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November 20, 1968

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OF HOLINESS

Church of the Nazarene

Whom Do We Thank?

(See page 3.)

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The Days of the CHRISTIAN



By General
Superintendent Lewis

L*ife is so daily,*" said someone. How true it is! Days must be important, as there are so many of them. They come one at a time. They are found everywhere on the earth. They are the same length. At sometime during a day we were born. At sometime during a day we will each step into eternity.

Days are commonplace. Our lives are affected, modified, and influenced by the habitual activities of the commonplace. However, we can use our lives to influence, affect, and change the ordinary things. There is a great difference in whether the day dominates us or we master the day.

Days are important. They must be, for God made them and the Bible tells us so. Did you ever hear of a man making a day? Of course not. They are made for man. Since that is true, we can use them best as God directs. Paul writes, "Ye are the children of the day." He further admonishes in that last chapter of I Thessalonians, "But let us, who are children of the day, be sober . . ." And he continues by admonishing us to use the day well.

Days are wonderful. Since it takes a God to make one, they fill us with awe. It takes a sun, warmth, light, and other things beyond man's power to make up a day. God would not display this power for observation only. It is rather that we may make our lives meaningful. We can do such only on God's terms. "This is the day which the Lord hath made." I will therefore use it as He commands.

Today is the Day. God does not promise us any more; just today. Today hear His voice! Today harden not your heart! Work while it is yet day! Today is the day of salvation!

This is the cry of urgency. This is the call to you, to me, to *make this day count* for God, for the church, for souls, for our own souls, for our loved ones, for eternity.

"So teach us to number our days, that we may apply our hearts unto wisdom," wrote the Psalmist (90:12). May that prayer be ours today. Let this day be lived for God. □



Whom Do We THANK?

• By Ivan A. Beals
Quincy, Ill.

ONE ASPECT of the passing "God-is-dead" theology poses another vital issue. It is fitly framed by the question: "Whom do we thank?"

Since 1864, when President Lincoln appointed a day of thanksgiving, successive American presidents have issued annual Thanksgiving proclamations. From the first colonial Thanksgiving in 1621 to this present time we, as a nation, have recognized the value of the religious concept of thanksgiving to God, our Creator and Sustainer.

Now that traditional Christian thought and worship have been challenged by the supposed death of God, the consequence of denying His eternal existence is a matter for all to consider. The unwise and unwarranted dismissal of the God of the ages from the human scene certainly generates greater confusion rather than clarifying the Christian faith. If God is rejected, if He is considered deceased, "Whom do we thank?"

Who or what is worthy of our gratitude?

Because man is a religious creature, he will ever attach his blessings and his hopes to someone or something. Before the message of the living God was ever received, men had fetishes—objects believed to contain protective or empowering spirits. They had witchcraft amulets to keep evil spirits away. They had potions and poultices for every need. Are we now to focus our thanksgiving on "good luck" charms? For many people today, living is reduced to the run of "luck." With them, "luck" is either praised or cursed.

Again, some people concentrate their thanksgiving on their "lucky stars," the constellations under which they were born. In spite of what astrologers might propose, no matter how ancient the study, the influence of the heavenly bodies upon our lives is not of such a nature as to warrant our devotion or thanks. Historically,

thank offerings and sacrifices were offered to both the sun and the moon. Although their presence in our universe is very vital to our lives, it is hardly appropriate to say, "Thank you, Sun," or, "Thank you, Mister Moon," or, "Thank you, Scorpio," etc., for the planets and constellations are but inanimate objects of space.

Endeavoring to escape the seeming futility of life, many have turned their interests completely upon themselves. The preachments of "self-assertion" have practically brought some people to the place where they might brazenly look at themselves in the mirror to say, "Thank you." It is indeed the height of ignorance not to recognize that there is more involved in life than self. Since this generation is continuously looking for "happenings" for themselves, a self-directed thanksgiving can hardly be accounted as satisfactory. When we come right down to cases, giving thanks to anyone for anything without including God is meaningless.

This matter of doing without God is not so simple as it might seem, particularly when it comes to giving thanks. Even if we paradoxically admit that the Jesus of history is God's living Son, we are still faced with the frustration of proper thanksgiving. To merely make Christ our historical Contemporary cuts off the eternal reason for giving thanks, and we overlook the fact that the One we must thank is inseparably involved with eternal existence and truth.

The issue at hand is not as light as it might have seemed at first. If God is reckoned dead, so then is thanksgiving. There is no nat-

ural force, no endowed charm, no material idol, no cultural society, no human power or leader that is worthy of the thanksgiving which meaningful life demands. The prospects of living without thanksgiving are as dark as trying to live without God—of living in a dreary haze of futility and hopelessness.

To deny heartfelt thanksgiving is also to refuse the workings of divine love. Anyone who has been truly thankful to God has welcomed the warm response of His love and care. It seems obvious that there is only One to whom we can rightly offer our sincere thanksgiving, and that is to God the Father Almighty, Maker of the heaven and earth. All other objects of worship or devotion to which we may direct our thanksgiving are, at best, only secondary.

Thus we may identify God in a tangible way by recognizing that He is the One who is worthy of all our thanksgiving. We would affirm with the Psalmist:

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves;

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise:

Be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

(Psalms 100:1-5) □

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance (Psalms 35:12).

"In the Beginning God"

DURING the war I taught in a community high school as my contribution to the war effort. Due to teacher shortage the teaching load was heavy, so in addition to what was considered a full-time job in home economics, I drew freshman science, a class of 40 youngsters, which made 40 more notebooks to grade, as it was a laboratory subject.

That I might get my wits together and, too, since I knew no better way to start them, I asked each member of the class to copy the first chapter of Genesis in his notebook. During the war years they were a noisy, distraught bunch of youngsters, so I kept them quiet for a while at this task, even though my Bible was the worse for wear. One can always buy a new Bible, you know. But I must relate the sequel!

Several years later I was attending one of our churches. Across the aisle was a young man who attracted my attention because of his earnestness and evident enjoyment of the service. I did not know him, and yet there was something strangely familiar about him.

Immediately after the service he stepped across the aisle and said: "Mrs. Finks, you do not recognize me, do you?" I had to confess that I did not. Then he introduced himself as a former student of mine at old Tower Hill High School.

"I was in your freshman class in science. I want you to know that I am a Christian. I could never get away from that, 'In the beginning God,' that you had us copy in our notebooks, and I want to thank you."

You can imagine how my heart rejoiced. While he was the only one of the 40 that I have learned of to date that I did help, I hope there were others who did not return to give thanks.—JESSIE WHITE-SIDE FINKS. □



Herald of Holiness

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Volume 57, Number 40 NOVEMBER 20, 1968 Whole Number 2951

HERALD OF HOLINESS, 6401 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: Art Jacobs



• By William Fisher

GOD Is Able...

in Times of Sorrow

IN A WORLD in which our highest hopes can so easily turn to heartaches, in a world in which our most cherished ambitions can so quickly turn to ashes, in a world in which a hillside can so quickly become gashed by the graves of our dearest loved ones—in a world like this, no one, surely, should be criticized too severely for asking, “Why?”

“Why did it have to happen to him?” or to her? Or to me?

It is not always a lack of faith to ask, “Why?” For Jesus, on a cross, cried, “My God, why hast thou forsaken me?” But it is a lack of faith to live out one’s life under the shadow of that twisted question mark.

Instead of sorrowing for a while in legitimate grief, and then moving on into life and its challenges

and fulfillments, many have permitted their grief to become a grievance and so have become petty, irritable, and terribly unhappy.

“A grief,” Dr. Ralph Sockman reminds us, “is a sorrow we carry in our heart; a grievance is a chip we carry on our shoulder.” And there are multitudes today whose shoulders are calloused by the chips they carry.

