the desired item and added its price to a gift to the school.

Eventually our leadership deemed it wise to close the school and merge its little assets with those of Trevecca. Money wasted that could have contributed to the needs of the home!

But was it wasted? For this teen-ager of that period, the answer is an enthusiastic "No." While the school was trying to function, Dr. E. P. Ellyson was called to serve as its president and pastor. Soon he became the recognized spiritual leader of the community. He brought to his teaching staff Professor and Mrs. A. K. Bracken, who had just earned their college degrees from Greenville College.

Professor Bracken taught one history class in which I was the only student. In a few short years he became president of Bethany-Peniel and invited me to join the teaching staff. That invitation has resulted in almost 37 years of service which has carried with it a joy resulting from the consciousness of knowing that God's will for my life is being realized. They cast their "bread upon waters" and lived to see it return. □

• By Katherine Bevis
Houston

The OPEN Door to GOD'S Plan

SOMETIMES a trivial happening will cause us to meditate on mighty subjects. These meditations always leave a lasting gain in understanding the art of living.

I remember, years ago, when I was trying so hard to live a Christian life. I knew I was failing—I knew that many times I had acted in an unchristian way. Though others may not have known it, I was even beginning to doubt if I was a Christian—for didn't God's Word say, "By their fruits ye shall know them"?—and the fruits of my life at this time only made me ashamed to be "known" by those about me.

How discouraged I was as I sat in the sanctuary that Sabbath morning! The preacher's text was, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

He was striving faithfully to

point the Way to his little congregation that morning.

I remember, I was sitting halfway back, and was trying to understand but finding it difficult.

Just then the sermon was interrupted by a bird which had flown into the sanctuary. It was before the days of air conditioning. It had gotten inside—through which window or door, none of us seemed to know; and plainly the bird did not know, for around in a circle it went, landing against one of the pews; then frantically dashed against the minister, landing in a helpless heap on the podium in front of him. Picking it up gently, he carried it to the open door, and gratefully it flew away.

Resuming his place in the pulpit, he said, "That bird is like many people. It desperately wanted to get out, but somehow could not see the open door through which lay its freedom. God freely offers

pardon to all who will rely on His grace and accept His plan of pardon. That is the open door through which we must fly to the outer skies of peace with God. That is the only way. If we try any other, we will dash ourselves to death in our prison of sin."

Understanding came flooding into my grateful heart.

Christ used a little bird and the words of the minister to teach me, an earnest listener and seeker, the lesson I needed to know. That morning I walked to joy and peace with the Holy Spirit's help.

It was a lesson well-learned, a lesson that taught me the understanding of true Christian living. Down through the years, discouragements have come, I have made failures, but always the blessed Holy Spirit has recalled to my memory the gift of God, my soul's salvation, and God's plan—the open door. □



Pen Points

God's Saving Grace

WHILE working at my desk one day I heard my wife in the next room softly singing, "The old account was settled long ago." Her sweet voice and the Spirit-filled melody brought to mind an evangelistic service we had recently attended.

It was near preaching time one Sunday night. Our music director had led choir and congregation in singing two revival songs, one of which was the above-mentioned hymn.

Then, after a nod to the organist, his rich tenor filled the beamed sanctuary with heaven-sent choruses. Everybody there sang with him and God's divine presence descended into our midst.

Suddenly, from the rear of the sanctuary, a tall, red-haired lad nearly ran down the aisle and fell to his knees at the altar rail. His action sparked others' sensed need, and soon several more young people came and laid their all at the feet of Jesus, our great High Priest.

No playing here. These youngsters saw themselves as they really were, with nothing hidden.

Prayer warriors came to help them to the throne of grace.

It was heartwarming to see these sincere teens receive God's forgiving grace and to hear them praise His name with soul-thrilling testimonies.

When a Christian lady softly sang, "No one ever cared for me like Jesus," eyes brimmed and hands lifted heavenward.

The redhead? Thank God, he also came through with colors flying.

ROBERT ROGERS, Miami, Fla. □

• By Russell Metcalfe
Poughkeepsie, N.Y.

DON'T EXPECT MAGIC

WHAT IS the difference between "magic" and "miracle"? Both are mysterious and suggest supernatural power. Some people might even say they were the same thing. But the sharp distinction between them can make a very practical difference in the life of every Christian believer.

A miracle is a happening that transcends known natural laws. And when we speak of *divine* miracle, we confess that we believe that God can and does intervene in the affairs of mankind.

An alcoholic is converted, cleansed inside and out; his home is restored; love reigns—and that is a divine miracle. Or a drought is broken when in answer to missionaries' prayers a spring of water gushes out of a rock on a mountainside in Cape Verde—and that is a divine miracle.

Magic, on the other hand, would seem to transcend nature's laws, but the phantasy is in accord with the whim of the magician, or because of magic potions, incantations, or secret words. Miracles make us think of Jesus; magic, at best, makes us think of fairy tales and Aladdin's lamp, and at worst, of witches, of black magic, of evil.

It is to admit naive simplicity to state a belief in divine miracles according to some modern divines. While on one hand astrology is burgeoning and spiritism is publicized on nationwide television, the very same people who seriously expound on E.S.P. and the moral implications of U.F.O.'s and star charts are quick to ridicule any suggestion that vital Christian faith goes even one step beyond simple psychological trickery, or that there is any power in prayer beyond simple autosuggestion.

Perhaps one thing evangelical Christianity needs is better publicity for the miracles that already are taking place. If, for example, the miracles that are reported in a typical Nazarene district assembly were widely published, it would almost warrant a congressional investigation into the source of

power. While we would be the first to admit we have seen only a fraction of what we possibly could see, hardly an assembly goes by without reports of miraculous healing of the body, or of financial miracles in answer to prayer, or, most thrilling of all, of reports of genuine transformation of lives. Divine miracles are happening!

But a point of concern—and possibly a reason why we do not see even more miracles—is a certain confusion in the minds of some Christians as to just why we may expect God to step in and do something miraculous. I am afraid that often our praying dangerously approaches magical incantation.

