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Herald of Holiness

CHURCH OF THE NAZARENE

No Father's Day Card This Year

(See page 4)

GUIDES OR FATHERS

(See page 7)

FATHER'S DAY

June 21



And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Ephesians 6:4



General Superintendent Samuel Young

RESPONSIBLE LIVING

IN IDENTIFYING God as our Heavenly Father we discover something of His divine provision and compassion. Also, the gift of the Son and the Son's subsequent death on the Cross afford a drama of providential care at the highest level. In the same vein, the gift of the Holy Spirit brings God near and tells us He has a follow-through in redemption plans.

God himself is our Master Instructor in the work of redemption, for He won't let us alone; He gets us involved. Peter Berger tells of a priest in recent years who worked in the slum area of a certain European city. When confronted by the question as to why he did it he replied, "So that the rumor of God may not disappear completely." This is where we come in. Paul wrote to the Corinthian church in his day: "God was in Christ reconciling the world to himself...and entrusting to us the message of reconciliation" (II Corinthians 5:19, RSV). God makes us partners in the business of redemption while He affords the capital.

Our stewardship of the gospel is the true measure of our maturity. Then our abiding joy is the ongoing of this service. Only then shall we discover the true meaning of godli-

ness. Where shall we find a more deeply obligated body of believers than those who have received the Holy Spirit's cleansing and indwelling presence? Surely "the more a man has had entrusted to him the more he will be required to repay" (Luke 12:48b, NEB).

God does not seek handouts of a few coins or small bills, or a periodic allegiance of 60 minutes. He seeks the whole man, and demands total involvement. This mission implies person-to-person encounter at every level of life. We serve in the ordinary duties of life, but we are required to do so in an extraordinary way. Wesley put the issue succinctly in the lines:

*Shall I, the hallowed cross to shun,
Refuse His righteousness to impart,
By hiding it within my heart?*

Athanasius observed long ago that our Master's earnest desire was "to daily raise monuments to his victory [the resurrection] in his own disciples." Surely if we would be the salt of the earth to our generation we must "get lost in the soup." Then involvement becomes a way of life rather than a chore to be done. Herein lies responsible and Christlike living. □

THE REAL VIEW IS FROM THE TOP

I PICKED up my 85-year-old father's *Retired Teacher's Journal* and found where he had underlined the words of Leopold Auer, the great violinist: "Keep your heart open, be full of giving and love. Be involved. You know what a seer once said, 'The last of life for which the first was made.' Life in old age needn't be a descent, but a mountain you climb! And the real view is from the top."

These words are exemplified in the life of my dad: teacher of an adult Bible class for which task he prepares carefully each week, careful reader of his Bible and the latest in contemporary religious literature, instructor of a class of junior girls, in vacation Bible school last summer, sympathetic heart for and understanding of youth, uncomplaining of life, and proud possessor of a book personally autographed by C. William Fisher with the inscription, "To a man who never parked."

Across the years he sat under the ministry of pulpit giants like H. C. Morrison, C. B. Jernigan, Bud Robinson, Joseph H. Smith, and C. W. Ruth. Now his only son is his pastor, and he sits toward the front of the sanctuary every Sunday, so that his failing sense of hearing can take in every word, and where he nods his head in a frequent gesture of approval.

By keeping his heart open he has kept his eyes clear for the view from the top.

Several years ago he told me that he had determined by God's help to make his adjustments to old age as it made its approach to him. He has done this well. I have yet to hear him utter a word of self-pity, but his heart is always going out in sympathy to others.

He has bridged the generation gap, for often I find him on the side of his grandson and opposite from me in some of our friendly family discussions. God has helped him to maintain a reverent respect for the past, a sensitive awareness of the present, and a glorious hope for the future.

When the day draws toward a close in Arizona it ends its existence in a most glorious display of sunset. Colors in an indescribable display of beauty paint the western horizon in a blaze of glory. The sunset is really the most beautiful part of the day. This is true in the life of my dad. His sunset years give forth a splendor that many enjoy. Indeed the last of life can be the best when we walk with God. □



No Father's Day Card This Year

Oh, yes, I loved my dad. I just never told him often.

He was handsome, but I never told him; generous, but I never mentioned it. He regularly supported a school for the blind, but I never complimented him on it. He had a good job and enjoyed it. The men looked up to him and counted on him, but I never bothered to brag on him.

He loved his family and let everyone know it. He was behind his boys in any new business venture. He was free with his money to many churches. He lived for us all. Yet in my day-by-day, selfish thinking about me and mine, I let time slip by and left words unsaid.

