

**You Can't Stop Smoking?
Give God a Chance to Help**

(See page 8.)

herald

OF HOLINESS

Church of the Nazarene





General
Superintendent
Young

The Outcome Is Sure

How easy to become pessimistic in our age of doubt and unbelief! When we take our cues and allow our moods to rise out of the daily newspapers, the credibility gap widens and we begin to wonder whom we can trust. Even in religious circles when chance becomes a substitute for truth, modern idolatry with its self-centeredness and selfish materialism make it easy for men to abandon the

moral task and to turn to pleasure seeking. Then our frustrations become regular and our despair permanent.

But what a relief to go to the house of the Lord and join in the response of the psalmist, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Psalms 27:8)! One translation reads, "Let my face seek thy face." Here our Strength and Assurance are God himself, what He is as well as what He does. But even God cannot help us until we are ready for help. He will not bribe or coax us. He offers no cheap prizes. Luck is not a factor in His redemption and caprice is not in His will. Neither can we make a deal or trade with Him. There cannot be two masters. Sin must go with all its frills and follies. Even courteous words or surface gifts do not impress Him.

But God is in earnest about our redemption. Calvary is His answer. God is sure of himself. What collateral He offered in the death of His Son! But the open tomb of that first Easter morning tells us that sin's dominion is shattered and death's power broken wide open. To be sure, the nails were driven on that Cross clear to the hilt, but the stone of His grave was rolled away in complete deliverance.

Now He demands unrivaled and unbribed affection and obedience that is more than a ritual or mental assent. He demands moral likeness and affords the redemption to make it so. He even promises a resurrection for us, too. He is calling men to His way even now. Our world's worst anxieties are ultimate ones and they are related to our sins and our alienations. But forgiveness and cleansing are ours today through Jesus' name. Then peace is more than a temporary healing; it is a way of life.



ON BEING FULL MOONS

• **By Paul Culbertson**

Pasadena, Calif.

Preachers and teachers of scriptural holiness have always been concerned with presenting truth in "operational terms." In other words, there has been concern about what holiness of heart and life actually means in the everyday lives of sanctified believers.

A few decades ago holiness preachers probably gave more attention than they do today to theological distinctions and definitions of such terms as "perfection" and "sinlessness." Today there seems to be more emphasis on the personal relationship between the believer and the indwelling Spirit of God. But always there has been a concern with the relevant and practical ques-

tions: What does personal holiness mean in life?

Whatever else scriptural holiness may mean, it must never be divorced from Christlikeness in character and conduct. There is no holiness apart from a vital, moment-by-moment, personal relationship to the Lord Jesus Christ. He is "made unto us . . . sanctification" (I Corinthians 1:30).

The indwelling Christ, by His Spirit, possesses the believer's personality without reservation in the baptism of the Holy Spirit. Those who were once enemies to God are reconciled to Him by the vicarious death of His Son on the Cross (Romans 5:10). This is justification. Then, being justified, we are fully saved by the indwelling life

of the resurrected Christ by His Spirit. This is sanctification. This is the "much more" experience of full salvation (Romans 5:10).

We must never forget that this full salvation is not a human achievement. It is all of grace through faith, lest any man should boast. It involves a dynamic impartation of the very resurrection life of Christ through the fullness of His Spirit. As we allow His life to live in and through us, we please God.

Christ himself has given us the pattern of what the relationship of the believers to himself should be. He, as man, fully pleased His Father by an attitude of complete dependence, loving fellowship, and perfect, instant obedience. This is the life-attitude of all of those who, indwelt by His Spirit, please God. Thereby they attain the purpose for which they were created (Revelation 4:11).

When God created the solar system, He created two lights: the sun, flaming in its inherent power and glory, to rule the day; the moon, the lesser, to rule the night with its reflected light.

Spirit-cleansed, Spirit-filled, Spirit-led Christians are to be lights in a dark and sinful world. They do not shine because of their own inherent illuminating power. They reflect the light of the Sun of Righteousness.

To shine in full splendor, the moon must be rightly positioned in the sky. If it gets between the sun and the earth, there is an eclipse of the sun. The moon simply displays its own lack of power and light. If the earth gets between the moon and the sun, there is an eclipse of the moon, and its reflecting power is again lost and its inadequacy advertised to all.

The Spirit-filled believer is to be a full moon. He is to reflect, to the full limit of his capacity, the light and warmth of the Sun of Righteousness. To do so, he must maintain with care his proper, dynamic relationship to both God and the world. By an attitude of complete dependence, loving fellowship, and instant obedience, he, like his Lord, will please God. Maintaining his proper relationship in the heavens lies to both God and the world, he then simply lets his light shine. This is scriptural holiness in action. □



I Lift My Heart

Each morning when I have become
Awake enough to be aware
Of all the beauties of the day,
I lift my heart to God in prayer.

And even though the morning lays
Upon my shoulders work and care,
I close my eyes a little while
And lift my heart to God in prayer.

And whether snow is on the ground,
Or whether skies are warm and fair,
Or winds are grappling with the trees,
I lift my heart to God in prayer.

So all the day, and even when
The dark comes down the night-smooth
stair,
And sleep is knocking at my door—
I lift my heart to God in prayer.

• By Enola Chamberlin
Los Alamitos, Calif.

THE NATIONAL HOLINESS ASSOCIATION:



100 Years of Evangelical Witness

This is Centennial Year for the National Holiness Association. Under the leadership of President Paul L. Kindschi a year of dedication has been planned, to be climaxed by a Centennial Convention in Cleveland, April 16-19, 1968.

• **By Kenneth E. Geiger**
Marion, Ind.

Longevity is given to some men and movements. It is certainly not the greatest dimension in life. Too often individuals and groups cease to live long before they cease to exist. There is special significance in the fact that the National Holiness Association is celebrating 100 years of service as an interdenominational organization.

It is especially noteworthy that a new century is beginning with

rededication to the objectives of the past and the announcement of wonderful plans for the future as they relate to cooperative effort among the constituent denominations and groups.

The NHA Centennial Year is being heralded as a "Year of Dedication." This dedication is enjoined upon individuals and the denominations and interdenominational groups of the Wesleyan-Arminian persuasion they serve. This dedication is first of all to Jesus Christ, who is Savior, Sanctifier, Healer, and coming King.

It is also dedication to the mes-

sage of full salvation, which offers complete forgiveness and conscious cleansing from all sin. This is the relevant, powerful message of victorious Christian living through the power of the indwelling Holy Spirit. In a special sense it is dedication to the great goal of spiritual unity which, when experienced in Christ, brings men and movements into an effective togetherness. The recently held Study Conferences on Church Federation, wherein NHA served only as a catalyst, speak eloquently to this objective.

The history of America cannot be fully told without making ref-

erence to the rise and influence of evangelicalism and revivalism. The National Holiness Association has made a distinct contribution in these areas of national life.

The early leaders of the National Holiness Association were in the main Methodists who were either possessors of or seekers after the experience of heart holiness and the Spirit-filled life. To these pioneers the "second blessing," or "entire sanctification" was imperative and a part of the believer's heritage in Christ.

Christian perfection, they taught, was to be distinguished from sinless or absolute perfection. It was heart perfection—the perfection of love. It was loving God with the whole heart and then, in the power of the Holy Spirit, allowing that divine love to express itself in fervent evangelism and dedicated service.