And, sadly enough, many of those who stagger under the weight of the chips on their shoulders are blaming God. In fact, life’s ways are littered with those who, laid low by some sorrow, look up and whine, or shout, or sob, or accuse, or whimperingly or defiantly “charge God foolishly.”

The first sermon that Arthur John Gossip preached after his wife’s untimely death was titled:

“When Life Tumbles In, What Then?” And among other things he said, “I cannot comprehend how people in trouble and loss and bereavement can fling away peevishly from the Christian faith. In God’s name, fling to what? Have we not lost enough without losing that too?”

If we are not to lose our faith and live out our lives in bitterness and resentment because of some sorrow, then what are we to do?

We are to accept it. Accept it with our emotions as well as with our minds. And then surrender it. Surrender it to God. Let loose of it. Take our hands off and allow God to begin to fashion it into something redemptive and relevant to life’s real meaning and fulfillment.

God knows your sorrow. He knows its intensity and its scope. And He wants to help you. But He cannot help until your sorrow is surrendered.

Radio Sermon of the Month—November

God will never snatch a sorrow out of your hands. He will never grab a grief out of your heart. But He will enter the situation to work out His will in and through the sorrow—if it is surrendered. And when God is working out His will in any experience of your life, that experience becomes redemptive, and while your life may be less giddy and gay, it will be more intense and meaningful.

But the sorrow must be surrendered, not just prayed over, not just shown to God, but *surrendered* to God.

"To cease to rebel," said Dr. Edward Trudeau, the physician who spent his entire adult life adjusting to a terrible malady, "is to stop fighting back, to be content with half a loaf when you cannot have a whole one—these are hard lessons, but all of us must learn them. I have found," he concluded, "that the great word is acquiescence."

And "acquiescence" is more than mere acceptance, more than passive resignation; it is active par-

ticipation in God's working out His will in and through surrendered sorrow.

Does it work? Well, I ask you—does anything else work?

When my brother died by drowning at 20 years of age, my mother grieved as only a mother could. But after the funeral, as the young man who had driven the family home opened the car door for my mother, he said, "Mrs. Fisher, I just want you to know that I think you are a very brave woman."

I shall never forget my mother's response. "No, Jack," she said. "It isn't that I am brave. It's just that Jesus is with me." As she explained later, the night before the funeral my mother had surrendered the entire experience over to God. Her son was still dead—surrender hadn't changed that. But her surrender was enabling God to bring healing to her own heart, and to make the experience meaningful in the lives of others.


God never says to anyone, "I will excuse you from passing

through the waters." But He does say to everyone who surrenders and trusts, "I will be there with you when you pass through them."

But no one understands your peculiar sorrow, you may be saying. No one understands the haunting ache in your heart, the lonely days and nights, the draining of all challenge and joy out of your life.

Pardon me, but there is *One* who understands; and He not only understands, but He is still big enough, and loving enough, to work the dark thread of your sorrow into the tapestry of your life until, in the end, even you will be surprised at its pattern and its beauty.

Why not, just now, cast your sorrow—regardless of how brutal or poignant it may be—cast it on the loving heart of Him of whom it was written: He was "a man of sorrows, and acquainted with grief," and find such immediate and adequate help that you too can witness to the glorious fact that even in times of sorrow—**GOD IS ABLE!**



THANK YOU, LORD!

Ovella Satre Shafer
Wellington, Kans.

For dawn of day, for sunny skies,
For moon and stars in spacious blue,
For rivers, oceans, forests, clouds,
For flowers, birds of ev'ry hue;
For waving grain and harvest yields,
For fresh-white snow, for rain, for dew,
And for these eyes with which to view—
Thank You, Lord!

For bells that chime, for night wind's song,
For choral choirs—voices dear,
For children's laughter, buzzing bees,
For robin's song—at dawn—so clear,
For silver tones of a violin,
For melodies from far and near,
And for these ears with which to hear—
Thank You, Lord!

For gifts of mercy, gems of grace,
For family altars—prayers ascending,
For hymns to sing—for Spirit's guidance,
For God's will with our own wills blending,
For love of God revealed as such,
For Bethlehem—His own Son sending,
For sight and sound—the gift of touch,
For hope of heaven—and joys unending,
We thank You, Lord, so very much!

VICTOR HUGO once said, "Good actions are the invisible hinges on the doors of heaven." If that is true, there is a little old lady, now in heaven, who during much physical suffering put "a hinge on heaven's door" one day for me.

This happened several years ago. For three long, weary days I had been living in such dark, dark shadows. Try as I would, I could not seem to get my prayers higher than my head. A big storm had been building up within because of doubts and fears—doubts and fears that I could not seem to get victory over.

"What *can* I do?" I cried out to God.

I had read from God's Word until my eyes were blurred with the tears that welled up in spite of all I could do.

I had prayed, but when prayers don't go any higher than your head, what then?

Depressed! Discouraged! Disappointed! All this and more.

Finally, closing my Bible, I walked to the door of my room, then outside to what had in times past proven a haven—my flower garden. Surely I would be able to find help here as I looked up and about me at God's wonderful work with nature. The God who could put all these beauties about me, who put the sun in the heavens those many ages ago, the same sun that was shining down on me this day—surely He could help me, a soul for whom His Son had shed His precious blood.

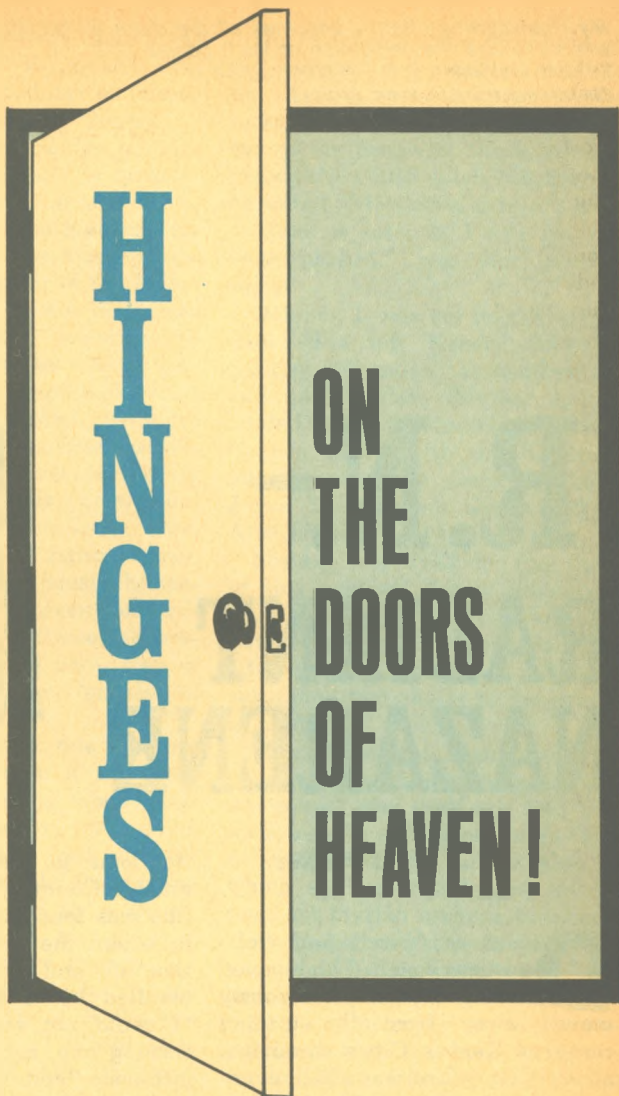
But as I paused for a moment, the roaring in my head came back. There was still the unanswered question, Why? Why had this happened to my loved one? Why had God allowed such a tragedy to come into her young life? WHY? WHY?