Now I no longer have the privilege of picking out a Father's Day card or a birthday card. I can no longer wander through the stores wondering what Dad would like for Christmas.

I'll never again have the privilege of hearing why I should become "a good Democrat," or of walking out in the backyard to see his latest dog. I'll never again hear one of his jokes as only he could tell them.

"O Lord," I prayed, as the shock began to wear off and I began to feel the grief, "why did I take him for granted? Why didn't I take more time for talking, for hearing of his dreams and plans? Why, oh, why did I leave so much unsaid?"

"Perhaps you can try to warn others," came back the reply.

"I will try, Lord," I answered humbly; "I will truly try. I'll tell them not to take their loved ones for granted."

As I walked down the cemetery steps I seemed to hear Dad laugh and say, "Now, Sis, if you'll just leave your dog here, I'll make a good Democrat out of him for you."

"Dad, O Dad, how I loved your laugh . . . but I never told you!" □

THE telephone rang in the night. As always, a moment of fear gripped me. My husband answered, talked briefly, and hung up. He walked with leaden steps to the bed.

"It's your dad, Honey. He's gone," he whispered.

"Oh, no!" I cried. "Not Dad! I just said good-bye to him three days ago."

Soon we were on our way through the cold December night to my home in Indiana we had left only three days previously.

Dad gone? No, it can't be, I told myself. I'll wake up soon. My tall, laughing dad, who had never been sick a day in his life? It just cannot be!

Yet all too soon I was to stand beside the casket and look into the face of my handsome dad. He who had worked so hard for his family! He was so proud of us all. Why, we were his very life! But as I looked at his hands—his work-worn hands—I realized that life had been mostly work.

We laid him to rest in the peaceful valley he had always loved. It is surrounded by his beloved hills. But as I looked out over the graves I wondered. How many here were taken for granted?

Obedience

OBEDIENCE is a prickly word. As it implies submission to another authority, we would rather not touch it. We would so much rather be our own boss.

But if we are to live in the stream of the Spirit we must bow our necks to a Higher Authority and say with the teen-aged Joseph, "Here I am."

After Joseph obeyed Jacob, he walked into one trouble after another. But suppose he had not obeyed his father and gone to seek his brothers? The whole plan of God for Joseph and his people would have gone awry.

Too often we are afraid to obey because we cannot control the results of our obedience. The basic element of commitment is the channeling of our energy into today, the present, the now. Such commitment refuses to be dissipated by anxiety for the future.

Brother Andrew in that great book *God's Smuggler*, says, "That's the excitement in obedience, finding out later what God had in mind!"

Calculated obedience is no obedience. There has to be a recklessness about it, a refreshing anticipation of what Almighty God will do as we prove Him. Then we find out how much His ways are above our ways and His thoughts higher than our thoughts. Although there are times when we never quite understand what God had in mind, we have the inner satisfaction of knowing we obeyed. Many times obedience is its own reward.

Annie Sullivan, the famous teacher of Helen Keller, came to a significant conclusion about her defiant, fiery pupil: "I have thought about it a great deal and the more I think, the more certain I am that obedience is the gateway through which knowledge, yes, and love too, enter the mind of a child."

Jesus said, "If ye love me, keep my commandments." This is the only way to be filled with the Spirit and the only way to walk in the Spirit. Obedience. What is God asking of you now? Do the next thing you know to do. You walk in reality when you walk obediently.

By Earl G. Lee
Pasadena, Calif.

My Father Left Me Wealth — Not Riches

I MAY not leave you money in the bank, Daughter, but what I have to give you I will put into you—now.” That’s what my father told me as I was growing up.

For a holiness preacher to bring up four children and educate them—especially with extras like music and art—was obviously a struggle. Others in our financial bracket “couldn’t afford” higher education. I did not fully understand how my parents did it—even with the help of our earnings. One thing, however, finally became crystal-clear: The investment my father made in his children equipped them to serve better in the work of Christ’s kingdom.

As this Father’s Day approaches, I find myself examining the wealth Dad left me; and I would like to share some of my findings. Let us start with the basics, like . . .

SINCERE FAITH

There’s a lot of talk today about youth’s disgust with phony religion. Well, there has always been that. I remember when I was in high school. There were people in the church who professed to be sanctified—whom I thought were just plain mean, and what’s more—dishonest!

I might have said, “There is nothing

to holiness,” but I couldn’t get around the life of my father and mother. They had something genuine. I saw them keep sweet under pressure, and pray for the little people who tried to hurt them. I knew if the power of God could do that for two people, He could do it for others.