This motivation accounts for the fact that the National Holiness Association began as a camp meeting association and as such was instrumental in founding and encouraging many camp meetings across the nation. A large number of these camps continue to have an effective ministry in Bible teaching and evangelism. The extent of their influence upon our national life and their direct ministry in calling forth workers for the pulpits and mission fields of the world cannot be measured in this life.

The present ecumenical interest in the National Holiness Association is not without precedent. The call issued for the first camp meeting which was held in Vineland, N.J., during July, 1867, included an invitation to "all, irrespective of denominational ties, interested in the subject of the higher Christian life." It concluded with a plea: "Come, brothers and sisters of the various denominations, and let us, in this forest-meeting, as in other meetings for the promotion of holiness, furnish an illustration of evangelical union, and make common supplication for the descent of the Spirit upon ourselves, the church, the nation, and the world."

The present denominational participation in the National Holiness Association and the response of these churches to the challenge of

further cooperative effort mark in a significant way the beginning of century two.

The National Holiness Association, which has in affiliate membership no less than 12 denominations, has been experiencing a revival of interest and is moving out into new areas of service. It has become increasingly clear that there is a virility and dynamic in those groups which are identified as Wesleyan-Arminian. The contributions of these member denominations in terms of leadership and underwriting has in no small way enlivened the NHA.

This combined strength is expressed by the magnitude of overseas missionary endeavor, homeland ministries, institutions of higher education such as Bible schools, colleges, and seminaries, and expanding publishing efforts. Wesleyan-Arminianism has a large and growing number of recognized scholars whose contributions are enhancing a worldwide witness to this message.

Frequently mentioned as evidences of healthy prospects for a great second century are the following:

1. Annual conventions which attract leadership personnel.
2. The contribution of dynamic leadership to the broader evangelical cause as represented by the National Association of Evangelicals, the National Sunday School Association, etc.
3. The recently held seminars on holiness doctrine hosted by many colleges and seminaries and the sponsorship of the Study Conference on the Distinctives of Wesleyan-Arminian Theology in

November, 1964, at Winona Lake, Ind. (Most of the papers presented during these seminars are to be found in three volumes published by Beacon Hill Press of Kansas City: *Insights into Holiness, Further Insights into Holiness, and The Word and the Doctrine.*)

4. Effective cooperative efforts in the publishing field covering such areas as doctrinal studies, Sunday school literature, and youth helps.

5. The work of a special Steering and Planning Committee in the area of church federation.

The National Holiness Association is gratified by the growing interest in the person and work of the Holy Spirit. Many, without the teaching so familiar in NHA circles, are experiencing a second definite work of grace and are freely testifying to the same. Annual NHA conventions have been attended consistently by interested persons (quite often ministers) who desire to know more about the victorious, Spirit-filled life. Some of these have been happy finders during the convention.

The present passion of the National Holiness Association is to proclaim a Bible message of complete deliverance from sin made possible by the atoning work of Jesus Christ and administered by the Holy Spirit. It is a passion for relevance.

NHA believes there is nothing more relevant in the world of 1968 than the message and experience of perfect love. During her Centennial Year this message is being proclaimed with Bible authority and under the anointing of the Holy Spirit. □

"We are sent, not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors, not diplomats."—Hugh Thompson Kerr.

No Place Like Home

*Home, sweet home,
Be it ever so humble,
There's no place like home.*

Perhaps there is no word that grips us more quickly, moves us more powerfully, or retains its influence over us longer than the magic word "home." Further, it can wield that influence for either good or evil. The home can still be a fortress of strength for the church, community, and nation; or it can be a contributing factor to the moral disintegration of our people and nation.

The determining factor is the spiritual quality of the home. The Germans say their homes should be *eine kleine Kirche*—that is, a little church or a little congregation, meaning that a little worship makes a home. And no Nazarene home can be the home it should be without worship, prayer, and praise.

But in this day of specialization we have become accustomed to farming out many of the privileges and responsibilities that once belonged to the home. The spiritual training and values that were once an integral part of the home are now farmed out to the church. Yet there's still no place like home for family prayer. There's no place like home for teaching children in the way they should go. There's no place like home to demonstrate

the power of love, true love, that brings unity, forbearance, patience, forgiveness, and obedience.

While we are living in a day of mass movements, mass production, and mass media where the person becomes just another cog in a huge machine or a number in a statistical file, we need to strengthen, perhaps even rebuild, the moral and spiritual foundations of the home.

Therefore from Easter Sunday to Pentecost Sunday, April 14—June 2, 1968, the Department of Evangelism is sponsoring a "Nazarene Home Invasion." This emphasis is explained below:

THE PLAN: A visit in every Nazarene home by a pastor or appointed laymen between Easter and Pentecost.

THE PURPOSE: To reemphasize

of sharing" service of evangelism on Pentecost Sunday morning.

It is the hope of the Department of Evangelism that this emphasis may help Nazarenes to recognize the importance of the home as a citadel of evangelism. For there's no place like home for evangelism.

If there could be a revival of family devotions in our Nazarene homes during these weeks, the impact of the subsequent spiritual renewal would reverberate throughout the church and could be the stimulus for a genuine church-wide revival. And what better time to practice home evangelism! Share with some unchurched family by witnessing to them of Christ, taking them to the house of God on Pentecost Sunday morning, and if

it doesn't tax the facilities of your home, entertaining them at lunch.

These should be thrilling and re-

DEPARTMENT OF EVANGELISM EASTER TO PENTECOST EMPHASIS

warding days for Nazarenes everywhere and could be a fitting climax to this quadrennium of evangelism "in the power of the Spirit." May Christ be enthroned in our homes as we recall and reiterate the eternal value of the home and reach out to share the good news of the gospel with unchurched families around us. □

THE CLIMAX: "One great hour

You Can't Stop Smoking? **Give God a Chance To Help**

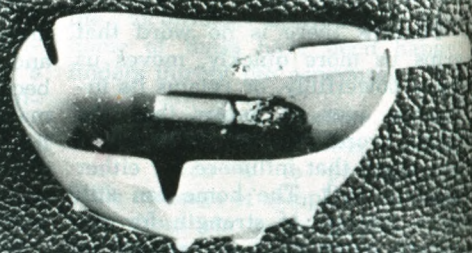


PHOTO BY PAUL SCHROCK

• **By Marjorie J. Colwell**
Washington, D.C.

Since so much publicity has been given to the harm cigarette smoking does, I have heard many exclaim, "I'd love to quit, but I just can't." Can you quit eating? No!! When nicotine gets into the system, it starts a craving that makes it as much a part of your daily life as three meals a day.

Eating is necessary, but smoking is *not*. It defiles the body God gave you, and that body is to be the "temple of the Lord." Did He not breathe the breath of life into man? It is not right for us to take our lives in our hands when He is the One who gave us life in the first place. You may not be able to quit alone, true, but don't minimize the power of God—He can do what you cannot do.

I was in bondage to the habit to the point of chain smoking, and wondered at the time where it was going to lead me. I also did not want to smoke, after it was too late, and the habit controlled me instead of me controlling it.

People would ask my small daughter, "Are you going to smoke when you grow up?" She would answer, "Yes, my mommie does." What a heart-ache that gave to me, because I was conscientious about taking her to the doctor for her health needs, and to the dentist for the care of her teeth, but here I was condoning something that would be detrimental to both! We humans can be inconsistent sometimes. Most of the time our children are what we make them, and as they grow daily, they are prone to do what we do. We say, "Keep your teeth clean or you won't have any

someday," but we fail to consider what good they would be without lungs, lips, or any other part of the body if cancer or other terrible maladies developed there. What a pity that we take into our bodies a product that is used for killing bugs!