Just at the moment I spoke the last "Why?" as I felt the storm of doubt and fear surge up within me, I heard a voice—words coming to me on the soft breeze in a sweet but cracked and trembly voice from the open window of my neighbor next door: "'Count your blessings, name them one by one . . .'"

My neighbor who had not been able to walk for five years, so crippled with arthritis, her poor body twisted and full of pain, was singing those words from her bed of suffering: "'Count your blessings, see what God hath done.'"

"What blessings does she have to count?" I heard myself asking in a whisper. And as I did so, the Holy Spirit spoke to me, "Count *your* blessings."

Bursting into tears, I prayed earnestly and felt a blessed surge within my heart. "O God, forgive me; please, forgive me," and looking up into God's heaven, I cried aloud, "O God, I cannot count them all—they are numberless—but I can thank You!"



• **By Katherine Bevis**
Houston

And falling on my knees in my garden that day, I found a "hinge" on heaven's door—a hinge that a suffering saint of God had placed there for me.

When I arose, the sun was as bright in my soul as on the flowers that were blooming. A wonderful peace came to me as the Holy Spirit seemed to speak again, "My child, I do all things well; just trust Me."

Years have passed since that day. My suffering neighbor has gone to her reward. I have grown in grace. The Holy Spirit has been my ever present Helper in all things—and never do I start to question anything God sends into my life that I do not say, "Kate, count *your* blessings." Then I start praising God and find another "hinge" on heaven's door. □

My Thanksgiving offering becomes all the more meaningful when I realize the dedication of such people as Miriam Mellinger, R.N., representative of Nazarene missionaries around the world

R.N.- RADIANT NAZARENE

• **By J. Fred Parker**
Kansas City

Dozens of friends and well-wishers watched and waved as the big jet ponderously moved away from the loading ramp at Kansas City's municipal airport. On board was a tall, ever-smiling nurse bound for the New Guinea highlands and a one-year tour of emergency duty at the Nazarene hospital at Kudjip.

For Miriam Mellinger this was the opening of one more chapter in a life that had already recorded its share of exciting and novel experiences. One would never guess that behind that quiet, unassuming facade lay the spirit of an adventurer but, planned or not, such has been the character of her life.

Not that there has been anything particularly bizarre or spectacular about Miriam's activities, although they have been unusual enough to catch the attention of the local press and television on several occasions. The fact is they have grown out of her deep love for people and her selfless desire to serve.

This humanitarian bent might, in a way, be expected since she was born and reared in a Mennon-

ite home in the heart of "Mennonite Country," Lancaster, Pa. She was fourth in a family of six in whom the principles of Christian life and service were firmly instilled by God-fearing parents. "I could not say too much concerning my appreciation for the influence and guidance of my wonderful father and mother," says Miriam.

It was the fulfillment of a childhood dream when she went to Philadelphia to begin a nursing career. Besides becoming a registered nurse she took advanced courses in midwifery, this with the thought that someday she might be involved in medical missions. The fact that numerous missionaries had been entertained in her home, and that her grandfather had been one of the chief architects of the missionary program of the Mennonite church, made it only natural that her mind and heart would be inclined toward missionary interests.

Opportunity for service in the Middle East seemed to be opening up when the crisis of 1958 closed this door tight. So, at the suggestion of the Nazarene pastor in her hometown, with whom the family had become acquainted,

she went west to Kansas City and enrolled in Nazarene Theological Seminary in the fall of 1959. She signed up for all the missions courses and others which she felt would best prepare her for a missionary career should the Lord direct that way sometime in the future.

To support herself while she was in seminary, she joined the staff of the General Hospital as clinical instructor in the nursing school. That year, too, she responded to the urge to fly (missionary overtones here, too) and logged 52 hours of solo time. "It was quite a schedule," she says with characteristic humor. "I flew in the morning, attended seminary in the afternoon, and worked in the hospital at night."

The following year she became director of volunteer services at the General Hospital. About the same time there came a call from the heart specialists at Children's Mercy Hospital for her to learn the delicate operation of the heart-lung machine used for open-heart surgery. From then on, for two-and-a-half years, she was on call at Mercy Hospital to handle this machine for all such operations performed on babies and children.



In the midst of this came the troop buildup in the Vietnam war and the discovery that a hitherto unknown but virulent strain of malaria was taking a heavy toll of our men. To the Kansas City General Hospital, the United government assigned a crash program to develop a drug to combat the disease. Thirty convicts in the local prison volunteered to be the "guinea pigs" and Miriam Mellinger was one of three nurses assigned to work with the doctors on the project, which began in November, 1965. By the summer of 1967 an effective combination of sulfa drugs had been developed and put to use in Vietnam. Work continued in other areas of medical research.

Upon the completion of the malaria project, however, Miriam resigned and joined the staff of the local Red Cross. Just two days later, hurricane Beulah devastated the northeast Mexican coast, and in the quick mobilization of emergency aid, Miriam was flown down to the Rio Grande Valley. For three weeks she ministered to the needs of a group of 10,000 homeless refugees. It was, to her, the most moving experience of her life.

Back in Kansas City she became assistant director of nursing services for the Red Cross in the metropolitan area. This involved her in teaching home nursing and mother and baby care in community centers and high schools throughout the area. Her stately five-foot-ten figure and her engaging, dimpled smile made her also a number-one choice for public-relations lectures, which she was called upon to give on numerous occasions before civic and religious organizations.

In the meantime, Miriam had joined the Church of the Nazarene and was deeply involved in its program. Her lovely alto voice had become a welcome addition to the choir; her skill on the piano had found outlet in several areas. When the teen IMPACT team was formed at Kansas City First Church, she had been a pioneer assistant. She went on two week-end trips with the teens serving as pianist, counselling the girls, and helping wherever she could, including binding up their dog

bites and other wounds. The teens thought she was "the most." No wonder they turned up en masse to see her off for New Guinea.

Another extracurricular activity which she gave herself to unsparingly was the operation of a weekly health clinic at the Kansas City Rescue Mission. The mission, operated by the Church of the Nazarene, is located in the depressed area on the city's lower north side. Miriam and the others who worked with her ministered each week (usually Tuesday evenings) to from 15 to 20 patients whose problems were varied indeed. Colds and pneumonia (particularly in the winter), wounds from beatings and street fights, burns, sores and sicknesses caused by nutritional deficiency—even some attempted suicides—all received tender but professional care, free of charge, from these "angels of mercy."

Then in mid-July this summer she told herself that, if she were ever to do anything about this latent urge to serve on the mission field, she had better "get with it." Perhaps unconsciously this feeling had been heightened by a three-week trip to Japan last year to visit some missionary friends.

At any rate, she made an appointment to see Dr. E. S. Phillips in the Department of World Missions. She asked him if there were some mission field in which there was desperate need in the area of medical work where she might be able to help out for a year or two.

Dr. Phillips, having the plight of the beleaguered medical staff in the New Guinea hospital heavy upon his heart, immediately told her of the problems there. Almost before she could catch her breath, he asked, "How soon can you go?"

"Just as soon as I can get my bags packed," was her prompt reply.

October 1 was set as the target date. She left Kansas City on Sunday afternoon, September 29, and on Tuesday, October 1, she landed at Port Moresby in New Guinea along with another new missionary nurse from Scotland, Joyce Skea, whom she joined in Australia on the way.