COURAGE—IN THE FACE OF DANGER

My father preached holiness in the days when it was very unpopular. One night after a tent meeting, a gang followed Dad home—threatening to kill him. There were other threats, but the preacher went right on. A lot of people listened—and obeyed God.

COURAGE—TO TACKLE THE IMPOSSIBLE

Even after he retired from the active ministry Dad took a difficult assignment. On the first Sunday in a small storefront building eight discouraged people wanted to disband the church. The new pastor encouraged them to hold on a while longer and look to God for wisdom and help. They soon had to rent a bigger hall.

Next Dad tackled a building program in the face of tremendous odds. I heard him say that someday the church would be the leading spiritual influence in the fast

growing community. Today it is. Of course he didn’t live to see it, but I think he knows.

CONCEPTS FOR CREATIVE LIVING

Take what you have, use imagination, work at it, and you can come up with a beautiful product—to meet a real need. He put that philosophy to work over and over.

When we were children nobody could get more beautiful Christmas presents than we. There was very little money involved—only time, creative hands, and lots of caring. Dad could take scraps of lumber and come up with the loveliest doll furniture.

Mother could create things too—take remnants of material bought on sale, and make the prettiest dresses for dolls—and for little girls.

Of course, when some church people criticized the pastor’s daughters for dressing “so fine,” it was a little hard to take. But even then my parents showed us how to meet it. “You can’t please everybody—no matter how hard you try. Be true to yourself, try to live to please God, and be kind to people who criticize you.”

A COMPASSION FOR THOSE WITHOUT CHRIST

My father loved to preach. He



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could lose himself in the story of redemption. After God called me into the ministry, Dad referred to me as his "preacher-daughter." He spent many hours in prayer during the years my sister and I travelled in the field of evangelism. Many results, I am sure, were because of Dad's prayers—and Mother's.

In this life you never know what dividends such prayer investment brings. Occasionally something comes to light to indicate the scope of victories. Take the time in the General Assembly when a young man in passing said, "You don't recognize me, but I was converted under your ministry. God called me to preach. Today I am pastoring a Nazarene church."

Then there was the lady singer who told my friend, "When I was six years old I was converted in a children's meeting she conducted. Today my husband and I both are working for the Lord."

At the Evangelism Conference a young minister stopped me. "My father was converted under your ministry even though he didn't believe in women preachers. Because he was converted then, I grew up in a Christian home, and today I am a Nazarene evangelist."

If one soul, one life is worth more than the whole world, consider the wealth in these three stories alone.

Do you wonder that I say I had rather have the wealth my father left me than any "mere riches"? □

Meditation

**Into the silence
Of meditation
Comes the hope
Of something more than
The chanting of prayers,
The singing of hymns.
There is an aura
Of expectancy—
And, oh, wondrous wonders!
Into the silence
Comes the sound
Of His dear voice!**

Bernice Ricker
Newmarket, Ontario,
Canada

• **By George L. Smith**
Stanton, Calif.



WHAT IS TRUE HAPPINESS?

HAPPINESS is . . . or is it? Maybe all those things the advertisers, entertainers, and promoters synonymize with happiness are really only "kicks," and not true happiness at all.

Getting everything you want—is that happiness?

Someone said, "The world is just one big apple orchard in which everyone is frantically trying to pick his share." But the apples are wormy. Or they soon get that way.

"A man's life consisteth not in the abundance of the things which he possesseth," Jesus said. Then maybe He has something to tell us about true happiness.

Love, fellowship, unselfish service—of these Jesus said, "If ye know these things, happy are ye if ye do them."

Dr. Albert Schweitzer was asked, "Have you found happiness in Africa?" He replied, "I have found service, and that is happiness enough for anyone."

Selfishness is the basis of unhappiness. "A man wrapped up in himself makes a pretty small package," the saying goes. And it is true. Unhappiness is usually the result of the incompatibility between what a person wants to *have* happen and what actually is happening. Things just aren't turning out "our way."

The syndrome of human misery includes frustration and disappointment in the areas of money, courtship, marriage, business, health, ambition, prestige, friends, relatives, children, competition, pleasure . . . the list is endless.

But holiness (harmony with God) will automatically eliminate most unhappiness in these areas by eliminating selfishness from our hearts. Then things don't *have* to turn out "our way." When our values are rearranged, the devil loses his target. How is he going to hit you "where you ain't"? "The devil can't hit NOTHIN'!"