Do you want to be released from this bondage? Have you let God know? Get down to business earnestly with Him. Ponder the scripture, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Truly, He does promise that, and I have tested and tried all of His promises and they have never failed me.

Smoking is a sin because it defiles the body that was made in the image of God. God can and will forgive you and give you victory over the habit if you will but ask His forgiveness for that and other sins you know you have committed, accept Christ as your Saviour, trust Him, and

then live for Him, depending upon His strength, love, mercy, and grace daily.

We have a *big God*—give Him a chance in your life to do the wonders He can.

When God forgave me and cleansed my heart from sin, He immediately took away the distasteful habit of smoking, and I can never thank Him enough. I try to repay Him somewhat by living for Him and giving to Him the little I have to offer for His glory.

Another blessing to me that has been derived from this release from the habit of smoking is that when anyone asks my daughter, who is a mature young lady now, if she is ever going to smoke, she says, "No, my mother doesn't." Thank God!

Today, find a place of prayer. Tomorrow may be too late, and it is a dangerous thing to say tomorrow, when God says *today!* □

• **By Melburn Sorensen**

Council Bluffs, Ia.

Fragmentary Prayers

The busy, heavy pressure of mundane life calls for what Austin Phelps termed "fragmentary" prayer. We miss much joy when we neglect to have interspersed through our day separate periodical seasons of devotion.

There is much value, enjoyment, even necessity in linking together the "set times" of prayer with chains of fragmentary prayers through the day. We should not confine our praying to set times. When a break occurs in the busy routine of our day, "what more profitable exercise," asked C. J. Kinne, "than to shut the door of the soul and talk with God?" It isn't often that, between a bright dawn and a beautiful sunset, lies a gloomy, clouded day.

Prayer would become a toil and even a drudgery if limited to two isolated experiments daily. We would lose the joy and refreshment that comes from God if the days were filled with long blank hours with no glimpse of God through prayer. Our sense of spiritual progress is hindered and could be lost.

One may live in a state of prayer, making our prayerful hours support each other. The fragmentary prayer will contribute to a devotional spirit. In the midst of our busy routine we should seize moments of relief to commune with God.

We serve a holy God. Holiness, being from God, is to revert to God through His children. This type of spirit demands fragmentary prayer.

Each day will have its duties,

surprises, struggles, perplexities, disappointments, difficult labors, and unknown experiences which we will encounter. There are times in our lives when we feel disposed to pray without formally retiring to a secret place.

Paul exhorted us to continue "instant in prayer" (Romans 12:12). He also wrote, "Praying always with all prayer and supplication in the Spirit . . ." (Ephesians 6:18). Again Paul wrote to the Colossians, "Continue in prayer, and watch in the same with thanksgiving" (4:2).

We are called upon to pray without ceasing. We cannot afford to be frugal in prayer.

"I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalms 34:1). □

Editorially Speaking

● By W. T. PURKISER

The Crisis in Television Programming

More and more people are becoming genuinely alarmed about the continued downward drift of television programming. What a former chairman of the Federal Communications Commission called "a vast wasteland" is fast becoming a vast cesspool.

Violence and crime have been favored television subjects from the very first. Almost 10 years ago, a federal lawmaker wrote into the *Congressional Record* the words of a little ditty which described the situation at that time:

*Sing a song of TV
For the little ones,
Four and twenty jailbirds
Packing tommy-guns.
When the scene is finished
The blood is ankle-deep.
Wasn't that a pretty dish
To send the kids to sleep?*

The problem is compounded by the increasing amount of sex and smut now staining the television tubes. Relaxed and permissive standards of decency now prevailing in the Motion Picture Code are beginning to show up in the growing nudity and suggestiveness of much current television programming.

"Adult Only" movies are beginning to appear, some of them at late night hours, but available in the privacy of the home. Films of this type have recently been shown in an increasing number of motion picture theaters, and have had their appeal for the young and unstable. But the power of temptation is only increased by making its object more readily obtainable.

That the problem is not alone one for the religiously-minded is seen in the attention being given to it in secular papers. *Time's* recent feature article on what television is doing to children is a good example of growing alarm.

When we reflect that modern experts claim television to be the most powerful medium of communication any civilization ever had, we have added cause for concern. *Time's* survey revealed that many children of 12 years of age average 25 hours per week watching television.

IT HAS BEEN SAID that, if a house built on sand will not last, neither will a civilization built

on dirt. But the real issue is, What can we do about it?

There are three possibilities. One is to "ban the boob tube" entirely. A number of Christians took this path on religious grounds when television first appeared. Others have taken it since on moral and psychological grounds when television became too great a problem for them to handle.

The Church of the Nazarene in the General Assembly of 1952 adopted for the denomination a strong statement of discrimination, not prohibition. It is worth repeating in its entirety:

"Since we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of our homes through various avenues such as current literature, radio, and the more modern medium of television, it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and worldly.

"While we recognize these agencies are of great value in the propagation of the gospel and the salvation of souls, we do deplore the low moral tone of much current literature, comic magazines, articles and pictures of some magazines, and the contents of many books.

"We do likewise deplore the sensual appeal of many radio and television programs. We believe it to be detrimental to the welfare of our homes to listen to or view programs of the Hollywood type of movies or shows of the vaudeville level. We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.

"We suggest that the standard given to John Wesley by his mother, namely, 'Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin,' form the basis for this teaching of discrimination.

"We especially recommend that the reading, listening, and viewing on the Sabbath day be consistent with our high standards of holiness, and

that we do not allow any television program to become a substitute for church attendance."

WITHIN THE FRAMEWORK of discrimination, there are two other steps that may be taken to cope with the problem of deteriorating morals in television. One is the simple and rather obvious device of turning the set off.

While there is some question as to how the various program "ratings" are arrived at, in one way or another they are all supposed to reflect viewers' preferences. A set turned off or turned away from an objectionable program, however, insignificant such may seem in the mass, is still a vote against what would otherwise be appearing on the screen.

Particularly where there are children, there must be some definite and carefully observed rules controlling the dial. This is the clear responsibility of the parents, and must be kindly and firmly discharged. And the children will not fuss when they find out that their fussing does not get them what they want.

Many families are rediscovering the simple blessings of family fellowship, of quiet reading, and of conversation by silencing the blaring radio and TV. This is all pure gain.

A third method of dealing with the problem of television programming is to write to the stations and their advertisers. Some of these letters will be letters of protest. Others will be letters of commendation for educational programs or clean entertainment.

Television is an extremely expensive medium. Advertisers pay astronomical sums for time. They are therefore the more sensitive to viewers' reactions. When all is said and done, it is the advertisers who pay the bills. And their interests are commercial. They will not pay for what they know offends any considerable number of their hoped-for customers.

Perhaps the old cliché is still the best advice in this context. "Don't just sit there. Do something." □

The Christ of Every Mood

In his much-loved hymn on the glory of the Cross, Sir John Bowring wrote of the "bane and blessing, pain and pleasure" that "by the Cross are sanctified." Both these contrasting sides of life are in need of the hallowing touch of Christ.

It is easier to see how "bane" and "pain" need to be softened and made bearable by divine grace than it is to see that "blessing" and "pleasure" need to be transformed by the Master's hand. Yet even the joys and satisfactions of life are en-

riched by the Lord who graced with His presence the wedding at Cana in Galilee.