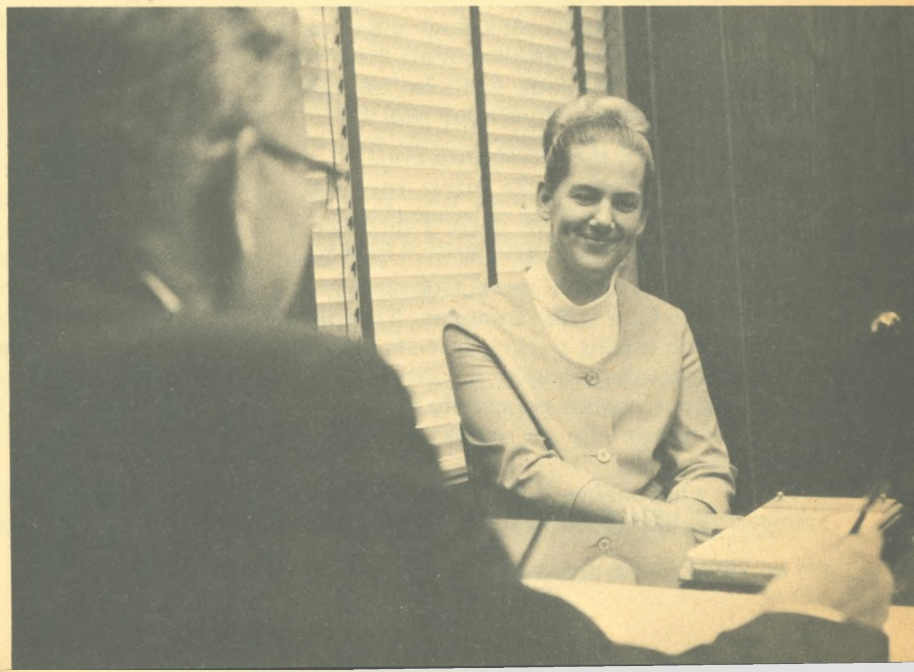
Miriam has lived in the thrill of this wonderful new adventure ever since that July afternoon, not because of mere personal excitement, but because of the inner assurance that she is in the center of God's will.

"There has not been one complication in all the preparations for my going," she testifies. And that included the selling of her faithful little 10-year-old Volkswagen, in which she used to hustle around town on myriad errands of mercy.

And what will happen when this year is up? "It's an open end," she says. "I've burned my bridges behind me. I'm ready to stay or return, whatever the Lord wants me to do. They may be glad to get rid of me," she adds whimsically. It is hardly likely they will.

That's our Miriam Mellinger, R.N.—registered nurse and radiant Nazarene! □

Miss Mellinger chatting with J. Fred Parker



Editorially Speaking

• By W. T. PURKISER

The Miracle of Money

Someone has remarked that money is really a miraculous thing. It is a man's personal energy reduced to portable form.

Money has some powers the man himself does not have. Money can go where the man cannot go. It can speak languages he cannot speak. It can lift burdens he cannot touch. It can preach the gospel to people he can never see this side of eternity.

While the man or the woman who gives the money is busy on the job or about the house, at the same time he may be preaching in Latin America, teaching in India, helping to heal the sick in Africa, or building a chapel on a downtown city street or under palm fronds on a Pacific island.

Money is a piece of life, a concentrated bit of energy, a portion of the strength and intelligence of a human being.

Money is a most useful servant. It is also a tyrannical master and a false god. Jesus warned that no man can serve God and mammon.

Mammon pays off those who serve him in misery, envy, and insatiable desire for more. Jay Gould, who died with \$50 million when dollars were worth three times their present value, summed up his life in the words, "I suppose I am the most miserable devil on earth."

Our expenditure of money is a pretty good index to our real values. It says something about our culture that Americans now spend as much on household pets as they do on all their religious philanthropy—Protestant, Catholic, and Jewish—put together. As the rhymester put it:

*Their cars, the latest auto craft;
Their clothes, the latest raiment;
They're up-to-date in everything
Except their church pledge payment.*

Although we cannot serve God and mammon, we can serve God with mammon. That is, giving to the church means putting into its mission part of our lives, our strength, our work. It means doing what we cannot personally do, going where we cannot personally go, speaking as we cannot personally speak.

This is what makes the first Thanksgiving Offering of the new quadrennium so very important.

It will test again our systems of values. It will probe us at the point of our deepest loyalties—whether to God or to mammon.

The goal is high but not too high. It is big enough to challenge us, but not so big as to crush us.

We labor and give, not to reach goals, but to reach souls. The need grows greater with the passing days. So must our dedication to the unfinished task of the Church the world around as we work with the miracle of money. □

Religion of Another Sort

Almost a century ago Rev. Robert McAll, an English Congregational minister and later founder of "La Mission Populaire," made a visit to Paris, France.

Like Paul in Athens, McAll's heart was deeply stirred by what he saw and felt. Agnosticism and irreligion were everywhere. Particularly among the laboring classes, he found almost total unbelief.

With a limited knowledge of French but armed with a pocketful of tracts, McAll began to work among the men he met. One day, as the minister was giving out tracts in a crowded "pub," a French laborer who knew a little English said to him:

"Sir, I have something to tell you. Throughout this whole district, which contains tens of thousands of workmen, we cannot accept an imposed religion. But if anyone would come to teach us religion of another sort, a religion of freedom and reality, we are ready for it."

From this "Macedonian call" came the beginnings of the People's Mission, or the "McAll Mission," as it was called as long as its founder lived.

There is a striking contrast in the words of this otherwise unknown French workman. It is the contrast between imposed religion, a religion of tradition and human authority, and "religion of another sort, a religion of freedom and reality."

These words, spoken in Paris many years ago, could well be heard almost anywhere in this world today. The world is closed to an imposed religion of tradition and human authority. It is

ripe and ready for a religion of freedom and reality.

Perhaps *religion* is not the word we want here. *Redemption* is a better term. For *religion* itself comes from the Latin word *religare*, "to tie up, to bind." To speak of a "religion of freedom" is thus almost a contradiction in terms.

But we know what the man meant. There is so much in life today to bind and limit, to restrict and enslave. Yet the heart of man cries for freedom, a freedom that can be found only in the redemption that is in Christ Jesus.

The world today has a slang term that is wonderfully expressive. A person who is addicted to "pot," heroin, alcohol, or tobacco—or any of the enslaving vices so popular in these times—is said to be "hooked." Hooked, indeed! Caught and held fast by chains of his own contriving.

That the way of Christ has its boundaries is quite true. But its boundaries are the safeguards of its freedom. They are warning signs that keep us from the edge of the cliff.

The aviator is free to fly as long as he observes the laws of aerodynamics. When he flouts these laws, he loses his freedom to fly, at least until he gets a new plane and begins again to operate within the laws of flight.

This is a truth we seem but dimly to see. Yet it is part and parcel of our Christian heritage. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Christ's way is the way of freedom.

BUT THE RELIGION for which the world is ready is a religion of reality as well as of freedom.

This means that "playing church" and just going through the forms will not do. Behind the words must be deeds. Within the form must be the substance. The verbal must become real.

The late Bishop Ralph Cushman told of a Christian layman who came to him one day and laying a hand upon his shoulder said to him, "Ralph, I sometimes wish you preachers would once in a while lay aside your sermons and just stand up and tell us what Christ means to you."

This is a right request, and it illustrates the deep longing for reality in the soul of man.

There is so much sham and pretense in modern life. There is so much on the surface, said and done for the impression it will make on others and without regard to reality.

People's lives today are like the storefronts in a western movie set, authentic enough on the side exposed to the camera's eye, but with nothing whatever behind them.

Everything must be done to "save face." There is little willingness to lay aside the mask and let the real self be seen.

When this attitude creeps into the church, it

results in a condition St. Paul long ago predicted, "a form of godliness, but denying the power thereof"—a make-believe piety without substance and reality.

But there is reality in the redemption that is in Christ. Those who know its touch may not be spectacular, but they are sincere. They may not have brilliant intellects, but they have integrity. They may not be great in the eyes of the world, but they are genuine.