Here is a man who is praying earnestly for God's Holy Spirit to fill him with cleansing, perfect love. If he uses the phrases that we teach him, and prays to "die out" or to "consecrate my all," and at the same time refuses to open his heart to the searching ministry of the Spirit—if he has not opened his mind to the Scriptures, and has not honestly faced up to gospel preaching—there may not be a solid foundation for achieving faith or a basis in fact for the "magic" words he seeks to use with effect.

But just as soon as he listens to the Spirit, sees where he is and where he needs to be, and prays for God to align his will to God's perfect will at any cost, just then the unseen but transcendent laws of God can and do perform a miracle of cleansing in his soul. It isn't the exact phrases that have touched God—it is the obedient faith that has enabled God to move in.

We are always on dangerous ground when we struggle to recapture the exact circumstances, the same words, the gestures or idiosyncrasies, of another's genuine greatness of spirit. When we think that plainness or affluence, culture or lack of it, buildings, busses, day schools, degrees, in any combination, can produce a single miracle of themselves, we are living in phantasy. Any of these elements

(Continued on page 14)

Editorially Speaking

By W. T. PURKISER

A Quiet Revolution

Most revolutions are not quiet. They erupt in fury, and run their course in violence.

While some revolutions may have had good results finally, revolutions are usually negative and destructive. They burn in a day what has taken a century to build.

But there is what has been called "a quiet revolution" going on in the world today. It is constructive rather than destructive. It builds rather than burns. It is largely unnoticed by those who hurry by. But it is a revolution nonetheless.

This quiet revolution is working like leaven in the dough. It makes changes, not like the crash of an earthquake, but like the steady and silent growth of a root in a rock.

It is the revolution that takes place in lives reached by the gospel of Jesus Christ.

The quiet revolution is first of all a personal matter. For the individual, it may indeed be explosive, startling in its transforming power. When the center of balance in life changes, everything else changes with it.

George Wade Robinson put it in a familiar hymn-verse:

*Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue,
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know, as now I know,
I am His, and He is mine.*

THE CHANGES the quiet revolution brings to personal life begin at the point of choice. The cynic says, "Little monkeys grow up to be big monkeys; little pigs grow up to be big pigs; but man—wonderful man—can grow up to be either."

Yet the choice between being a monkey or a pig does not exhaust the alternatives for human beings. Men and women may choose to be authentic human beings—by the grace of God, whose image, marred though it be, lies within.

What the Bible calls repentance is simply decision about Christ on the side of the past with all its hollow frustration and sorry failure. What

the Bible calls faith is simply decision about Christ on the side of the present and future.

Decision takes a life moving in the wrong direction, turns it around, and starts it off in the right direction under the leadership of a trusted Guide.

The quiet revolution begins with an individual and his God. But it does not stop there. It goes on to affect every area of life. That is, in fact, the test of its reality.

It is not that the quiet revolution solves all our problems for us. But it puts us in the way of meeting the demands of life with greater resources than we could gather by ourselves.

And it opens to us a way of life that grows better through the years. It is, an ancient wise man said, like the dawn of a day that grows brighter with the passing hours until it comes to high noon (Proverbs 4:18).

THERE IS A SENSE in which the quiet revolution is the destiny of all. We can miss it. But if we do, we miss the end for which we were designed.

None of us can really escape the law of God. We have the choice of fulfilling it freely by way of divine grace, or fulfilling it finally by way of judgment. But fulfill it we must.

The choice is open to each of us. It comes to us through the gospel of Jesus Christ, through the Word of God. It is a choice of life over death, of wholeness over partiality and limitation, of victory over defeat.

In this light, the biggest word in the Bible has only two letters. It is the "if" that conditions every promise God makes. "If we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9). But there is no forgiveness without confession, and the "if" puts it right up to us.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Again, there is no cleansing without walking in the light, and the "if" puts it right up to us.

Have you found the quiet revolution? Do you ride the true "wave of the future"? You won't find it in political movements or economic systems. You will find it where the gospel is preached and the Bible is honored as the Word of God. □

Being Before Seeing

In almost every area of life, what we are colors what we see. Seeing depends on being.

"Unto the pure," said St. Paul, "all things are pure: but unto them that are defiled and unbelieving is nothing pure" (Titus 1:15). It is a truth that works both ways.

The psychologists call this projection. It is our tendency to see in the people and circumstances about us our own subjective attitudes and emotions.

With whatever exceptions there may be, the perpetually suspicious person tends to be untrustworthy himself. He sees in others what he knows about himself. The person full of resentment and animosity finds it reflected in those about him.

What we fail to see is usually what we fail to be. What we are not only speaks to others; it echoes back to ourselves.

This fact underlies the great truth Jesus spoke in the sixth beatitude: "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). Seeing God depends on being pure in heart.

That there is a future dimension to these words cannot be denied. There is a promise here of qualification for heaven. We are to "follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

But this is more than promise. This is present potential. The pure in heart know the blessedness of seeing God here as well as hereafter.

The pure in heart see God in His creation. However long or short its history, they know that "the heavens declare the glory of God; and the firmament sheweth his handywork."

The pure in heart see God in His providence. Working in and with human agencies, they see that "he doeth all things well." Even the night becomes light about them.

The pure in heart see God in His people. Robert Hastings tells of a placard in a Minneapolis bus during a city-wide Christian crusade that read, "In this day every American needs to find God—go to church Sunday."

"If all men are offended because of Christ, let them be offended; but where is the sense of their being offended at something that is not Christ and is nothing like Him? We do Him singularly little honor by watering down His personality till it could not offend a fly. Surely it is not the business of the Church to adapt Christ to men, but to adapt men to Christ."—Dorothy L. Sayers.

Some wag had written across the margin of the placard, "I went and He was not there."

Perhaps not. But perhaps the visitor was unprepared to see Him, or to sense His presence. For we must always "be" before we can "see." □

Paring the Creed to Please the Crowd

Much is being said today about the need to communicate the Gospel to the world in terms the modern mind can understand. Insofar as this means using contemporary language and illustrations from today's life, we can be all for it.