Happiness itself may turn to selfishness and be lost if it is not sanctified by the Cross. Just as sorrow without Christ may turn into despair, joy without Christ may be soured by turning in upon itself.

Ambition needs to be lifted into aspiration. Unsanctified ambition has been the source of a great deal of human misery. If it is realized, it breeds conceit. If it is not realized, it gives birth to bitterness and cynicism.

Human love, likewise, needs the sanctifying touch of Christ. As Oswald Chambers pointed out, the only way our human love can be saved from self-destruction is by being brought into subjection to the love of God. This is why Jesus insisted that His followers love Him more than father or mother, son or daughter, husband or wife, and houses or lands. To put any other love in the place of Christ is to make it an idol and to expect of it more than it can deliver. The result is disappointment and, in the end, rejection.

Success, even more than failure, needs the cleansing nearness of the Lord. The confidence born of success may subtly turn to self-confidence. When the accent is on "self," the Saviour is crowded out and the seeds of destruction are sown.

The list could be continued, but the point is clear. We need the Lord on sunny days and clear as much as we need Him when the sky is overcast and the clouds hang low. Christ is the Lord of all life, and the Master of every mood. □

He Shares!

By Jack M. Scharn

God's peace He shares with me
To clear all fear away.
With inward victory
God brightened yesterday.

God's love He shares with me;
I find Him near always.
His grace has proved to be
Most adequate today.

God's light He shares with me,
A lamp with guiding ray.
I know tomorrow He
Will still direct my way.

• By Leslie Parrott
Portland, Ore.



A LOOK AT THE GENERATION GAP

One of the most easily observed facts on the American scene today is "the generation gap."

Two hundred years ago the recalcitrant young men of Europe sailed away on ships far from the observing eyes of watchful parents, sometimes even to America. One hundred years ago young men with an overdose of hostility carried six-shooters and acted out their aggression in barroom brawls and in shoot-outs with each other and with United States marshals.

Today, the young people with the most radical reactions to adult authority buy tickets to the Haight-Ashbury District of San Francisco, or the Greenwich Village of New York City. Here with the support of each other, the hippies flaunt every Christian value in middle-class society. Nonselec-

tive "love," complete rejection of social responsibility—soap is a dirty word—psychedelic art, military passivism, and drug experimentation take the places of old-fashioned values like honesty, hard work, and patriotism.

But this is not the only "generation gap." The seeds of hippie destruction were sown in the movement at its birth because of surrender to social irresponsibility. But long after the hippies are gone, the "generation gap" will still be here; *for the "generation gap" appears anywhere differences of opinion are attributed to differences in age.*

As *Harper's Magazine* said, a generation transition now may be made in only three years; it doesn't take three decades.

A first year public school teacher was shaken by a third-grader

who asked, "How were things back in your time?" Every 15-year-old knows how little his parents understand about real life. A ninth-grader has infinitely more maturity than an eighth-grader. And a college senior won't even ride in the same car with a sophomore, unless it is on a date.

A mother in her early thirties spoke in all sincerity when she told her pastor, who had just turned 40, "You can't really understand the people of my generation." In a country which will soon have half its population 21 years of age or under, a man has entered the never-never-land when he crosses the line of 30.

This generation gap causes no small number of problems in the church. Viewpoints differ; standards of excellence continue to rise; traditional ways and means

for achieving goals are questioned thoughtfully, and even the goals themselves. External authority is almost always in suspect, and anything which is not communicated in the idiom of the day is ancient and therefore not necessarily binding on youthful minds which have been satiated on "new math," television, celestial navigation, and the philosophy of "situation ethics."

But in spite of all the problems created by the generation gap, it still is appropriate to consider seriously the admonition of Proverbs: "Remove not the ancient landmark which thy fathers have set."

On nonessentials we need not demand carbon-copy opinions. But in matters essential to eternal salvation, there is and must be monolithic unity in the church.

There are at least four ancient landmarks essential to salvation and held as viable in the church:

The *first* ancient landmark is the authority, inspiration, and inerrancy of the Scriptures in all matters pertaining to salvation.

The Bible was not written to supply information on psychology, history, or economics. The purpose of the Bible is to furnish all the information necessary to understand, to accept, to live, and to preach God's entire plan for redeeming

men. In a word: The Bible is the Authority on redemption to every person who is willing to be redeemed. To this end, the Bible is fully inspired and without error.

The *second* great landmark of the Church of the Nazarene is "The Agreed Statement of Belief" in the *Manual*. This brief statement of only 188 words could be typewritten double-spaced on less than a sheet of letter-writing paper. And yet it contains all matters of "belief as are essential to Christian experience."

In plain, easily understood English, the church has stated profoundly its belief in one God, the inspiration of the Bible, the fallen nature of man, the atonement for the lost, sanctification, the witness of the Holy Spirit, and the second coming of Christ. No more and no less is needed.

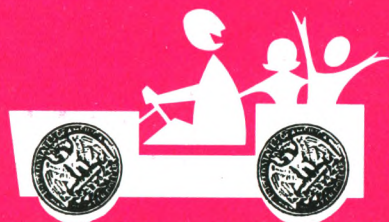
The *third* old landmark for all generations of Nazarenes are the General Rules in the constitution of the church. The men who hammered out these rules met in 1908 under a brown tent in Pilot Point, Tex. They drove horses and buggies and studied by the light of kerosene lamps. But don't sell them out as irrelevant because of *your* generation gap. In their own way these rules are profound also.

There are three rules which are amplified in less than 600 words.

Who wants to quarrel with the first rule, which is to avoid evil of every kind, including profanity, desecration of Sunday, liquor, quarreling, dishonesty, pride of dress, and songs, literature, and entertainments not to the glory of God? Or who wants to quarrel with the second rule, which is to do that which is enjoined in the Word of God, including courtesy, contributing to the church, being helpful, loving God, attending church, seeking to do good to the needy, and pressing the claims of salvation on the lost? The third rule is no less profound in urging enthusiastic fellowship with the church. Maybe these three General Rules need more attention from people on both sides of the "generation gap."

And finally, the *fourth* great landmark of the Church of the Nazarene is the doctrine of holiness. If God can forgive but not cleanse, His power over sin is limited. But from pulpits, in periodicals, personally, and persistently, the Church of the Nazarene proclaims salvation which is entire, because the Bible teaches and men may experience fully the Holy Spirit, who is the mind of Christ in you. □

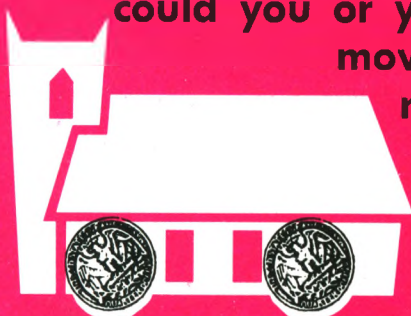
HOW LONG



YOUR TITHE . . .

given every week is as important to your local church as monthly budget payments are to your district program.

could you or your church
move ahead without
regular income



YOUR PAYCHECK . . .

must come in regularly to enable you to meet the expense needs of each member of your family.



YOUR ACCOUNT . . .