"We are ready for it," the French laborer said. And we owe it to him and to all like him throughout this and every land: the freedom and reality that come alone from the abiding presence of the living Christ. □

"In the Year That King Uzziah Died"

Before His glory, sovereign King,
We bow in awe while seraphim
Cry, "Holy, holy," and exalt
His majesty. We kneel to Him.

Isaiah-like, we knew our stains
Condemned before God's awesome throne;
Contaminated lips confess
Our land's defilement, and our own.

"Unclean, unclean, unclean!" The smears
Of sin encrust the suavest smile
Until His seraph takes new tongs,
New altar coals to purge our guile.

The cauterizing coal burns deep,
Past lips and tongue, to ancient sin.
The deepest nerve ends of the soul
Are seared and cleansed within, within.

Cleansed ears hear now Jehovah's voice,
"Whom shall I send, and who will go?"
Cleansed lips join seraphim to tell
What cleansed lips can, what cleansed hearts
know.

Elva McAllister
Greenville, Ill.

THANKSGIVING

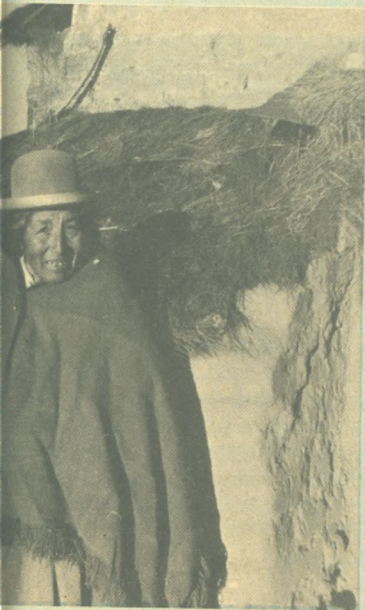
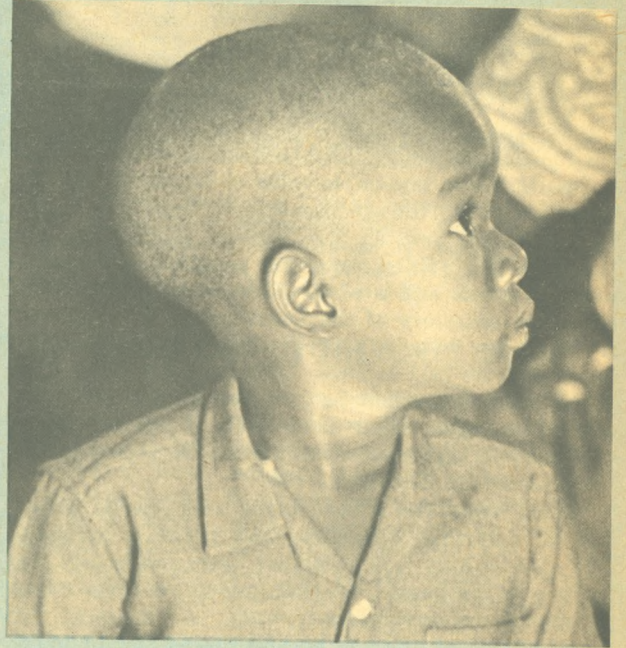
OFFERING SUNDAY—NOVEMBER 24

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Give with an attitude of gratitude—
that they may know Him too



1968





Campus Commentary

EDUCATIONAL STATESMAN: H. ORTON WILEY

Though he is known to most of us as the former president of Northwest Nazarene College and Pasadena College and as the church theologian, Dr. H. Orton Wiley filled important positions in the general church as editor of the *Herald of Holiness* and executive secretary of the Department of Education. In this latter role he served with only minor interruptions from 1915 to 1940. Of course this was added to his other duties, but he gave the educational work careful attention. Hear some of Dr. Wiley's analyses of Nazarene higher education from the report of the Commission on Education, 1964: *

"There arose the Bible college with special attention to doctrinal, exegetical and practical subjects. The curriculum was designed more especially for mature young people desiring immediate preparation for ministerial or missionary work.

"In course of time it became necessary to make provision for the children of Nazarene homes, and as a consequence, the Bible colleges added general courses of high school or college grade to their more specific professional work. In a very short time it was noticed that the student bodies of our colleges were much younger in years than previously. New problems arose. New demands were made, and in some sense both the work and the ideals of the educational institutions were changed to meet the need of these younger students. But the older Bible college idea had something in it which permeated the work; the reverence for the Word of God, its practical precepts and its clear statements of doctrine, meant much in establishing the students in the doctrines and usages of the church as well as in their own experience of divine grace" (*Herald of Holiness*, May 8, 1937).

On accreditation, he wrote, "While our educational work is peculiar and distinctive, and must ever be so, there are certain points at which our work touches the larger work of the state, and it is at these points that our students often suffer great inconvenience, if not positive handicap. There is first, the question of certification in order to teach, which varies in different states. . . . Failure to receive state accrediting usually means a slow, round-about way in order to receive the credentials necessary in order to secure positions in the public schools" (*Herald of Holiness*, August 1, 1928).

"The purpose of our colleges is not merely the 'correlation of education and religion' as is sometimes advanced. Our purpose is to make education minister to religion. David Livingstone sought to be an

astronomer, a chemist, a botanist and a geographer. . . . He prized the recognition his efforts were given in England, and valued that which men call success in the scholastic world. But back of this as the source of his inspiration was his desire to heal the open sore of the world. His knowledge of astronomy, botany and geography was not an end in itself—it was to call the attention of the world to the needs of darkest Africa. Always this was his goal. Education alone can never advance the spiritual interests of the church. It must be laid on the altar of service to Christ" (*Herald of Holiness*, August 19, 1931).

Dr. Wiley called attention to the development of our conception of Nazarene higher education. He said that in the beginning our first thought was "the church leadership conception." The second stage was that of the "social leadership" concept. By this he meant that the "basic preparation for leadership in the wider affairs of state and society is identical with that needed for church leadership." This requires "a properly conceived Arts college program." The third conception is that of the "modified convent" idea applied to higher education. At this stage our colleges were controlled by the principle, "not merely . . . of the training of a few choice spirits dedicated to lives of service, but also . . . of giving secular education to all children of the churches, the distinguishing features being that religious atmosphere rather than a fundamentally different objective from that found in other higher education" (*Herald of Holiness*, August 2, 1933).

Dr. Wiley visited the colleges, urged them toward accreditation, and led in the assignment of college zones. The church has been the beneficiary of his wise counsel and leadership in higher education. □

CAMPUS NEWS

CNC and the University. A factor in the growth of Canadian Nazarene College is the new relationship to the University of Manitoba. Since the University controls the granting of bachelor of arts degrees, our college in Canada must work more closely with that institution than is the case with our colleges in the United States.

This year a total of 17 Nazarene students attend either the University of Manitoba or Manitoba Institute of Technology on a full-time basis. All of them take at least one course in religion at the CNC campus and most of them live in the CNC dormitories. Dean Ronald Gray of our college has been asked to teach a course at the university, which further increases the involvement. We shall all be watching this interesting development. □

*"A Study of the Educational Structure in the Church of the Nazarene," pp. 20-22.