Holiness brings happiness by re-directing our desires in harmony with God's will. It is this harmony (orderly arrangement of my will with God's) which brings happiness, "righteousness, and peace, and joy in the Holy Ghost."

It also brings love, confidence, balance, overcoming power, concern for the lost, patience in tribulation, obedience, understanding of others (at church, at home, or wherever).

This is the only true happiness—exchanging *my* way for God's.

Happiness is not freedom to do as I want, but freedom to do as I ought. There is a difference. One is bondage, the other true freedom.

And, above all, happiness is friendship with Jesus. Yes, I know—officially He is my Advocate, my Intercessor, my Paraclete, my Redeemer, my Sanctification . . .

Yes, yes, I know—but He's also my Friend.

And that is happiness. □



St. Paul has an interesting statement in I Corinthians 4:15. Writing to spiritually immature people, beset with jealousy and strife, the apostle encouraged them to grow into a mature faith.

How and where does faith grow? Evidently, spiritual maturity does not result automatically as one ages physically. And real growth doesn't always follow intellectual development.

It was to these people, otherwise mature, but in need of spiritual growth, that Paul wrote: "For though you have countless guides in Christ, you do not have many fathers" (RSV).

I took my children through the Dayton Air Force Museum a while back. What a fascinating array of air travel from a replica of the first Wright Brothers flying machine to supersonic fighters and missiles of the modern age! They were as interested as I was, asking a barrage of questions, most of which I could not answer.

This museum has a most sophisticated sort of guide. An electronic communications system is provided so that with a special set of headphones the viewer can listen to a voice describing each exhibit along the way. That's quite an improvement over some of the so-called guided tours I've been on where only the few near the front had any idea of what was being explained.

It looked like a great idea, so I rented enough headsets for everyone. But the kids didn't want it that way. They preferred to ask me questions.

My little girl wanted to know if

a certain plane was like the one she had ridden in. No guide, electronic or otherwise, could have answered that.

Daniel wanted to know if he would ever fly one of those exotic jets. Even the air force couldn't answer that question.

Though interested in the exhibits, the children were more interested to know how they fit into this complex world of aviation. The guided explanations were accurate but impersonal. The children preferred my limited technical knowledge with my intimate concern for them as persons to the electronic gadgets. I'm their dad, not just a guide. And if they ever grow up, not just intellectually, but emotionally and spiritually, they will do so because of someone, a dad among others, who cares.

Life's like that, not only at home for kids, but for people everywhere. There are many, even countless numbers, of guides around. If you doubt that, just ask a few people, "Would you give me your advice?" That one question turns almost anyone into an instant expert on most any problem. Visit the library. There you'll find rows and rows of books on any subject. A confusing mass of ideas!

But guides, whether vocal or written, are of limited help when

we're struggling to live by the truth we already know. We need fathers. People who care. People interested enough to listen. Who ever heard of a guide listening? Guides do all the talking.

There are times when we've heard enough. We want no more advice or accurate information. We grow weary of the easy generalizations which lump us into groups with common problems. As if life were a guided tour with our needs met by following along, listening to the facts, but never communicating, never feeling, never caring!

The Corinthians were confused by their countless guides. They seemed to be floundering in spiritual infancy. Self-interested teachers seeking the ego-satisfaction of telling and instructing weren't helping much. Paul wrote, not to advise, although he did that; nor to guide, although he did that too; but to assure them of his interest as their "father in Christ Jesus."

He then wrote: "Be imitators of me." Does that sound vain? Not if we understand the difference between "guides" and "fathers."

No one imitates a guide. Guides remain nameless, disinterested people. Guides usually have little concern for the people in the groups they lead. They exist only to dispense information over and over, to one group after another.

PHOTO BY BOEING



While the information is remembered, guides are forgotten.

But fathers are imitated. They remain important long after the knowledge they pass along is forgotten. Guides give us information; fathers show us how to live. The Corinthians evidently had more than their share of guides, but too few they could look to as fathers.

I enjoy the happy time of life of being a father and having a father. There are four little people in our home for whom I am father. They have teachers at school and church, a music teacher, and others who know more than I do about lots of things. But they have only one father.

At school they are just one of many in a class. Even at church the teacher's attention is divided. They'll have a variety of teachers throughout life, but only one father.

They are learning much at school now and are finding that they can

stump me on some questions, especially when it comes to the new math. They know more than I do.

That might threaten a teacher, but somehow it seems to help our relationship. What they want from me is not knowledge. They want and need love, understanding, an atmosphere where they can discover new things to feel free to express new ideas, and to grow.