But there is always the danger that reinterpretation will come to mean modification, that we shall change not only the method but the message, not only the expression but the substance.

Of course, the creed can be pared without ever changing the language used. This happens when the same words are used to convey different ideas.

A good case in point is the term *evangelism*. Traditionally this means the presentation of the Gospel in such a way as to bring faith and commitment to Christ on the part of others. But evangelism is used in our day to describe not *saving* men, but *servicing* them; not praying people through to a personal experience of grace, but picketing in behalf of much needed social reforms.

Another instance is in the use of the word *sanctification*. Traditionally and by definition, sanctification means setting apart and making pure or freeing from sin. It may come to be used for any program of self-improvement or growth in character and attainment.

But the danger of which we speak now deals with the temptation to modify the message in order to make it more acceptable to what is hailed as "the modern mind." It isn't just that the pill is sugar-coated. It is that the prescription is changed.

There has always been the temptation to suppose that if the Gospel were just presented in the right way it would prove to be palatable to the natural man. But the facts of the case are, it isn't the presentation alone that is unpalatable. It is the rugged demand of the truth itself that people refuse.

This is no plea for serving the Gospel feast on cracked or soiled dishes and with dirty linen. What we need to see is that paring the creed to please the crowd results in something that pleases neither the crowd nor Christ.

Let us make our presentation of the Gospel as winsome as we can. Let us use bait the fish like. Only let's not forget the hook. Let's not so soften the offense of the Cross that we wind up with no Cross at all. □



Campus Commentary

YOUTH AND AFFLUENCE

The questions that have perplexed students and their parents in every generation are so intensified in our own as to create really new problems. It is not only greater frankness in talking about forbidden fruit and moral precepts. "The indications are that a very real change in patterns of behavior . . . is occurring."

So writes Harvard Psychiatrist Graham B. Blaine, Jr., in a book entitled *Youth and the Hazards of Affluence* (Harper & Row, 1966). Centering attention on the high school and college years, Dr. Blaine treats eight subjects. Family, education, sex, drugs, riotous behavior, emotional problems, religion, and challenge are problem areas he discusses. In all, affluence has played a major role in changing the dimension, if not the very nature, of the issue.

For example, every adolescent must have a meaningful challenge and a chance to "prove and test [himself] against [his] contemporaries and the world at large." Where can we find experiences which stretch young men near to the limit of physical endurance? No athletic program achieves this for more than a few. Birthday, Christmas, and other gifts (too large and too soon) have robbed modern youth of the customary experience of long hours of work and rigorous savings programs for desired material possessions. Thus, no challenge.

Dr. Blaine has some very helpful things to say about the role of parents and religion. "Next to training and guidance provided within the home, the most important contribution to the development of a healthy personality is a faith. Unfortunately, spokesmen for the church have so watered down the spiritual element in religion that what once was a deeply moving and effective guiding force has come to be regarded by many young people of high school and college age as simply another philosophical or psychological approach to life. . . . The 'leap into faith' so essential to the achievement of a meaningful religious life is made more and more difficult for young people by the prevalent attempts to explain by scientific logic . . . what is meant to transcend everyday rationality."

Blaine knows his subject and his analysis is plain and practical. The fact that he is not "Nazarene" should not bar us from the helpful counsel of this book. □

PRAYER AND BIBLE READING IN PUBLIC SCHOOLS?

"The Supreme Court did not remove religion from the public schools. We did. . . . The confusion over what the court said about prayer and Bible reading in a public school may be the best thing that could

have happened to religion. . . . The school must be neutral about religion; the student does not have to be. . . . So long as it does not interfere with the rights of others, any individual, including a student, may practice his religion anywhere, even in school."

James Panoch and David Barr in *Religion Goes to School* (Harper & Row, 1968) attempt to clarify what the court said and the relation between religion and public education. This "Practical Handbook for Teachers" includes extensive audiovisual resources, sample curricular units, lists of relevant organizations, and a bibliography. The authors are on the staff of the Religious Instruction Association, Box 533, Fort Wayne, Ind. 46801. Their purpose is "to promote proper use of the Bible and religion in schools." The law allows great latitude in the "study" of religion. □

CAMPUS NEWS

LEDBETTER TO ADMINISTRATIVE POST

Dr. Howard P. Ledbetter, assistant professor of education at Kansas State College of Pittsburg, has just been named director of student services at that institution. He is a graduate of Bethany Nazarene College and an active layman in the church. □



ENROLLMENT 249 AT NBC

The enrollment for the second quarter at Nazarene Bible College is 249. This unusual increase of more than 50 students in midyear is accounted for by two classes opened to the wives of students. One class is taught by Mrs. Audrey Williamson. The other is a class in music taught by Mrs. Yvonne Neuenschwander. □

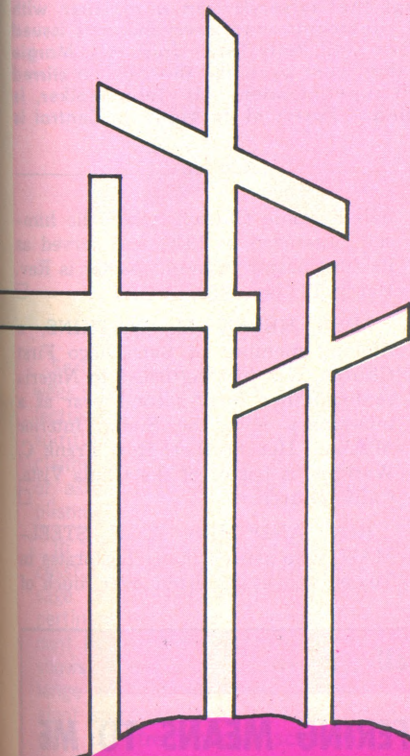
OCEANOGRAPHY COURSE AT OLIVET

All the natural science departments at Olivet Nazarene College contributed to a new course in oceanography. A fall semester course studying the ocean environment and building equipment for underwater work was climaxed with a January interim-term field trip. One of the requirements for participation was completion of SCUBA training and performance of a 100-foot dive before leaving for the Gulf of Mexico and the Atlantic coast of Florida. Between December 26 and January 18 the group attended a symposium on the Antarctic at the AAAS convention as well as taking pictures and collecting biological specimens. Biologist Walter Quanstrom and Physicist Elbert Pence supervised the activities. □



To present
a **CHRIST**
of Joy...

to a World
of **NEED**



in the

EASTER OFFERING April 6

Don't . . .