THINK & THANK

*It is a good thing
to give thanks unto
the Lord.* PSALMS 92:1

THANKSGIVING OFFERING / 1968

NEWS OF REVIVAL

THE COVE (Ark.) Pleasant Grove Church saw 24 seekers during a good revival with Rev. H. M. Smith, of Mansfield, Ark., as evangelist. Many new people were reached and the entire church experienced a time of genuine refreshing. Rev. Loyd N. Jenkins is pastor. □

PASTOR HAROLD W. BERKEY of the Warren, Ind., church reports of revival in which over 60 sought the Lord for spiritual help. "The presence of God was felt throughout the meeting," he reports. The evangelist was Rev. Grant Barton. □

FROM MIDLAND, MICH., Rev. Jerry D. Ulrich, pastor of the Nease Memorial Church, reports: "Recently our church climaxed three weekend revivals with Rev. Harold Potter, the Ray Overholt Trio, and the Olivet team of Don Dunnington and Terry Lambright. We had record attendance and 49 seekers bowed at our altar. The church is enjoying its greatest year in all departments, with the spirit of evangelism and revival increasing." □



PLATFORM GUESTS join in singing "All Hail the Pow'r of Jesus' Name" at opening service of Mount Vernon Nazarene College. From left, front row, are Rev. Luther S. Watson, pastor of Springdale (Ohio) First Church, and secretary of MVNC board of trustees; Dr. Stephen W. Nease, president; Professor Reuben E. Rodeheaver, director of fine arts. Back row, from left, Professor William Bridges, Professor Jarrell Garsee, and Rev. George Gribben.

MVNC OPENS ITS DOORS IN HISTORIC EVENT

A RECORD CROWD of 1,500 gathered at the Memorial Auditorium in Mount Vernon, Ohio, on Sunday afternoon, October 13, 1968, to hear Dr. Edward Lawlor, general superintendent of the Church of the Nazarene, deliver the opening-day address for the newly established Mount Vernon Nazarene College.

Classes for MVNC, delayed in opening due to last-minute construction tie-ups, met for the first time on October 14 in such varied locations as a nearby Baptist church, the local YMCA, the parlor of the Lakeholm Administration Building, and a former carriage house and a newly remodeled barn on the campus. Student rooms in the new dormitory were ready by virtue of last-minute efforts on the part of the faculty, church members, and community friends who worked late each evening as a cleanup crew. The kitchen area of the campus center was occupied the day before the students arrived, and meals were being served temporarily in the barn, as the cafeteria was rushed to completion. In the first chapel service in the history of the college, Dr. Stephen W. Nease, president, congratulated the student body for its high morale in the midst of "Spartan conditions" and then outlined the goals and aspirations of a new holiness college.

Prior to the opening-day address, Dr. Lawlor, adviser to MVNC for the Board of General Superintendents,

gave a solemn charge to the faculty and staff, as they stood in a group, and prayed a heartfelt prayer of dedication to their high calling and task. Representative of the concern of the entire denomination, he presented each faculty member with a Bible and the pocket Nazarene hymnal, which were provided by the Nazarene Publishing House. In his address Dr. Lawlor said, "The high purpose and primary goal of each faculty and staff member of MVNC should be to help youth receive a Christian education in Christian surroundings." He challenged the students "to remember at what costs to their parents they had come to this hour in their lives." He pointed out the significance of meeting on the sixtieth birthday of the Church of the Nazarene to open a new college. It was on October 13, 1908, in Pilot Point, Tex., that the Church of the Nazarene was organized. Dr. Lawlor said, "Let us reevaluate the twin lamps of Christian education and holiness, for this may determine whether our church will have a one hundredth birthday."

In addition to the student choir, music was provided by a faculty quartet. Dr. Lawlor also ministered at the morning and evening services of the Mount Vernon First Church of the Nazarene, with the altar lined with students seeking God in each service. □

MEALS SERVED temporarily in remodeled barn



PROFESSOR RODEHEAVER conducts practice of volunteer student choir in "The Barn." Professor Linda Henderson is at the piano.





Receipt of the new PASTOR'S PROGRAM PLANNER, which was mailed to all pastors with the compliments of their Publishing House, evoked a smile of appreciation from Dr. Ponder Gilliland, pastor of Long Beach (Calif.) First Church.

"TOUCHDOWN '68" THEME OF ILLINOIS DISTRICT SS DRIVE

The Illinois District Department of Church Schools held their annual convention at Springfield (Ill.) First Church, September 13 and 14.

The newly elected chairman, Gerald Oliver, presided over the sessions with abounding enthusiasm. Dr. William Greathouse, president, Nazarene Theological Seminary, brought heart-stirring messages in both afternoon and evening sessions.

"TOUCHDOWN '68," the theme of the Illinois District fall Sunday school drive, was presented. Responses were such that most churches received their assigned goals for the five-week drive with great optimism.


Pacesetter awards were presented to all the churches having a 10 percent or more gain in Sunday school

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attendance average. Churches receiving the awards were: Springfield First, Olney, Centralia, Tuscola, Georgetown, Carbondale, Oakwood, Flora, Fairmount, Herrin, Decatur Oak Grove, Mt. Erie, Effingham, Monticello, and Royalton.

District awards were presented as follows: Teacher of the Year, Allen Urfer, Decatur First; Supervisor of the Year, Laureen Whittington, Granite City First; and Superintendent of the Year, James White, Decatur Trinity.

Rev. George H. D. Reader, who had served faithfully as district church school chairman for the past seven years, was presented, among other noteworthy mementoes of his service, a citation and letter from governor of Illinois, Samuel Shapiro. The convention was the best attended in the history of the Illinois District. □

SOUTHWESTERN OHIO DISTRICT SUNDAY SCHOOL TOUR

Dr. A. S. London was special speaker at five zone rallies on a Sunday

school tour on the Southwestern Ohio District in October.

The zone meetings were well-attended, with 72 percent of the pastors and 80 percent of the teachers present. The district has approximately 9,000 pupils in average weekly attendance in its Sunday schools.

Rev. A. M. Wilson, pastor of the Trenton, Ohio, church, is district church schools chairman. Dr. M. E. Clay is district superintendent. □



November 24—"God Is Able—in Times of Bewilderment"
 December 1—"God Is Able—in Times of Crisis"

MOVING MINISTERS

Neil Hightower from Bell Air, Wash., to Toronto (Ontario, Canada) Emmanuel.

Bruce Jackson from Rochester (N.Y.) Calvary to Horsehead, N.Y.

Bill R. Johnson from Hutchinson (Kans.) Peniel to Yukon, Okla.

Rev. Mrs. Pearl Keeton from Odessa (Tex.) First to Austin (Tex.) First.

Larry Lewis from Littleton, Colo., to El Cajon, Calif.

Thurl Mann from Anderson (Ind.) East 38th Street to Denver Golden.

Sidney Mays from Hicksville, Ohio, to Marion, Va.

J. D. Parker from Bishopville, S.C., to Charleston (S.C.) Garden Road.

John Power from Kingsville, Tex., to Raton, N.M.

Lewis Rodgers from Natchez, Miss., to Oakman (Ala.) Grace Chapel.

Robert Schlattman from Buffalo Lake, Minn., to El Paso, Ill.

MOVING MISSIONARIES

Miss Phyllis McNeil, 308 S. 12th St., Hiawatha, Kans. 66434.

Dr. Evelyn Witthoff, c/o Miss Lucille Witthoff, 2850 W. 87 St., Apt. 35, Chicago 60652.

Miss Miriam Mellinger, Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea.

Miss Joyce Skea, Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea.

Rev. and Mrs. William Bromley, Naza-

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Rev. and Mrs. Paul Whitaker, P.O. Box 49, Stegi, Swaziland, South Africa.

VITAL STATISTICS

DEATHS

MRS. CLARA LEE PRICE, 75, died Oct. 3 in Jacksonville, Fla. Funeral services were conducted by Rev. U. S. Rushing and Rev. T. J. Giddens. Survivors are three daughters—Mrs. Archie W. Cruce, Mrs. Artice Pecor, and Mrs. Mildred Riddle—four grandchildren, and three sisters.