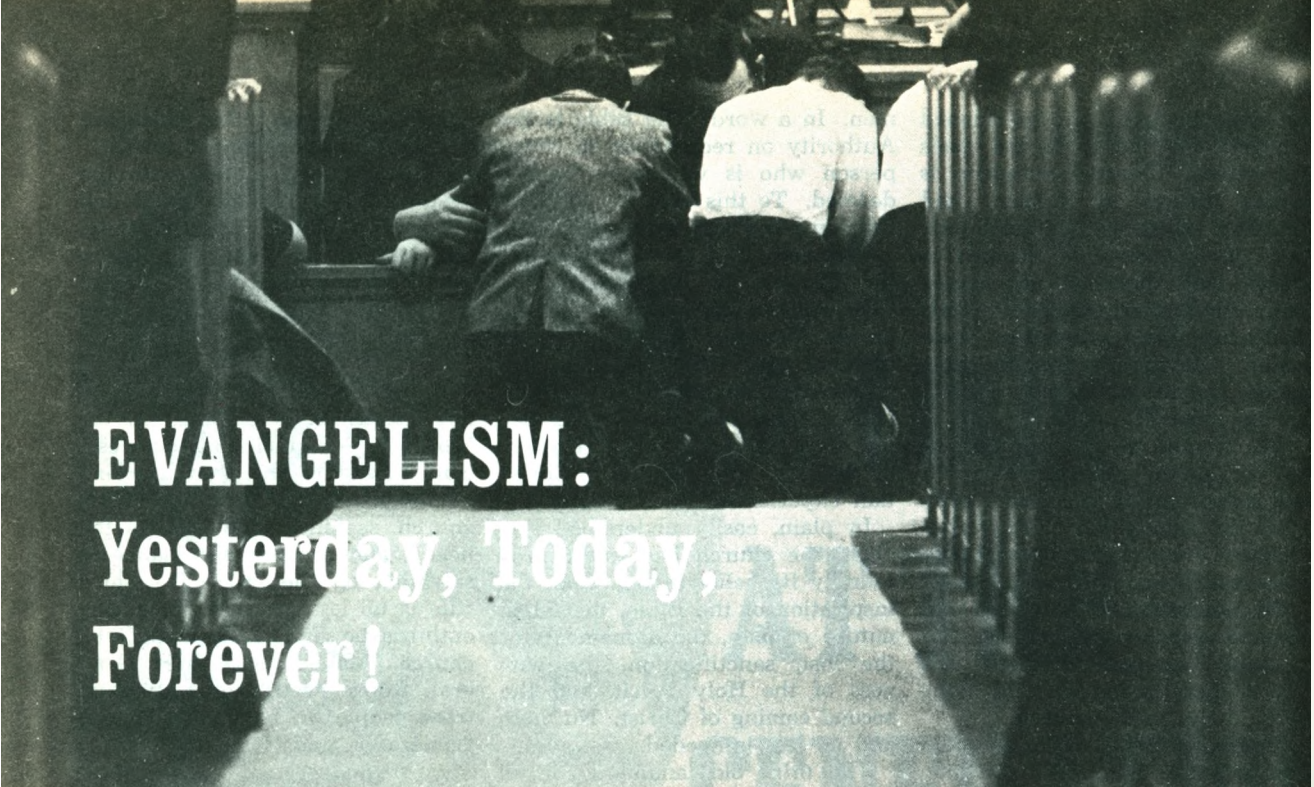
must be kept current if your Publishing House is to function as efficiently as your home, church, and district!

APRIL 30 is the date our customer accounts are annually audited . . . and we would like to take this opportunity to publicly express our heartfelt thanks for your helpful cooperation in handling your personal and church accounts promptly. Your loyalty and support are our greatest assets, and it is the prayer of those of us at your Publishing House that God will continue to give all of you richly of His blessings.

Yours in His joyful service,

Bud Lunn

M. A. (Bud) LUNN, Manager



EVANGELISM: Yesterday, Today, Forever!

PHOTO BY DAVE LAWLOR

• **By W. M. Lynch**
Harvey, Ill.

Evangelize now! These commanding and challenging words always were, are today, and will forever be the theme and travail of the Church of the Nazarene. To yearn for the past or reminisce the yesteryears only reproduces this great emphasis or impetus. To project ourselves into the tomorrows alleviates not the pressure or pull of the great outreach program of the church. Yesterday it was, Evangelize. Today it is, Evangelize. Tomorrow it will be, Evangelize!

Evangelism in retrospect. The past has a way of smiling upon us or cursing us; it has the ability to strengthen us or weaken us. It either trained us then or taunts us now, made us then or mocks us now.

Evangelism of the past cries out to this generation: "Take my mantle! It is well-worn by visitation, washed in scalding tears of intercession. Its only warmth is the fire of the Holy Ghost; its beauty is godliness."

In New York City during the month of December, 1895, delegates from three newly organized churches met and formed the "Association of Pentecostal Churches of America." There was expanding

faith in the very name they selected! In Los Angeles, Dr. P. F. Bresee, just two months earlier, had organized "The Church of the Nazarene" during a spiritual revival. The Church of the Nazarene, even from its formative days, has known nothing but evangelism!

Evangelism by introspection! A look within! A look at today! The world with its millions of hungry souls offers us the challenge of evangelism. A crucified Christ with saving grace presses upon us the call to evangelism. The church with its passion produces the command to evangelism. No generation before had better facilities or such innumerable channels through which to evangelize. No age was ever so literate or ever so lost.

Motivated by love, moved with compassion, stimulated with concern, we can conquer for Christ the now-condemned and carefree world. Oh, who today will wear the mantle of evangelism?

Evangelism in prospect! Discouragement? Despair? Defeat? No, never in the church where courageous Christians bear the burden of evangelism. The battle cry is, "Charge!" The Com-

mander's call is, "Capture!" The admonition is, "Advance!" The only campaign is that of conquest; the only aim is to conquer.

Humble beginnings have taught us personal sacrifice and dependence upon our God. Unwavering from this path, we will make the tomorrows bright with the joys of victory, triumph, achievement. Souls entrusted to our care will be born again because of Christian travail.

The shadows of doubt and doom recede with the rising sun of Christian evangelism. Like the ebbing, falling tide, the sins of many are washed away by the Spirit of Christ through evangelism. The sandy bank of yonder river erodes away in the swelling, swift waters. Even so the dross, chaff, undesirable is cut away by the Holy Spirit of sanctification through evangelization.

Those Blood-washed saints in heaven's glory knew yesterday the meaning of evangelization. We who live today wear their mantle of sacrifice and service. Tomorrow we shall lay it upon the shoulders of those yet too young to read and know! Then it will be evangelism yesterday, today, forever! □



Campus Commentary

NEWS FROM NAZARENE COLLEGES

TRUSTEE MEETINGS

While not all the college boards of trustees meet in February or March, there are several annual meetings at that time of year and major business is transacted. Only highlights can be mentioned.

OLIVET NAZARENE COLLEGE. The board approved a current budget of \$3 million for 1968-69; extended the contract of the president, Dr. H. W. Reed, for another five years; and heard the report that "reasonable assurance" of accreditation of the new degree program in nursing had been received from the National League for Nursing.

The \$3 million budget was made possible, according to Dr. Reed, "by increases in the educational budgets on the part of the churches on the Central Educational Zone, and by a \$100 per semester increase in tuition."

Dr. Mark R. Moore was elected chairman of the board of trustees to succeed Dr. Paul Updike, who is retiring. Dr. Updike serves as honorary chairman through the 1968 commencement exercises.

The Olivet trustees in a voice vote moved to continue the school's intercollegiate athletic program. It will now be up to an intercollegiate board to determine the scope and extent of intercollegiate athletic participation, said Dr. John Cotner, vice-president of student affairs.