(Continued from page 9)

may be used, even as Samson used an ass's jawbone, but no one has ever thought that the miracle was in the jawbone. Reliance on any *thing* to do what only God's intervention can accomplish amounts to wishful thinking, and regardless of statistics, reveals fairy-tale faith.

Miracles still take place. But in every genuine miracle a man has sought the divine will, and has cooperated with God to see it come to pass—on God's terms.

There is no shortcut to Christian effectiveness. There is no cheap road to obedient, achieving faith. We see the miracles we *do* see because we pray and obey and believe God's Word. And probably we do *not* see even more because we may just be using phrases and formulas at times when a genuine miracle is needed.

Don't settle for the phantasy of magic when eternal values are at stake. We believe that God can and does and will intervene in the affairs of mankind—and He will in yours and mine! □



Top This . . .

16,000 LBS. OF "BOX WORK"

Rev. V. W. Ballmer (left), pastor of Ft. Recovery, Ohio, church; Miss Ruth Matchett, missionary nurse to Letaba, South Africa; and George Jetter, Nazarene layman and president of Ft. Recovery Industries, Inc., are shown with Jetter's truck as it left for the boat wharfs of New York City with over 16,000 pounds of used clothing and supplies. Along with the shipment a VW bus was driven to New York by one of the local laymen. Miss Matchett, along with her many friends from all over the country, was able to complete this giant task with the help of her local Ft. Recovery church. Over the past few years the local church along with Ft. Recovery Industries, Inc., have taken part in sending over 40,000 pounds of



DEMONSTRATION MARCHES AND PLACARDS are not always signs of rebellion! Here they are put to a good use as the Jacksonville (Fla.) Central Church Sunday school stages a "My Concern" rally to incite interest in breaking the attendance record on a forthcoming Rally Day. They did, with 353 present. Every department (except the nursery!) had a marcher with a sign; other signs were posted in all classrooms; and everyone was issued a large "My Concern" badge to be worn until Rally Day. Said Mrs. Margie Neeley, "I have never seen promotion that went over like this one. It stirred up almost everyone. . . . Our assistant superintendent, Mr. John Walker, the man who thinks up this kind of thing." Pastor at Jacksonville Central, Rev. I. W. Justice.

supplies to our mission fields around the world.

After a delay of a few weeks, Miss Matchett was able to fly to Africa on February 12. □

OF PEOPLE AND PLACES

REV. W. M. SIGAFOES, for 32 years an elder in the church, and his wife celebrated their sixtieth wedding anniversary on February 5 in Savannah, Ga. Brother Sigafoes has preached the gospel for nearly 60 years and he and his wife presently are very active in the Savan-

nah Eastside Church, which he himself organized in 1946, and served as its first pastor. Present pastor is Rev. Barry T. Gay.

MISS HELEN M. WATKINS, lifelong member of San Diego First Church, has just returned to Nigeria to begin her forty-second year as missionary with the Sudan Interior Mission. Her brother, Rev. Frank C. Watkins, is pastor of the Chula Vista Calif., church.

REV. AND MRS. W. H. STEELMAN, who served many pastorates in Texas, and evangelized over much of

Seminary Foreign Students Tell . . .

WHAT THE EASTER OFFERING MEANS TO ME



CHRISTIANITY is a traveling faith. Our gospel is a traveling gospel.

From Palestine to India—the gospel traveled. Through the Church of the Nazarene, we heard the gospel. It changed my life. This miracle is still being performed in many lives.

You have helped the travel of the gospel. Keep giving—and keep the gospel traveling till HE COMES.

PADU JOHN MESHAMKAR (India)
Nazarene Theological Seminary

GIVE THAT OTHERS MAY LIVE

the Southwest during their years in the ministry, celebrated their fiftieth wedding anniversary, February 2, in Gilmer, Tex. Dallas District Superintendent Paul H. Garrett stated that "few couples have meant more to as many people than 'Willie and Thelma' over these years since they start-

ed out serving the Lord at Johnson's Chapel." □

FIFTY YEARS of marriage will be celebrated March 29 by Rev. and Mrs. W. F. Miller, of Williamstown, W. Va., as well as the completion of 50 years in the full-time ministry. The Millers have been instrumental in opening up 26 Nazarene churches in the U.S. and Canada during that time, as well as serving as missionaries in Japan and Korea under the Oriental Missionary Society. At present, Mr. Miller is a commissioned evangelist on the Akron District. □

NEWS OF REVIVAL

RESTITUTIONS have been made to more than 50 firms or individuals as a result of a four-and-one-half-week revival with Evangelist George Schriber at the Johnson City (Tenn.) First Church, according to Rev. Carlos H. Sparks, pastor. He further states that 21 were sanctified and the holiness program of the church has been strengthened. Some who were saved and sanctified in the meeting confessed they had been only institutional Christians for years and had never before known real victory. □

MT. STERLING, ILL., church recently experienced one of the most fruitful revivals in its history under the anointed preaching of Evangelist John W. Harrold, of Rochelle, Ill. Forty-nine seekers responded to the preaching of holiness, and victories were experienced in every service. One member was added to the church by profession of faith. Rev. Phillip Decker is pastor. □

REV. DAVE FOUNTAIN, pastor of the Hobart (Ind.) St. Paul Church, reports an outstanding youth revival with Rev. Richard Strickland as evangelist. Many teen-agers and adults received spiritual help. "We are revived in our souls—sold on personal evangelism—and determined to see God's kingdom grow through God's guidance," the pastor states. □