DONNA LAURIE SMITH, seven, died Oct. 5 in Jacksonville, Fla., following heart surgery. Funeral services were conducted by Rev. I. W. Justice. She is survived by her parents, Mr. and Mrs. Donald Smith; three brothers, Donald, Perry, and Christopher; paternal and maternal grandparents.

CHARLES YEIDER, 91, died Oct. 5 in Long Beach, Calif. Funeral services were conducted by Rev. Ponder W. Gilliland. Surviving are three daughters, Mrs. Lois Cowen, Mrs. Sabina Erickson, and Mrs. Viola Hess; three sons, Donald, Kenneth, and Rev. Roy J.

JAMES RUFUS SCRIVNER, 72, died Aug. 24 in El Centro, Calif. Funeral services were conducted by Rev. John Hicks. He is survived by his wife, Marie; a son, James C.; a daughter, Mrs. Faye Smoots; and three grandchildren.

MRS. LAURA JONES, 38, died Oct. 10 in Flint, Mich. Funeral services were conducted by Rev. L. A. Saldan and Rev. L. A. Wilson. Surviving are her husband, two daughters, five sons, a sister, and her father.

MRS. ETHEL HAGENSEH, 63, died Aug. 26 in Flint, Mich. Funeral services were conducted by Rev. L. A. Wilson. Surviving are her husband, two foster sons, four foster daughters, 13 grandchildren, and one brother.

BIRTHS

—to Richard and Janice Carlson, Joliet, Ill., a son, Stephen Lorentz, Oct. 1.

—to Paul and Linda (Rothman) Dickinson, Rochester, Mich., a son, Paul Russell III, Sept. 25.

—to Harold and Betty (Caster) Henderson, Kansas City, a daughter, Brenda Lou, Sept. 1.

MARRIAGES

Miss Marylon Louise Thornton and Mr. Robert W. Wright, Jr., Bourbonnais, Ill., Aug. 17.

ANNOUNCEMENTS

RECOMMENDATIONS

I recommend Rev. Donald Oyler, Box 485, Bethany, Okla. 73008, as an evangelist. He has pastored a number of years on the Kansas District and is a good preacher.—Ray Hance.

EVANGELISTS' OPEN DATES

Rev. Robert E. Phillips, 1065 Warkentin, Kingsburg, Calif. 93631, has some open dates in the late winter and spring of 1969.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe, Orville W. Jenkins.

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NEWS OF RELIGION

You Should Know About . . .

BILLY GRAHAM'S NEW YORK CRUSADE TO CONCENTRATE ON YOUTH.

Evangelist Billy Graham said in New York recently that he has "pretty much given up on the older generation" and is concentrating his preaching on young people.

The modern "youth revolt," the famed evangelist told newsmen, is not against Christianity. Members of the younger generation are revolting against institutional Christianity but not against Jesus, he stated.

Mr. Graham discussed the focus of his work in a press conference designed to give information about a New York City crusade set for next June 13-22. □

ASBURY SEMINARY ENROLLMENT HITS NEW HIGH. A total of 409 students have registered for the fall quarter at Asbury Theological Seminary at Wilmore, Ky., an all-time high. Students are registered from 42 states and 12 foreign countries. States with most enrollees are led by Ohio with 38; Michigan, 37; New York, 31; Pennsylvania, 31.

The United Methodist church has the greatest number of students, 191, followed by the Free Methodists with 65, and the Wesleyan Methodists with 52. In all, 29 church groups are represented.

Asbury Theological Seminary is fully accredited by the American Association of Theological Schools and ranks fifteenth in size among the 142 member seminaries in the United States and Canada. □

MISSIONARIES FOUND SLAIN IN INDONESIA. Two missionaries were found stabbed to death near their mission station at Korruppun in Indonesia's West Irian close to the Papua-New Guinea border, according to the Regions Beyond Missionary Union, which they represented.

Rev. Philip Masters, about 50, was an American and his slain partner was Stanley Dale, 53, an Australian.

The pair were reportedly killed while searching for a new airstrip site in the West Irian Highlands. Cause of death was laid to a surprise attack by a stone-age tribe in the highland jungles.

Mr. Masters was acquainted in the San Diego First Church of the Nazarene, where he spoke while on furlough about two years ago. □

WORLD VISION SUCCEEDS WITH PRISONERS' BIBLE COURSE. One of World Vision's projects in Korea is BICS, the Bible Investigation Correspondence Course, offered to inmates of eight men's prisons and two women's prisons. More than 1,083,000 prisoners have studied the course in the past 12 years. Over 51,300 diplomas have been awarded for its completion.

Two convicted former Communist spies, one man and one woman, have been converted through studying the course. One prisoner memorized 108 scripture verses, Psalms 23 and I Corinthians 13. Through the course thousands have been converted, lives changed, homes restored, and the influence of Christianity increased in South Korea. □

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

BIBLE TO BE ILLUSTRATED WITH POP ART—The Archbishop of Canterbury has taken a personal look at pictures showing a couple making love in the Song of Solomon, Moses in a business suit and horn-rimmed glasses, and the daughters of Job in the nude—all illustrations for a new edition of the Old Testament.

"The result is rather exciting . . . and a service to religion and art," the Archbishop said.

The occasion was an exhibition by Oxford University Press of nearly 700 drawings by 22 contemporary British artists for a new, five-volume edition of the King James Version. □

W. M. LYNCH APPOINTED TO HEAD MISSISSIPPI DISTRICT

With the unanimous approval of the Board of General Superintendents and after consultation with the District Advisory Board, I have appointed Rev. W. M. Lynch of Harvey, Ill., superintendent of the Mississippi District. The above appointment is made effective December 1, 1968.

V. H. LEWIS
General Superintendent

Rev. W. M. Lynch, 43, of Harvey, Ill., has been a Nazarene elder since 1950 and most of his ministry has been in the South.

He graduated from Bethany Nazarene College, Bethany, Okla., and earned a master's degree from East Texas State University, Commerce, Tex.

Mr. Lynch pastored Nazarene churches at Nacogdoches and Port Arthur, both in Texas, and then served the Oak Avenue Nazarene Church in Duncan, Okla.

He was called to pastor the Waco (Tex.) First Church on the Houston District, where he became district secretary.

Moving to the Chicago Central District as pastor of the church at Harvey, a suburb of Chicago, he again

became active in district affairs and was elected district secretary. Mr. Lynch is married and has three daughters.

As Mississippi district superintendent he will succeed Rev. W. Charles Oliver, who was recently appointed superintendent of the Southwest Indiana District. □

NEW MAN IN A NEW JOB

Paul W. Spear, 42, of Bourbonnais, Ill., a layman prominent in the Kankakee First Church, has accepted a newly created position of manager of services at the International Center of the Nazarene denomination at Kansas City.

In the position he will be in charge of personnel administration, supervise buildings and grounds, and oversee purchasing, telephone, mail and duplicating service areas at the world offices of the church. These duties were formerly supervised on a part-time basis by several executives.

Since 1954, Mr. Spear has been associated with the A. O. Smith Corp., Kankakee, Ill., manufacturers of glass-lined water heaters and silos. He has been supervisor of personnel administration at the firm.

Mr. Spear served two years in the navy prior to his college work, which was at Olivet Nazarene College, Kankakee, where he graduated in 1954. He also has done graduate

work in personnel administration at Northwestern University, Evanston, Ill.

He has taken an active part in the program at the First Nazarene Church in Kankakee including several years as superintendent of the Sunday school. He is married and has two daughters. □

GREETINGS FROM NICARAGUA

Mrs. Evelyn Ragains, secretary of the Nicaragua-Costa Rica Council, writes, "We have concluded our twenty-second annual council meeting. We wish to take this opportunity to thank each one of you for your interest and prayers in the work of the Nicaraguan field."