Being a father isn't easy. At times I need to take a journey across the country or call late at night just to talk to my father. Not necessarily to solve problems. Just to be in touch with someone who knows me well enough to ask, "How are things going?"—and mean it. I can't recall now what we talked about last time. I do remember, though, feeling a little taller afterwards, like I'd grown a little.

We Christians live in this dual relationship. Do we ever outgrow the need for the warmth of some-

one who cares enough to single us out of the crowd and listen as though we really matter? We need such fathers.

And if we have such needs, so do others. Most of us would rather be guides than fathers. Even around the home it's easier to make pronouncements, command obedience, and then disappear, rather than to stay around long enough to communicate love and understanding.

The greatest contribution we make to the lives of others is not advising, or guiding, but as fathers, helping one another to grow in Christ.

It was Rufus Jones who wrote of his Uncle Eli: "He was more than an uncle, he became an intimate friend and companion. He was a noble citizen, a valiant man, a living example of what a Christian ought to be, and I saw exhibited in him the kind of life I want to attain." □

● **By Katherine Bevis**

Houston



SO OFTEN I can still hear my father's reassuring voice echoing down the misty hallways of time: "All of you stay right behind me now. Follow the path I am cutting, and we will get there in short order."

My dad has been gone many years, yet his words live richly and warmly in my heart: "Stay right behind me . . ."

There were nine of us (stairs)—I the oldest—to go on these treks with him. What happy childhood memories! Our young lives were spent out in the open spaces.

Sometimes he led us across a rain-drenched meadow through which he had taken a shortcut to

the creek to rescue his picnicking brood from the sudden and violent summer electric storm. Sometimes the path he was cutting led to the top of the high wild-flower-covered hills back of our home. But wherever, always the path my dad made for us made us feel safe and confident that we'd reach our goal quickly and safely.

Sometimes I would begin to feel my superiority over the other children, being the oldest, and I would stray from the path cut by my dad, to pick a wild berry or to swing for a moment on a low-hanging limb. But I suffered as I strayed, for I remember the time my cries

brought him hastening back to retrieve me from the brambles whose thorns held me captive. My dress was torn, and my arms and face bore scratches for several days that reminded me of my disobedience.

Again, I remember a summer's day when we had started out on a picnic. My mother had packed a wholesome lunch for us and my dad was leading his family to the picnic spot, cutting the path before us and reminding us, "All of you stay right behind me . . ."

I again decided to stray from the beaten path. This time I would pick my mother a bouquet of wild flowers, then show how big I was by running back to the path to

join the others. It was not long before my pained cry brought my father quickly to me, the victim of a bee's sting on my cheek.

How my jaw ached! It was hours before the pain subsided, and as my mother spread the lunch and the other children who had stayed closely in Dad's path enjoyed the lunch under a wide-spreading oak, I watched with envy and a little bitterness—my jaw hurting too much for me to eat, hungry as I was.

Time and time again I was guilty of sidestepping, but never once was I spared some painful reminder of my disobedience to my Dad's command, "Stay right behind me . . ."

Dad was always so patient and so kind in his dealings with me as he corrected me—so wise as he explained to me how we always must pay for our errant ways. And how well I remember the pain in his own face when the bee stung me and when the brambles cut my face!

I remember how he would tell me that I must learn to be obedient if I wanted to miss these hurts. He told me how Jesus would be just a step ahead of me as I walked down life's pathway, but that I must follow in His footsteps if I did not want these hurts and bruises.

What lessons I learned from my dad during those formative years! Dad told me that my Heavenly Father was clearing the path of life for me and by my following Him, staying right behind Him, the lanes and streams would all be crossable. Then he told me how if I should be distracted or diverted from the path, if I should stray into the "brambles," I need only to cry out to Jesus, who was never too far away to hear my pained cry.

What lessons he taught me in those days! How I have learned that the tantalizing flowers or berries on the sidelines are not worth even a moment's heartache and pain!

How gently and lovingly my Heavenly Father has healed my bruises and set me back on His path! All the lessons learned in my childhood days from my godly father have helped me to obey my Master as He says, "Stay right behind Me. Follow the path I have cut." □

Love

AND THE PROBLEM OF MISUNDERSTANDINGS

MISUNDERSTANDING each other is a significant factor in being hard to live with.

The *husband* feels like his wife does not understand him and his pressures in providing the financial resources for the family. And the *wife* is confident her husband fails to understand what it is like to stay home all day in four walls keeping preschool children, or even worse, to work all day at a commercial job and still keep herself attractive as a loving wife and competent mother.