REVIVAL came to the Cortez, Colo., church as the people prayed and fasted, and the Lord blessed the messages of Evangelist George Greiner. Twenty-three sought the Lord at the altar and many others found spiritual help. Pastor Charles M. Jaques said, "Praise the Lord for dedicated men who are preaching with the unction from on high that men might come to repentance." □

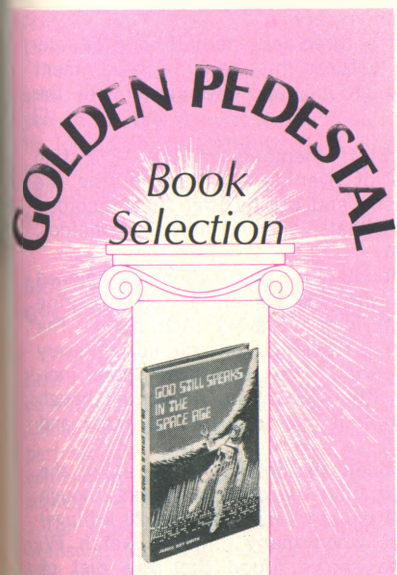
THE TULSA University Church reports an outstanding revival with the Nesseth-Hopson party. Backsliders were reclaimed, several Christians were sanctified, and many received new light, according to the pastor, Rev. C. W. Roach. □



THE AMERICAN FLAG which flew over the national capital the day of President Nixon's inauguration is here displayed by MANC President Dr. R. Curtis Smith and Students Jim Mullins (left) and Bob Sisson. In a special ceremony at a Mid-America chapel service, Congressman Larry Winn, Kansas third district, presented the flag and a certificate from Washington authorizing the college to possess and display the inaugural flag. It was during its formative days that the MANC student congress determined to get an American flag for the new college. Mullins, from Olathe, Kans., suggested getting one of the flags which fly over the national capital. It was then proposed to try to obtain the inaugural flag. Sisson, student body president, contacted Congressman Winn, who in turn arranged for the flag to be given to the college.

MOVING MINISTERS

Clifford R. Joines from Antlers, Okla., to Madill, Okla.
 Richard C. Leffel from Decatur (Ill.) Trinity to Collinsville, Ill.
 Donald J. McGilvra from Valley City, N.D., to La Crosse, Wis.
 James Pickens from Missouri Valley, Ia., to Sunnyside, Kans.
 George C. Prentice from Hope, Ark., to Enid (Okla.) Central.
 Paul C. Snellenberger from Collinsville, Ill., to Rantoul, Ill.
 W. E. Vannest from West Lafayette, Ind., to Plymouth, Ind.
 James W. Ford from evangelistic field to Bridgeport, Ind.
 Roel B. Nabors from Rosebloom, Miss., to Vicksburg, Miss.
 Paul E. Richardson from Farmington, Mo., to Chicago Emerald Avenue.
 Carl L. Soliday from Manhattan, Kans., to Palco (Kans.) Canaan Chapel.
 Charles Stroud from Taejon, Korea, to Duncan (Okla.) Oak Avenue
 Robert Ulrich from Reno (Nev.) First to Las Vegas (Nev.) First.
 W. Don Adams from Grand Saline, Tex., to Kalama, Wash.
 Virgil W. Borden from Fayette, Ohio, to Berkeley, Calif.
 Larry Brinkley from Vandalia, Mo., to Pawhuska, Okla.
 Harlon Ellis from Holly, Colo., to Caddo, Okla.
 Odell Harris from Brownwood (Tex.) First to Lubbock (Tex.) Parkway.



GOD STILL SPEAKS IN THE SPACE AGE

By James Roy Smith

Serious reading, anyone! This week's Golden Pedestal Book Selection is a thoughtful, deeply spiritual presentation of the claims of Christianity in an age of astounding scientific accomplishments.

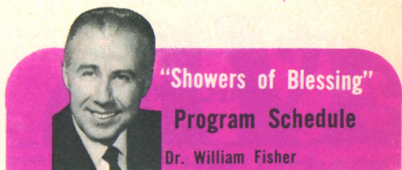
In the wake of the recent successful flight of Apollo 8, its message becomes more timely and pertinent than ever. Norman Vincent Peale said of the book, "It shows that the Christian challenge is that we need to take giant spiritual steps to keep up with the tremendous scientific ones."

A careful reading of this volume will strengthen your faith and give you compelling truths sure to help you in your discussions with friends whom you would like to interest in the Christian faith and the Church.

Thank God! He still speaks to men. This book could help you to relay His message to some confused, inquiring soul. Cloth. \$3.50

Order from your

NAZARENE Publishing House



March 23—"Some Things Haven't Changed"
 March 30—"King for a Day (Palm Sunday)"

NEW "SHOWERS OF BLESSING" OUTLETS
 KCOG Centerville, Ia.
 1400 kc. 9:00 a.m. Sunday

KSYL	Alexandria, La. 970 kc.	9:00 a.m. Sunday
KHSJ	Hemet, Calif. 1320 kc.	8:15 a.m. Sunday
WATC	Gaylord, Mich. 900 kc.	9:30 a.m. Sunday
WBCH	Hastings, Mich. 1220 kc.	8:45 a.m. Sunday
WBCH-FM	Hastings, Mich. 100.1 meg.	8:45 a.m. Sunday
KAMI	Cozad, Neb. 1580 kc.	12:30 p.m. Sunday
KULY	Ulysses, Kans. 1420 kc.	9:00 a.m. Sunday
WTID	Newport News, Va. 1270 kc.	8:15 a.m. Sunday
KSHN-FM	Sherman, Tex. 96.7 meg.	8:00 a.m. Sunday

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. and Mrs. Royal Schultz have entered the evangelistic field. Mrs. Schultz travels with her husband and carries the musical program. They may be reached at Route 6, Box 227A, El Dorado, Ark. 71730, or phone 501-862-4823.—Thomas M. Herman, South Arkansas district superintendent.