The report reveals a central day-school enrollment of 143, with 277 in general schools and 19 young people in the Bible school preparing for Christian work.

Treated at the dispensary were 12,023 patients, of whom 9,270 received injections. Six hundred had dental extractions. Twelve vacation Bible schools enrolled 506 children. □

BIBLE COLLEGE DEDICATED

Approximately 500 attended the formal dedication of Nazarene Bible College at Colorado Springs, October 22.

Starting their second full academic year with an enrollment of 188 (70 more than in its first year), the Bible College is headed by Dr. Charles H. Strickland, president.

Dedication speaker was General Superintendent Dr. George Coulter. Among the invited guests were about 15 executives from International Headquarters, the entire board of trustees of the college, local city officials, and dozens of area ministers and businessmen. □



THE NEW \$110,000 church and educational plant of Las Cruces, N.M., was dedicated, July 28, by Dr. George Coulter. District Superintendent Rev. Harold Morris assisted. A new parsonage has recently been finished near the church. The debt on the church is \$50,000, which also includes new furnishings for the sanctuary. The building foreman was Mr. J. A. Cecil, of Houston. This was the fourth church and second parsonage he and the pastor, Rev. Robert H. Combs, have built together.

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Next Sunday's Lesson

By Albert J. Lown

LOVE ONE ANOTHER

(November 24)

Scripture: 1 John 2:7-11; 3:11-18
(printed)

Golden Text: 1 John 2:11

THEME

To distinguish Christian love from inferior and sentimental counterfeits, showing its ethical duty and beauty, and, in contrast, the folly of hatred; emphasizing the supremacy and seal of love.

INTRODUCTION

Sleep, food, drink, fresh air, exercise, work, companionship, restraint, and privilege are human requirements as old as the Garden of Eden and as new as the birth of each day. Likewise, love is the old, or first, or greatest commandment of God—as new as its personal birth in hearts today. "Tis old, yet ever new," as all life's essentials are. God's standard has never changed, though the apprehension and application of love have differed in different dispensations. We consider

The Martyr's Love, 3:12. Abel loved his parents, his flock, and God's righteous will. This love was not of the smooth tongue (v. 18) or shallow compassion only (v. 17). It was expressed in right living, consecration of heart, hands, and possessions, and in goodwill and trust toward Cain. It was the fruit of saving faith that recognized a need for blood sacrifice, which was accepted and attested by God (Hebrews 11:4). Love transforms and testifies, in contrast to

The Murderer's Hatred, 2:9, 11; 3:15. Cain, a professed believer with a family heritage of faith, allowed jealousy and brooding to bring darkness into his mind and heart. These are the negation of love and lead to disintegration of character and self-control (e.g., King Saul, Haman, some of the characters from Shakespeare's plays). He that hateth his brother is, in spirit and potential, a murderer. True belief and brotherhood reflect the love of God in compassionate and constructive service (3:16). Love has passion, principle, and practical fruits (4:18-20).

CONCLUSION

Love is the greatest power in human nature and experience, therefore the most subject to prostitution. Men love darkness, themselves, pleasure, this present world, and sin before the light of God brings love to Christ—the expulsive power of a new affection. □

The Answer Corner

Conducted by W. T. Purkiser, Editor

If a Christian receives a heart transplant from a person that is not a Christian, would this make him a non-Christian?

You must be kidding. But if you are not, the answer is an unqualified *No*.

The physical heart, as the blood pump of the body, has no more spiritual significance than the appendix or the gall bladder. It is part of the mortal body that will return to the dust, from whence it came, when the spirit returns

to God, who gave it.

The "heart" about which the Bible so often speaks is the whole "inner man," the essential soul or personality, the "real you." It is the character of this "heart" that makes a person Christian or non-Christian, not the condition of the physical organ.

What is the basis for our stand against the movies?

It is the conviction that, taken as a whole, the moral tone of the movie industry and its products is detrimental to ideals of Christian living.

As to the state of affairs now, I can only judge by the advertising I see in the newspapers and what I hear from those who go. But that is quite enough for me.

Personally, I do not deny that there are single motion pictures that may be relatively free from objectionable content. But even in this case, there is the "other feature," and the previews of future showings that many complain about.

And there is a difference between television and going to the theatre. For

one thing, it is much easier to turn the television dial than it is to walk out after one has paid his money.

The larger related problem is an unending fight to keep our minds free from smut and moral poison. It applies to magazines, books, radio, TV, and all the so-called "mass media." Despite laws prohibiting obscenity and pornography, there is far less restraint and fewer controls in printed matter than in other forms of mass communication.

Nationally and culturally, the prospect is more than a little grim. We are sowing the wind, and we shall reap the whirlwind.

Should children three to 12 years in age be served Communion?

I am not sure about the lower limits of the age range you suggest.

However, I would think that as soon as a child has been led to receive Christ as his Saviour he could be taught the meaning of the sacrament and could participate.

With many children, this happens at the age of five or six.

Indeed, the occasion of a Communion

service could be a good time to lead a child to personal faith in Christ. While there will be a deepening and a growth both psychological and spiritual that may lead to other religious experiences later, I can testify that a childhood conversion can be as real an encounter with the living Lord as any at later stages in life.

Did God necessarily show His approval of a sacrificial offering in Old Testament times by sending fire from heaven? When did this "fire from heaven" stop? When the fire stopped falling, why weren't the priests and people disturbed? Should it have come down from heaven right up to the ministry of the Lamb of God?

Fire from heaven consuming the sacrifice on Old Testament altars was always the exception rather than the rule.

As far as the biblical record goes, fire from heaven was manifest to Abraham ("smoking furnace," Genesis 15:17), Moses and Aaron (Leviticus 9:24), Gideon (Judges 6:21), probably to Manoah and his wife (Judges 13:19-20), Elijah (I Kings 18:38), and Solomon (II Chronicles 7:1).

The last recorded instance I have found when fire from heaven consumed a sacrifice was at the dedication of the Temple by Solomon (II Chronicles 7).

One should not overlook the times

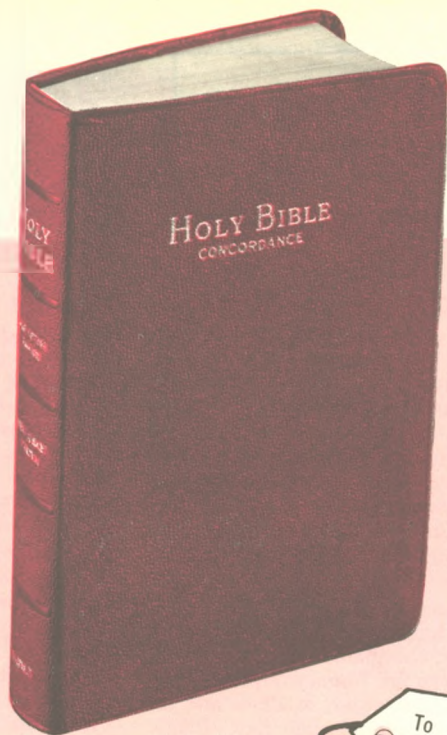
when fire from heaven was in the nature of a judgment, not an evidence of approval (e.g., Genesis 19:24; Leviticus 10:2; Numbers 11:1-3; II Kings 1:10; Job 1:16).

Fire also represented the presence of the divine, and the cleansing of the soul (Isaiah 6:6-7; Malachi 3:2-3).

It is perhaps significant that the last recorded instance of fire falling upon an altar was at the dedication of the Temple. That fire was to be kept burning continually. God's manifest presence was thus to be, not intermittent, but continual.

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52 And all wept, and bewailed her: but he said, **Weep not; she is not dead, but sleepeth.**

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