Parents often feel children are thoughtless and inconsiderate in their demands, while the *children* feel the parents are old and cannot possibly understand the problems of growing up in the current generation.

Added to all these basic attitudes of misunderstanding is the unending list of little unpleasant vignettes which come from lack of understanding in the things family members say and do.

St. Paul understood love and the problem of misunderstanding and wrote about it in the thirteenth chapter of I Corinthians: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:8-12).

A major cause of misunderstanding in the home is limited knowledge: "For we know in part."

There are four general lines of misunderstanding between parents and children:

Parents fail to understand what teen-agers are like. They forget that it is the nature of teen-agers to rebel, to cut away Mother's apron strings so they can be themselves.

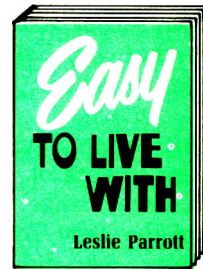
The closer the family has been to each other, the more difficult this process is. It is not uncommon for teen-agers to invest Mother and Father with some terrible characteristics in order to feel justified in breaking the apron strings, which is necessary to move from childhood to adulthood.

Parents forget that the teen years are the most tumultuous years of a person's entire life. A teen-ager's body goes through radical physical change. There are emotions and feelings which are new and cannot be controlled on the basis of past experience. Teen-agers' voices change, their thoughts change, and even their looks are different.

To make matters worse, teen-agers in our culture wander through a no-man's-land between childhood and adulthood. At a time when teens need love and understanding more than they may ever again, many parents by their limited knowledge fail to give teen-agers the support they need.

But on the other side of that coin teen-agers fail to understand parents. They may forget, or perhaps they never knew, that parents may look old but they feel young.

It seems only yesterday to the
(Continued on page 12)



Editorially Speaking

● By W. T. PURKISER

The Print of His Shoe

In her deeply moving autobiography, *The Years Teach*, published this year by the Nazarene Publishing House, Dean Bertha Munro quotes the farewell speech of old Mr. Standfast in *Pilgrim's Progress* just before crossing the river:

"I have loved to hear my Lord spoken of, and wherever I have seen the print of His shoe in the earth I have coveted to set my foot."

This is both the desire and the duty of every true follower of the Lord Jesus Christ.

The biblical basis for Mr. Standfast's aim is found in I Peter 2:21-24—"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

We find the print of the Saviour's shoe along the way of holiness. Lovers of sin, either in act or in attitude, will always rage when confronted with the demand of the New Testament "that ye should follow his steps: who did no sin."

People who boast that they "sin every day in word, thought, and deed"—whatever they mean by "sin"—will never be comfortable in the presence of the One who says to them, "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Peter 1:15).

Nor is it good to "follow afar off" in this respect. Peter tried it, and got into the worst trouble of his life (Luke 22:54-62).

WE FIND another print of His shoe in the earth in the words "neither was guile found in his mouth." "Guile" is deceit—the use of a half-truth in the knowledge that it will be taken for the whole truth, the use of innuendo and misrepresentation.

Deception is above every other sin the work of Satan. He is the deceiver who practiced first his wiles on Adam and Eve and who has deceived the nations from that time to this.

Guile is a bottomless pit. When practiced in

one area of life, it involves all others in a never ending cover-up. As Sir Walter Scott said,

*Oh, what a tangled web we weave
When first we practice to deceive!*

Especially evil is the guile of those who use it in the name of the Lord. The statement lifted out of context, the crucial fact suppressed, the unverified rumor passed along—these are devices of the devil to deceive the very elect.

We find the print of the Saviour's shoe in patient suffering under persecution and misunderstanding. "When he was reviled, [He] reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "When he was insulted he offered no insult in return," is the Phillips translation.

Ninety percent of human life seem to operate on the basis of "You're another!" When insults come, the first reaction is to return the same coin. Under suffering, most people find it easy to threaten the person who causes the suffering.

Yet Christ's footsteps lead in the opposite direction. In the much praised but little practiced Sermon on the Mount, Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matthew 5:44-45).

Judged by such a criterion as this, some who say a great deal about being the children of God lack the first credential.

The secret of Christ's and the Christian's attitude is not insensitivity or calloused disregard for the attitudes and opinions of others. It is commitment "to him that judgeth righteously." When the issues of our lives are truly committed to the care of the righteous Judge, we can bear what would otherwise be crushing.

ANOTHER PRINT of the Saviour's shoe is on the road that leads to Calvary. As hard as it may be for us to grasp, we are yet commanded to "follow his steps . . . who his own self bare our sins in his own body on the tree."