Rev. Charles R. Armstrong, pastor of the Ft. Lauderdale (Fla.) Faith Church for the past five years, plans to enter the field of evangelism on June 1. Contact him at 900 N.E. 17 Court, Ft. Lauderdale, Fla. 33305.—A. Milton Smith, Florida district superintendent.

Rev. Luther Cantwell, pastor of Miami (Fla.) North for the past four years, plans to enter the field of evangelism March 1. Contact him at Box 527, Kansas City, Mo. 64141.—A. Milton Smith, Florida district superintendent.

Rev. Samuel F. Sparks, pastor of Orlando (Fla.) Central for the past five years, is returning to the field of evangelism. Contact him at 300 E. Jackson St., Orlando, Fla. 32801, or phone 305-423-9817.—A. Milton Smith, Florida district superintendent.

Rev. Norman V. Rickey is entering the field of evangelism and will be available after May 1. Contact him at 3102 Logan St., Suitland, Md. 20028.—E. E. Grosse, Washington district superintendent.

Rev. Robert E. Long is returning to the field of evangelism after some years in the pastorate. Contact him at 510 Oldtowne Rd., Cumberland, Md. 21502.—E. E. Grosse, Washington district superintendent.

EVANGELISTS' OPEN DATES

R. A. Isbell, P.O. Box 408, Crowley, La. 70526, has open date April 21-27.

VITAL STATISTICS

DEATHS

REV. LEO DARNELL, 62, died Jan. 15 in Shreveport, La. Funeral services were conducted by Dr. T. T. McCord. Interment was in Greenfield, Ind. Survivors include his wife, Pauline; one son, Edward; four grandchildren; and four brothers.

REV. PORTER T. CARGILL, 74, died Feb. 8 in Bethany, Okla. Funeral services were conducted by Dr. M. Harold Daniels and Rev. Jerald Locke. Interment was at Tishomingo, Okla. Surviving are his wife, Ethel; two sons, Rev. George O. and Gene; two daughters, Mrs. O. D. Carden and Mrs. Neta Fields; 11 grandchildren; one great-grandchild; and two brothers.

JEWEL L. McLENDON, 73, died Nov. 9 in Tucson, Ariz. Memorial services were conducted by Rev. David K. Kline. Interment was at Lakeland, Fla. Survivors include two sons, Paul and Hirma, one grandson, five sisters, and one brother.

BIRTHS

—to Rev. John and Frances Desmond, Lancashire, England, a daughter, Sharon Dianne, Feb. 12.

—to Gordon and Jo Ann (Woodall) Westover, Sacramento, Calif., a daughter, Jill Denise, Jan. 29.

—to Rev. and Mrs. Richard Higgins, Milbridge, Me., a son, Scott Evan, Jan. 6.

—to Stephen and Martha Ledford, Dallas, a daughter, Tracy Michelle, Jan. 28.

—to Ray and Margaret (Gibson) Moore, Kansas City, a daughter, Melinda Michele, Feb. 4.

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NEWS OF RELIGION

You Should Know About . . .

HCJB CONGRATULATED ON THIRTY-SEVENTH ANNIVERSARY. At Quito, Ecuador, the world's oldest missionary broadcasting organization reached its thirty-seventh birthday anniversary.

Highlighting the celebration was a three-and-one-half-hour TV program on HCJB's Channel 4 which featured high-ranking government and civic figures, outstanding music groups, and interviews with the station's leaders. □

TV MORE VIOLENT THAN EVER. Staff members of the "Christian Science Monitor" watched 75 hours of evening programs during the first week of the new 1968-69 TV season and during that time recorded 254 incidents of violence, including threats, and 71 murders, suicides, and killings.

The National Broadcasting Company was the leader of violence during the "Monitor's survey period with 106 violent incidents during its evening programming, or one violent incident every 14 minutes. The NBC network featured 32 killings, or an average of one killing every 45 minutes. During the seven-day period, NBC displayed more incidents of violence than either of the other two major networks, though ABC was not far behind with 94 violent incidents, 19 killings, and one suicide.

In a previous survey, ABC had been the leader. CBS, as in the earlier survey, programed less violence than the other networks, though some of its most violent programs (54 violent incidents and 20 killings) came during the early evening hours when many children watch TV.

A one-week survey of prime-time shows found that the diet of mayhem offered the American public is just about as grisly as ever, despite promises of improvement following last year's assassination of Senator Robert F. Kennedy. □

AMONG THE MANY NAZARENES who sent messages of appreciation to the Apollo astronauts for their reading of the Scripture at the climax of their epochal circling of the moon was Dr. W. T. Johnson, Oklahoma City, superintendent of the Southwest Oklahoma District.

He wrote to Colonel Frank Borman that he and his two companions brought "One of the greatest thrills of inspiration to Bible-believing Christians in this century.

"Thank you for the glory you brought not only to America but to our God, the eternal Creator."—N.I.S. □

NRB AWARD TO WILBUR NELSON, For 25 years director of "The Morning Chapel Hour" broadcast, Dr. Wilbur E. Nelson has been given the annual award of merit by the National Religious Broadcasters. The plaque and citation were presented to Dr. Nelson and his wife by Dr. Eugene Bertermann on behalf of the NRB in ceremonies at Washington, D.C.

Nelson, talented as a singer as well as a Bible teacher, founded his broadcast in 1944. Offices and studios are now located in the new Metropolitan Bible Church, Paramount, Calif., of which he is founder and pastor. □

" . . . in the last days perilous times shall come . . ." (II Timothy 3:1-5).

HANOI PRAISES NEW COMMUNIST "BIBLE"—The "Thought of Chairman Truong Chinh," a Vietnamese volume of exhortation much like the "Thought of Chairman Mao Tse-tung," is being praised as the new kind of Communist "Bible."