TREVECCA NAZARENE COLLEGE. The current budget approved by the board exceeded \$1 million and the development program for two major buildings amounts to another \$1.5 million. The board authorized the college to set up an intercollegiate athletics program, and was informed that the new physical education center would be completed on or before December 20. The college is in a Capital Fund Drive for \$500,000 and announced \$223,000 had been pledged as of February 14.

Dr. Stanton P. Parry, chairman of the division of social sciences, was elected dean of instruction, to succeed Dr. Charles Childers, who resigned the administrative role to return to full-time teaching in the English department. Dr. Parry earned the M.A. and Ph.D. degrees from Michigan State University, where he majored in economics and minored in education administration. He is a layman who taught at the University of Tennessee and Bethany Nazarene College before joining the Trevecca faculty. He assumes the duties of the dean's office June 1.

Tuition costs at Trevecca climbed \$90.00 per year, and board and room costs rose \$60.00.

MOUNT VERNON NAZARENE COLLEGE. Dr. Stephen Nease reported that the 1967 "Founders' Offering" totalled \$294,224 in pledges with \$202,790 paid as of January 31. The board has authorized a new three-year financial campaign to start in the fall of 1968 with a goal of \$1,250,000 for the Capital Fund. Buildings are under construction and the college will open with orientation of students on September 25, 1968.

MID-AMERICA NAZARENE COLLEGE. After a short campaign which raised \$50,000 for library materials, college personnel, aided by seminarians and personnel from Headquarters departments and the Publishing House, have visited 182 church on three districts. By the end of February the "Pioneer Offering" had reached the \$270,000 mark. With this achieved on the Joplin, Kansas, and Kansas City districts, college officials are encouraged as they contact the remaining 330 churches on the zone.

COLLEGES REACCREDITED. "The most detailed [report] we have ever received in listing strength, weaknesses, and recommendations for every department." That is the way Dr. Shelburne Brown described the document the accrediting team submitted to the Western Association of Schools and Colleges after their visit to Pasadena College. The report was "warm and complimentary," according to Dr. Brown. Pasadena's accreditation was extended.

NORTHWEST NAZARENE COLLEGE received the normal five-year extension of accreditation from the Northwest Association of Secondary and Higher Schools. Again the visit and report were very thorough. Dr. John Riley reports that he was very cordially received.

BETHANY NAZARENE COLLEGE. Six new faculty members have been engaged to start teaching at Bethany next fall. Dr. Verlin Hinshaw, biblical languages and literature; Dr. Lyle P. Flinner, psychology and religious education; and Dr. Robert Judd, biology, all have earned doctorates. The other three teachers expecting to complete doctorates by the time they begin the fall term at Bethany are Miss Sharon Young, biology; Mr. Donald Burpo, chemistry; and Mr. Gary Lance, mathematics. The Greater Oklahoma City area fund drive for the college stood at \$446,890 on March 13. The goal is \$800,000. The trustees also authorized a campaign among the Nazarene churches for funds to remodel and expand the Fine Arts building. A current budget of \$2,405,000 was approved for the 1968-69 fiscal year. Tuition rates were increased from \$25.00 to \$28.00 per semester hour. □

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VITAL STATISTICS

DEATHS

FRED B. HACKER, 79, died Feb. 24 in Huntington, Ind. Funeral services were conducted by Rev. Herbert Merritt and Dr. Harold Reed. Surviving are his wife, Mary E.; one son, Dale; two daughters, Mrs. Nellie Fisher and Mrs. Mildred Hulse; 14 grandchildren; and six great-grandchildren.
 ORDA A. RUNYON, 91, died Jan. 10 in Oakley, Kans. Funeral services were conducted by Rev. Loraine M. Ripper and Rev. Lee Hillery. He is survived by his wife, Edna; four sons: Noel R., V. Paul, Francis M., and J. Leroy; three daughters: Mrs. Naomi Hartzler, Mrs. Neva Broggi, and Eunice Jones; 23 grandchildren; and eight great-grandchildren.

MRS. EDITH SMALL, 64, died Jan. 20 at Owensburg, Ind. Funeral services were conducted by Rev. N. W. Kemper and Rev. Clifford M. Personett. She is survived by her husband, Rev. Harold; five sons: William, Rev. Howard, Warren, Don Mahlin, and David; two daughters; Mrs. Naomi Corbin and Mrs. Milarose Taylor; 23 grandchildren; and eight great-grandchildren.

ELWYN F. STOWELL, 66, died Feb. 15 at Rainier, Ore. Funeral services were conducted by Rev. William H. McPhail. He is survived by his wife, Alice; two sons, Delmer E. and Ronald E.; and nine grandchildren.

JOHN NIX, JR., 64, died Feb. 20 at Tuscaloosa, Ala. Funeral services were conducted by Dr. Clifford E. Keys, Rev. Paul Holt, and Guy Glendenning. He is survived by his wife, Grace; two sons, Jack and Bill; four brothers; and four grandchildren.

REV. GEORGE L. DECH, 80, died Aug. 28 in Pomona, Calif. Funeral services were conducted by Rev. Paul Benefiel, Rev. R. Nelman Gunstream, and Dr. George Taylorson. He is survived by two sons, John and Rev. Andrew; three daughters, Ruth (missionary in British Honduras), Mrs. Mabel Sandys, and Mrs. Esther Schandorff; 13 grandchildren; and one great-grandchild.

BORN

—to Larry and Gwilet Ganshorn of Kansas City, a son, Vincent John, Feb. 1.

—to Mr. and Mrs. Charles Ahlemann of Bourbonnais, Ill., a daughter, Charlotte Ann, Feb. 17.

—to Mr. and Mrs. Walt Ballard of Bourbonnais, Ill., a son, Brian Kieth, Feb. 18.

—Adopted Feb. 6, a seven-month-old girl, Janelle Rene, by Arnold and Mary (Hailings) Neufeld, Monte Vista, Colo.

QUADRENNIAL ATTENDANCE DRIVE

"LET US RUN THE RACE"

SET AN ATTENDANCE RECORD
EASTER—APRIL 14

For additional information see February and March
Church School Builder

"GO" TO SUNDAY SCHOOL

"Showers of Blessing" Program Schedule

April 7—"Christ Crucified, the Wisdom of God." by Dr. E. W. Martin
 April 14—"After Easter, What?" by Dr. E. W. Martin
 April 21—"Life Must Have Boundaries." by Dr. E. W. Martin

NEW 'SHOWERS OF BLESSING' STATIONS:

KROP	Brawley, Calif. 1300 kc.	5:00 p.m. Sunday
WAZF	Yazoo City, Miss. 1230 kc.	8:05 a.m. Sunday
WCMP	Pine City, Minn. 1350 kc.	4:30 p.m. Sunday
WJCW	Johnson City, Tenn. 910 kc.	11:15 a.m. Saturday
WHME-FM	South Bend, Ind. 103.1 meg.	12:30 p.m. Sunday

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 Kenneth Schaal from Orwell, Ohio, to East Liverpool (Ohio) Gardendale.
 Lloyd Byron from (Trevecca Chaplain), Nashville, to Elizabethton, Tenn.
 Andy Benson from Walnut Ridge, Ark., to Miami (Fla.) South Miami Heights.
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 Everett Trimble from Dunkirk, Ind., to Fort Wayne (Ind.) West Main.
 J. L. Longnecker from Plymouth, Ind., to Hobart (Ind.) First.
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 Kirby Choate from San Antonio South to Weslaco, Texas.
 Clinton Woodridge from Lubbock (Tex.) Monterey to Amarillo (Tex.) South Georgia.
 O. C. Rushing from Oil City, Pa., to Paden City, W. Va.
 George McRae from Atlanta (Ga.) Brookhaven to Atlanta (Ga.) First.
 Conley Henderson from Lubbock (Tex.) Parkway to Hanapepe, Hawaii.
 Siegal Lawson from Athens, Tenn., to Cenchrera, La.
 William S. Pirtle from Longmont, Colo., to Omaha (Nebr.) Fay Blvd.
 Albert Lown from Paisley, Scotland, to Thomas Memorial, London, South Wales, England.