It is not ours to atone for the sins of others. Christ Jesus has done that once and for all. But it is ours to join Him in redemptive suffering to the end that word of His sacrifice may reach those who have not heard.

The words with which Jesus greeted the fishermen of Galilee are still marching orders for the Church: "Follow me, and I will make you fishers of men" (Matthew 4: 19; Mark 1: 17).

I m p a c t—"Immediate Personal Action for Christ"—in the decade of the seventies is not an optional for those who would follow the Saviour. It is a must.

Mr. Standfast had learned the lesson we all must share. The magnet that draws us on wherever we find the print of His shoe in the earth is a genuine love for the Lord. There is compelling truth in Stuart Holden's much loved lines:

*What can strip the seeming beauty
From the idols of the earth?
Not a sense of right and duty,
But a sight of peerless worth.*

*'Tis the look that melted Peter,
'Tis the face that Stephen saw,
'Tis the heart that wept with Mary
Can alone from idols draw.*

*Draw and win and fill completely,
Till the cup o'erflows its brim,
What have we to do with idols
Who have companied with Him?* □

I Protest

This is a day of protest—vigorous, vocal, and violent dissent.

Protest is the right of free people. The right remains, even if some who claim it refuse the responsibilities it carries. Liberty is not immediately lost even when carried to the point of license.

In the chanting chorus of protest we hear in our troubled times, one has the feeling that it should not all be left to a radical few. Some of the rest of us should raise our voices. After all, "Protestant" comes from "protest."

But let us raise our voices, not our fists. The raging violence of some orgies of protest is a pathetic confession that the dissenters really have nothing to say. It is the characteristic of inarticulate people to substitute the torch for the tongue and mob action for democratic persuasion.

Let me add a few points of protest to today's cacophony of dissent.

I protest the smug complacency that accepts long established evils as necessary evils. The fact that injustice has long prevailed on the face of the earth does not hallow it.

I protest the notion that change always represents compromise, as well as the myth that change always means progress. Some people dis-

trust any change that doesn't jingle in their pockets. But change is part of the plan of Him who said, "Behold, I make all things new."

I protest the notion that a violent minority has the right to destroy institutions it had no part in building. When leaders representing less than 5 percent of the students of a great university threaten to destroy it and the state that supports it if they can't control it, then it is time for someone to say to them in language that even they can understand, "Thou shalt not."

It will be a great day when the majority of American students in the colleges and universities of the land organize chapters of SPASM, as did those on the campus of a Kansas University. SPASM stands for "Society for the Prevention of Assinine Student Movements."

I protest the myth that the way to peace is the surrender of principle. Let there be give-and-take in the area of policy. But let there be no yielding of the principles of truth and integrity.

I protest the fantasy that the way to win the world is to strip Christianity of everything offensive to the natural man. People still call on Christ to come down from the Cross with the offer that then they will believe on Him. But the offer is a fraud. He who would lift others must find firm footing above them.

I protest the assumption that what Oswald Chambers called "ecstatic, visionary, excitable, lunatic moments" glorify God. As Chambers said, the one great thing Jesus did when He came in contact with lunacy was to heal it. "The greatest work of the devil is that he is producing lunacy in the name of God all over the world in the spiritual realm, making people who did know God go off on tangents."

Come to think of it, the list could be pretty long.

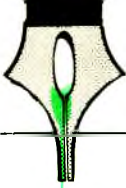
But really—more important than dissent is assent to the whole will of God as He makes it known in His inspired Word.

Better that we should be known for our commitments than for our quarrels. Better that we affirm our faith than declare our doubts. Whatever the necessity of dissent, let's major on assent.

After all, it's easier to get the darkness out of the cellar by bringing in a light than it is to beat it out with a club. □

*What do we hold most valuable?
Houses? Cars? Stocks? Savings accounts?
Clothes? Or people? There's no mistaking where
Jesus stood. One soul is worth more than the whole
world, He said. Let's get our values
in line with His!*

Wendell Wellman



Pen Points

"I Am Beginning to Think"

AFTER several weeks in a college Bible class the freshman sensed that something was taking place within him which challenged certain presuppositions of his initial idea of what it meant to be a Christian. He was disturbed and fearful.

In conference with his professor he gave as the reason for his state of depression that he was beginning to think. Honest man!

There has been a lot of unthinking religion in the Christian Church—as if faith should be divorced from the attempt to understand what the Christian religion is about, or as if one could understand what the Bible teaches without the necessity of study, or as if theology and the Bible have no place in scholarly processes.