Truong Chinh, chairman of the National Assembly of the Democratic Republic of (North) Vietnam, is little known outside but is reportedly the guiding genius of the Communist drive for power in South Vietnam. His new Bible delineates the new strategy of "unending revolution" everywhere, calling for a worldwide "anti-American front" to destroy the United States. □

Late News

YOUNGS TO OVERSEAS FIELDS

Dr. and Mrs. Samuel Young left Kansas City, Saturday, March 1, for an overseas visit to India and the Middle East, stopping en route in Honolulu and Taipei, Taiwan.

Dr. Young was scheduled to preside at the district assembly and preach in the district camp meeting in India. In the Middle East, stops are scheduled in Beirut, Lebanon, and in Jerusalem. Their expected date of return to Kansas City is March 31. □

BRIDGETON, MO., BREAKS GROUND FOR NEW CHURCH

Ground-breaking ceremonies were held for the new Bridgeton, Mo., church Sunday, February 9, with Dr. Donald Gibson, Missouri district superintendent, officiating. The general contractor, Mr. Glen W. Beckham, turned the first shovelful of earth.

The church is presently located in Wellston, Mo., and was organized in 1936 with 12 charter members. A current membership of 223 was reported at last district assembly.

The new building will be located on a wooded two-and-one-half-acre site, and will provide a sanctuary seating 340 persons. Both the church

and the educational unit will be air-conditioned.

Completion is scheduled for fall of this year. Rev. John W. Ellis is pastor. □

OF PEOPLE AND PLACES

A NAZARENE MINISTER was hailed as a hero recently when the Greyhound bus on which he was riding started out of control as the result of a bottle being hurled through the windshield, temporarily blinding the driver. Rev. Lloyd Peters, American Red Cross field director at Huntington, W. Va., and former pastor of the Ripley, Ohio, church, was one of 36 passengers en route to Cincinnati on rain-slick U.S. 52 when the incident occurred near Point Pleasant, Ohio.

Seated behind the driver, Peters reached around him and took control of the steering wheel while the driver, his face bleeding profusely from shattered glass, slowly applied the brake, finally bringing the bus to a halt. New Richmond police say the minister's cool thinking and fast action probably saved the lives of several passengers.

Probably the most significant incident related to the experience was a thank-you letter Peters received from the Christian wife of the bus driver stating that, after her praying for her husband for many years, the close call had made him a really "different person," and he was now attending church with her and their children. □



A CHECK FOR \$1,000 toward the purchase of an automobile for the mission field is presented by Rev. J. Weston Chambers, pastor of the Bel Air, Md., church, to outgoing missionary Della Boggs (right) at a farewell dinner attended by 140 at the church February 1. A charter member of the Bel Air church, Miss Boggs has been a missionary to Swaziland, South Africa, since 1944. Others in the photo are Mrs. Clifton Simmons, local NWMS president (standing next to pastor), and Mrs. Roy M. Bowers, Washington District NWMS president. The Bel Air church gave over \$6,500 toward Nazarene world missions last year.

NEWS OF REVIVAL

REV. CHARLES E. BERTRAM, pastor of the Eaton, Ind., church, reports a successful Youth Week revival with Evangelist Norman Keen, of Bryant, Ind., and the Prairie Grove Quartet from Gaston, Ind. There were a total of 29 seekers, 20 of whom were teens. □

REV. DON PFEIFER was evangelist and Ralph and Joann Dunmire were the musicians at a good meeting at the Elk River Church of Charleston, W. Va. Pastor James M. Bearden stated, "Many adults who had never known God moved to the altar under the convicting power of the Holy Spirit. Every service was crowned with victory." □

EVANGELIST W. B. WALKER writes: "The year of 1968 was one of our greatest years in the field of full-time evangelism. Truly the Lord came in some of His greatest manifestations of power. We are plunging into 1969 for even greater manifestations of revival power." □



DR. SAMUEL YOUNG, general superintendent, preached the dedicatory message at the new West Side Church of Indianapolis. Valued at \$425,000, it is constructed of brick with Indiana limestone trim, is fully air-conditioned, and contains office space, nursery facilities, library, a chapel, and classrooms to accommodate 500. The seating capacity of the sanctuary with overflow facilities is over 600. Although the church was moved several miles, attendance has increased and new families are being reached for God. Rev. R. B. Acheson is the pastor; his son, Rev. C. D. Acheson, serves as his associate.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

JESUS PREPARES FOR HIS DEATH

(March 23)

Scripture: Mark 13:1-14:42 (Printed:
Mark 14:22-26, 32-41)
Golden Text: Mark 14:36

In chapter 13 are prophecies relating to the fall of Jerusalem, the great tribulation, and Christ's second coming. In chapter 14 are events that lead toward the Cross. How awful that the one whole Person who ever lived should be marked by such brokenness!

1. *The broken box* (14:1-9)

See how a woman forgets herself into immortality! With costly perfume she anoints Jesus. Love gives its best for Him who gave himself for us. She wins the finest memorial possible—the record of poured-out devotion to Jesus.

2. *The broken bread* (14:22-26)

Jesus institutes the sacrament observed the world around today. The broken bread speaks of the Cross-torn body. The poured wine speaks of the atoning Blood. By these a new covenant is created, bringing reconciliation with God to sinful men. And Jesus—so great is His love—gave thanks for the Cross under these holy symbols (v. 23)!

3. *The broken heart* (14:32-42)

While disciples slept, the Lord agonized in prayer. His soul was "exceeding sorrowful unto death." Approaching the Cross, where the loathsome weight of all men's sins and guilt would be laid upon His spotless soul, the Savior's heart was broken. These are depths beyond our comprehension, but not beyond our appreciation.

We live in a broken world, torn apart by war, crime, disease, starvation, and violent inhumanities everywhere. Christ was broken to mend this world! Tell it everywhere! ☐

A little child on a summer morning stood in a great cathedral church. As the sunlight streamed through the stained-glass windows, the figures in them of the servants of God were bright with color. Someone asked him later, "What is a saint?" The child replied, "A saint is a person who lets the light shine through."—*Hazel C. Lee.*

Conducted by W. T. Purkiser, Editor

Just today I read in the *Beacon Bible Commentary*, "Sanctification begins in regeneration—thus we speak of it as initial sanctification, which is partial rather than entire." Then again, "Entire sanctification is realizable as a crisis experience after regeneration, a point on which Peter, Paul, and John perfectly agree."