NEWS OF RELIGION

You Should Know About . . .

PSYCHIATRISTS, psychologists, social workers, and mission executives who gathered in Chicago recently for a seminar on psychological fitness for overseas Christian service, underscored a need for improved mental health support of overseas personnel, particularly missionary children.

Missionary experiences generally "strain family relationships," according to Dr. Truman G. Esau, a Chicago psychiatrist who spoke at the co-sponsored sessions of the Personal Relations Institute in Chicago and Medical Assistance Programs of Wheaton, Ill. "God made us all with needs for love, trust, and fulfillment," said Dr. Esau, "and He wants us to be healthy."

MAP's executive director, J. Raymond Knighton, said a breakdown of communication regarding purpose, responsibility, and authority can create stress for the missionary. He recommended clarifying goals and management procedures along with "encouragement and recognition of individuals."

A clergyman and clinical psychologist, Richard H. Cox, Ph.D., who serves as president of the Personal Relations Institute, said this was "the first meeting of its kind to include representatives from boards affiliated with the National Council of Churches, Interdenominational Foreign Missions Association, and Evangelical Foreign Missions Association."

Dr. Knighton said psychological stress will be a major concern during the Missionary Health Workshop to be sponsored by MAP on December 26, at Wheaton College. Featured speaker will be the world-renowned surgeon Dr. Paul W. Brand, veteran of 17 years in India as head of orthopedic surgery for the Christian Medical College at Vellore and the Mission to Lepers. □

POSSIBLY the most valuable lesson of the hippie movement was that it showed that love without discipline won't work, according to a prominent psychiatrist.

"Some say that the alienated youth of today are trying to transmit an important message to our generation," wrote Dr. Graham G. Blaine, Jr., in the January issue of the *Academy of Religion and Mental Health* magazine.

"But it seems to me that it has been a peculiarly half-baked one so far . . . their only solution to the injustices of today's world is to distribute flowers and to suggest that the intelligentsia give up and drop out.

"This is a message it seems to me we can well afford to forget along with most of the other paraphernalia of psychedelia."

Dr. Blaine, chief of psychiatry for Harvard's University Health Services, pointed out that some observers have noted "striking similarities between the flower children . . . and the early Christians," and that some have labeled Christ as the "original 'hippie' because he urged his fellowmen to tune in on another world.

"More sensible," Dr. Blaine declared, "has been the equation of the love philosophy of the flower children with the concept of Christian love and here perhaps is the only truly valuable lesson we can derive from 'hippedom.'" □

THE WASHINGTON State Supreme Court ruled 8-1 that the University of Washington may continue to offer a course in the Bible as literature without violating the constitutional separation of church and state, this despite the appeal of Attorney Douglas Smith, representing Rev. Thomas W. Miller of Calvary Bible Presbyterian Church in Seattle and Rev. Harold Webb of Tacoma's Bible Presbyterian Church.

The ministers and a number of taxpayers and parents of students in the Lake Washington School District first took their case to the local and state school superintendents before it could be taken to the courts.

Judge Robert Hunter, dissenting, said the course "is religious instruction and constitutes a direct attack upon the religious belief of many taxpayers of this state, who profess that the Bible is the 'revealed word of God.'"

Pastor Miller said the decision would be appealed to the United States Supreme Court. □

ENC STUDENT HONORED

Robert E. Johnson, a junior at Eastern Nazarene College, has been elected Massachusetts state president of the Student National Education



Johnson

Association (SNEA). He will represent Massachusetts at the National Education Association Convention in Dallas, the week of June 21.

Mr. Johnson, a history major, plans to attend Nazarene Theological Seminary in Kansas City upon graduation, and to enter the teaching ministry. At ENC he has been elected president of the college SNEA, vice-president of the Associated Men Students Organization, and is a member of the A Cappella Choir.

OF PEOPLE AND PLACES

REV. and Mrs. I. F. Younger have announced that they are entering the evangelistic field at the close of the Idaho-Oregon District Assembly, May 3.

Mr. Younger has served as superintendent of the district for the past 15 years.

Prior to his superintendency, he spent seven years in the field of evangelism, having also pastored Huntington, Ind., First Church, and Nampa, Idaho, First Church.

REV. and Mrs. James H. Jones have concluded their pastorate at Pottstown, Pa., and are serving under appointment by the Department of World Missions in Ancon, Panama Canal Zone. The Joneses had previously served in Barbados and in

Margarita, Canal Zone, before returning to the states for the Pottstown pastorate.

SECOND LT. Dale Loudin, 22, who interrupted his college education midway to become involved in the Vietnam war, died when a group of 28 men he was leading was ambushed and killed. Loudin had been in Vietnam about a month. He and his father attended church regularly at Atwater, Ohio, while Rev. Russell Metcalfe pastored there. Among young Loudin's survivors are his parents, Mr. and Mrs. James Loudin, Sr.

THE RECENT APPOINTMENT of seven new faculty and staff members to Mount Vernon Nazarene College brought to 11 the number who will soon be working toward the opening of the new college this fall.

The new appointments, according to President Stephen Nease, are:

William R. Bennett, registrar and director of admissions, presently registrar at Olivet Nazarene College.

William H. Bridges, speech, currently pastor of the Cincinnati Chase Avenue Church.

Glen R. Chestnut, history, currently completing his Ph.D. in American history at the University of Oklahoma.

B. Keith Clinker, chairman, Division of Social Sciences, currently a professor of education at Eastern Nazarene College.

Chet Foraker, director of physical education, presently assistant professor of physical education at Bluffton (Ohio) College.

Reuben E. Rodeheaver, director of fine arts, currently associate professor of music at Bethany Nazarene College.

Richard L. Schuster, librarian, currently assistant librarian at Eastern Nazarene College.

FOUR ADDITIONAL Nazarene servicemen have died within recent weeks in Vietnam. They include:

Clyde Carter, 19, an Oklahoma City

marine PFC, who died February 1 at Hue;

J. R. Couch, whose home was in St. Louis, died January 12 in a water accident in DaNang Bay. He was on his second tour of duty with the navy Seabees;

Joseph Lyle Farmer, 24, an army sergeant from Clarkesville, Tenn., died December 31 in ground action in the Phuoc Tuy province; and

Bruce A. Swaim, 22, an army PFC from Modoc, Ind., died February 23 in an army hospital in Saigon.

rites for BOYD SHANNON

Funeral services for Dr. Ernest Boyd Shannon, 56, long active in Nazarene educational circles, were held March 17 in Bethany, Okla. Dr. E. S. Phillips, secretary of the Department of World Missions and formerly pastor at Bethany First Church, was in charge of the funeral services. Dr. Shelburne Brown, president of Pasadena College, preached the funeral sermon.