This is only a sample of many such statements we read in holiness literature. The quotation given you speaks of two things, does it not—"begins" and "a crisis"—and do they not suggest two different ideas? Tell me how they can both be theologically correct.

They do suggest different ideas, and they are both theologically correct.

This is what Daniel Steele, the outstanding holiness expositor of the last generation, called "the Wesleyan paradox—that sanctification is both progressive and critical."

The distinction between initial and entire sanctification is based on the careful comparison of such biblical verses as I Corinthians 1:2 and 3:1-3; 6:11; II Corinthians 7:1; I Thessalonians 5:23; II Thessalonians 2:13. It has been recognized by virtually all Wesleyan theologians from John Wesley down to the present time.

Sanctification, in its broadest meaning, is setting apart for divine purposes and making free from sin, both inner

and outer. It begins with the new birth, when the soul is cleansed of its acquired depravity—the stain of guilt and corruption in the character as a result of the person's own sins.

Sanctification becomes entire, as Paul shows in I Thessalonians 5:23, only after the initial work is begun in regeneration at the time of conversion. Entire sanctification is a crisis experience in that it is wrought in the soul by the Holy Spirit in response to complete consecration and appropriating faith (Romans 6:5-13; 8:2-11; 12:1-2).

If you would like to read a careful discussion of this entire matter, I would commend to you H. Orton Wiley, *Christian Theology*, Vol. II, pp. 464-96.

Genesis 14:18 reads, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." Was this a social event, or does it have prophetic value as relating to the Lord's Supper?

I think it was primarily provision for the physical needs of Abraham and his men after their battle with the coalition of kings who had raided Sodom and Gomorrah.

However, the entire account is regarded as typical of Christ, "a priest after the order of Melchizedek" (Hebrews 5:6, quoting Psalms 110:4), in the great discussion of the high priesthood of Christ in Hebrews 5-7.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).
When do faults become sin?

When we become conscious of them and can do something about them, but refuse or fail to face up to the matter.

Our worst faults are probably the ones of which we are not aware. We may also have some faults about which we can do very little—as, for example, faulty judgment or faulty memory.

But when we become conscious of a fault and are able either to rid ourselves of it or do something positive to improve the situation, then the matter becomes a point of duty and we are obligated to act.

There are, of course, those who iden-

tify faults with sins and hold that all shortcomings, known or unknown, voluntary or otherwise, are sinful in the sight of God. Such a view makes utter nonsense of such verses as Matthew 1:21; John 5:14; Romans 6:1, 15; Hebrews 10:26; and I John 2:1; 3:8-9; 5:18.

In Romans 8:26, Paul tells us that "the Spirit helpeth our infirmities." The word "help" is a key word. It does not mean that He cures them for us, or that we can cope with them alone. We will always be liable to mistakes, but we need not make as many as we do when the Spirit's help is promised.

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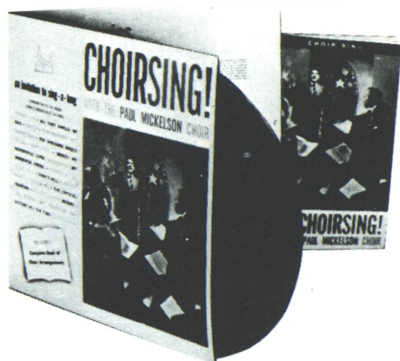
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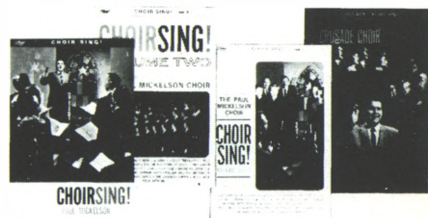
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I'M A SOLDIER IN THE LORD'S ARMY

MY TRACT ministry began when I was about 10 years old. I am now 25. I found the Lord as my personal Saviour at a Nazarene young people's camp in Hastings, Neb., and it was then after noting the tracts in the vestibule of the chapel that I felt the need of spreading the gospel by handing out tracts.

Because I didn't have knowledge or experience in witnessing, I found it difficult to approach an individual about his personal commitment to our Lord. However I found it quite easy to give a person a tract and let my prayers and the material from the tract reach that individual. Then if he had any questions, and since I had a thorough knowledge of the tracts, I could best assist him in making his choice to serve the Lord.

As I found out later, a tract can be a very effective and silent witness and also be used many times without losing its impact. Many persons will read a tract before they will talk about salvation.

Throughout my high school and college days, I continued to spread the wonderful story of salvation through tracts. Through prayers and experience with the people I came in contact with, I gained confidence in my ability to help others.

In June of 1964, I married a wonderful Christian woman named Terrie. In March of 1966, I entered the U.S. Army. Just before I left for Vietnam, I contacted my aunt, Mrs. Murl Patterson, of Kearney, Neb., and requested help in furthering the distribution of tracts. She very happily agreed to help support me, financially, in prayer, and in obtaining tracts for me while in Vietnam. I distributed approximately 15,000 tracts before I left Vietnam early in 1969.

Several letters from Missouri told of how people have found the Lord as their personal Saviour. Letters from Nebraska told of how the tracts have helped others quit smoking and swearing. Then through the efforts of laymen, local preachers, and the convicting power of the Holy Spirit, they have also found the Lord.

My wife and I plan to continue spreading the gospel through tracts at my new assignment at Fort Hood, Tex. While I am a soldier in the United States Army, I am also a soldier in the Lord's army. I have relied wholly upon God and "I can do all things through Christ which strengtheneth me." □

—SP5 RICHARD D. PECK
Fort Hood, Tex.

SAVE SOME