Dr. Shannon died March 12 in a Pasadena, Calif., hospital from cancer and diabetes. Until he returned to Pasadena in January, he had served the eight Nazarene colleges as a special representative to the federal educational assistance programs and private philanthropic groups interested in contributing funds to education. He had been in that capacity more than a year, and was on leave from Pasadena College.

Prior to going to Pasadena as chairman of the Division of Natural Sciences, and later as chairman of the Division of Education and Psychology, he served as dean of students at Bethany Nazarene College. He made significant contributions in the areas of science, counseling, and education at Bethany and Pasadena. He was an ordained elder, and also served as mayor of the city of Bethany for three terms.

Survivors include his wife, Frances; and three daughters, Mrs. Madalyn Jeanne Long, Miss Esther Shannon, and Mrs. Sylvia Kaye Evans.

MOVING MINISTERS

T. C. Mitchell from Thomas Memorial, London, South Wales, England, to Nazarene Bible School, Schaffhausen, Switzerland.

Larry W. Hindmand from Leavenworth, Kans., to Wichita (Kans.) Eastridge.

Clifton R. Hale from Portland, Tenn., to Bowling Green (Ky.) Immanuel.

Wilbur Casey from Rockland, Me., to Norway, Me.

Eldon Raymond from St. Johns, Mich., to Alpena, Mich.

Ralph Fisher from Mancelona, Mich., to Ludington, Mich.

Howard Melton from Punta Gorda, Fla., to Thomasville, Ga.



Shannon

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1968

Next Sunday's

Lesson

The Answer Corner

By Albert J. Lown

THE CROSS—DEFEAT OR VICTORY?

(April 7)

Scripture: John 18-19 (Printed: John 19:17-30)

Golden Text: John 12:32

THEME

To reveal the apparent Victim, Jesus, as Victor over shame, suffering, and sin, upheld by the assurance that the Calvary way was in the Father's will—showing the measure and mastery of love.

INTRODUCTION

If a leader's position may be judged by the morale of his men—for example, Napoleon's retreat from Moscow—Calvary was an abject defeat (only five stand-by-ers, vv. 25-26; many bystanders, Luke 23:35, 48-49). But not to John, who took over Matthew's phrase, "that the scripture might be fulfilled" (vv. 24, 28, 36-37), to prove that the Cross conforms to a divine plan. It is God's miraculous act. He who consented to be "led away" (v. 16) is the One whose deity John has presented by seven signs—corresponding to seven great "I am's."

Amazing love, how can it be

That Thou, my God, shouldst die for me!

The Alternatives. Instead of choosing His own will or calling for angel legions in Gethsemane, Jesus showed a submissive deity (18:4-9). He waived legal rights in the unjust trials. Knowing Pilate's limitations, Jesus submitted to his cowardly judgment (vv. 8-11). He would not bargain for release before Herod. The alternatives go back to the Golden Text; to the Transfiguration, the wilderness. Always, God in Christ is making

The Acceptance. Every aspect of Christ's passion is made the medium of love's victory over pain, ignorance, parting, the devil, and death (18:18, 26-27), expressed in the seven sayings. Crying as Victor, "It is finished," He did not wait for death (v. 30; Hebrews 2:14). Enemies and friends judged that He was crucified through weakness, but unlikely people gave

The Acclamation—a dying thief, that Christ was Lord of an eternal Kingdom; the centurion, that He was Son of God; Joseph and Nicodemus, that He merited special burial; and Pilate, that He could confound all precautions (vv. 21-22; Matthew 27:62-66).

CONCLUSION

For John, the Cross is God's greatest sign, an object of faith. It offers cleansing and eternal life, symbolized by blood and water (vv. 34-35).

Conducted by W. T. Purkiser, Editor

Why didn't Mary and the disciples recognize Jesus at first after the Resurrection?

There doesn't seem to be any general explanation. There were three occasions when recognition was delayed. In the other instances, there seems to have been no difficulty in knowing who He was immediately.

Mary Magdalene did not recognize Jesus at first. "... supposing him to be the gardener ..." (John 20:15). But she was weeping at the time, and could have been blinded by her tears.

The two disciples on the road to Emmaus did not know who it was who joined them on their walk and inquired as to their sadness. But it is said that "their eyes were holden that they should not know him" (Luke 24:16).

Later, as Christ blessed and broke the bread, "... their eyes were opened, and they knew him ..." (verse 31). Here it would seem that Jesus veiled himself from them temporarily.

The fishing disciples apparently did

not know at first who stood on the shore and called to them (John 21:1-14). However, it was early dawn, and the light may have not been good.

At other recorded appearances of the risen Christ, His disciples recognized Him immediately.

We should remember that, in spite of the predictions Jesus himself had made of His rising again, His disciples lost all hope when He was crucified. In fact, one of the strongest proofs of the reality of the Resurrection is the revolution in the attitude of the disciples when they were finally convinced.

Nothing but the actual and repeated appearance of Christ under a variety of circumstances could account for such a change. Since they didn't at first really expect to see Him, they were less ready to recognize Him than they would have been if they had been looking for Him.

Do you believe that the rapture takes place at the beginning of the week of Daniel 9:27 or in the middle of the week? Do you think the saints will escape all of the tribulation, or just the last three and one-half years?

At the risk of the scornful letters of my more prophetically minded brethren, permit me to say first that I do not associate the week of Daniel 9:27 with the tribulation and the Antichrist.

I believe, with Adam Clarke, that the seventieth week covers the ministries of John the Baptist and Jesus. Every law of exegesis would indicate that the "he" of Daniel 9:27 is the Messiah of Daniel 9:26, not the Antichrist.

I can see no justification for separating the seventieth week from the 69 preceding it and assigning it to some period in the future with an interval between of what is already almost 2,000 years. If we can legitimately do this to Scripture, we can make it mean just about anything we want it to mean.

However, if the reader is interested, I commend the survey of the various interpretations given by Dr. Roy Swim in the *Beacon Bible Commentary*, Volume IV, pages 673-76. When learned men so widely disagree, who am I to

be dogmatic?

In line with what I have just said, I have no rigidly defined calendar of the tribulation coming at the end of the age. I believe it will be divided into two parts, one preceding and the other following the return of Christ for His people, or what is called the rapture.

I believe all Christians living at the time will, in varying degrees, experience the first phase of the tribulation. For those behind the iron curtain, it may well have already begun. At least they can well think so.

However, the full fury of the tribulation, as I understand it, is directed toward the unrepentant and defiant numbers of people left behind after the rapture. It is symbolized by the plagues of Revelation, and is the first phase of God's judgment against the ungodly. This phase of the tribulation, God's people will completely escape (Luke 21:36).

Who are the local church board, and where does the Manual state their position as board members?

The local church board is "composed of the pastor, who shall be chairman, ex officio; the Sunday school superintendent, the president of the Nazarene Young People's Society, the president of the local Nazarene World Missionary Society, the stewards, and the trustees of the local church" (*Manual*, para-

graph 121, pp. 75-76, 1964).

In addition, however, if a local church wishes to do so, it may elect the members of its church school board as an integral part of the church board to function as the educational committee of the board. This provision is found in paragraph 133, p. 83 (1964 *Manual*).

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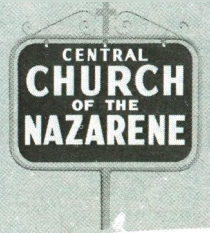


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