If this student were alone, his story might be overlooked. But he illustrates those who let hearing or learning anything about the Bible which is different or new to them become a barrier to spiritual progress.

The fear behind this attitude is understandable—but the danger of invalidating one's faith through underexposure is as great as losing it through overexposure.

"The best in spirituality and the best in scholarship" is much more than Dean Bertha Munro's personal ideal for a Christian college; it is also a necessary ideal for all those who profess to ground their faith in the Word of God.

Dr. Halford Luccock—that famous preachers' preacher of Yale fame—said that if one reads only what he agrees with he will fall asleep nodding his head; but if his reading causes him to shake his head in amazement and perplexity, or even in rejection, he will stay awake and alert.

Dr. Paul Rees has said that educated godlessness is to be feared but that ignorant godliness is to be pitied.

Informed godliness is the essence of sainthood.—HARVEY J. S. BLANEY, Quincy, Mass.

Love . . .

(Continued from page 9)

parents when they were the age of the children. And often the parents are enjoying their own lives again vicariously through the lives of their children.

Teen-agers whose self-centeredness and thoughtlessness make them want to break every shackle of restriction often feel parents are unreasonable in their demands, and parents are treated as though they were the enemy. And in a kind of covert way that sometimes breaks out in open skirmishes teen-agers often use every weapon they can to get all that is possible from Mother and Father with the least amount of commitment to parental restrictions.

It seems never to have dawned on many teen-agers that the restrictions imposed by Mother and Father, unreasonable though they sometimes may seem, are made through the concern of the parents to help their children grow into a well-adjusted adult responsibility.

Third, many parents treat all the children in the home exactly alike and then are shocked and hurt when the children do not react the same.

Each person is a unique human being, even in the same family. There are differences in temperament, in physical strength, in intelligence, and even in reactions to parents.

The oldest child in the family receives the undivided attention of Mother and Father during his younger years. The older child is taught to bear responsibility and learns that he or she is supposed to excel.

The second child gets the divided attention of parents and the envy of the older child, who senses the presence of the new competitor. Smaller in size, and unable to compete in strength, the second child often learns how to get along well with people and to talk his way out of problems.

The youngest child in the family is often the apple of his father's eye. He learns faster because older brothers and sisters help to teach him. He receives the love of Mother and Father plus all the other brothers and sisters and generally feels very secure.

Even this is not the full story; as

time goes on, parents change, children change, and circumstances change.

Finally, children have misunderstandings with each other because of their limited knowledge.

In their competition for the affection and approval of parents, they often fear there is not enough love to go around and become highly competitive and critical of each other. This means that a major factor in the unpleasantness of sibling rivalry actually is the result of limited knowledge.

In I Corinthians 13, Paul has a list of 15 ways to show love in the home:

1. Love "suffereth long, and is kind."
2. Love "envieth not."
3. Love "vaunteth not itself."
4. Love "is not puffed up."
5. Love "doth not behave itself unseemly."
6. Love "seeketh not her own."
7. Love "is not easily provoked."
8. Love "thinketh no evil."
9. Love "rejoiceth not in iniquity."
10. Love "rejoiceth in the truth."
11. Love "beareth all things."
12. Love "believeth all things."
13. Love "hopeth all things."
14. Love "endureth all things."
15. Love "never faileth."

After studying this list of 15 ways love manifests itself in the home, who wants to say that his expressions of love are adequate and he has not room for improvement? □

From *Easy to Live With*, Beacon Hill Press of Kansas City, Kansas City, Mo., 1970. 128 pages, paper, \$1.25

COLLEGES MERGE



PHOTOS BY RICHARD EDIE

Nazarene Training College students were warmly greeted by Nazarene Bible College students and staff.

Happy smiles, warm handclaps, tears of blessing, enthusiastic words of welcome, beautiful scenery, messages of challenge were all part of the merger motorcade of Nazarene Training College (Charleston, W. Va.) and Naza-

rene Bible College (Colorado Springs), April 8 and 9, 1970. Everyone cooperated, even the weather, to make the motorcade to Colorado Springs a huge success.



Students and staff shared the spirit of unity.

The trip started in Charleston, W. Va., on Sunday night, April 5, and ended Saturday, April 11. It included tours of Nazarene Publishing House and the International Denominational Center. It involved 5,000 miles by motorcade bus with pastors and prospective students attending from California, Mississippi, Georgia, Illinois, Virginia, West Virginia, Missouri, Tennessee, Nebraska, Texas, and other points. The motorcade was planned by the Department of Home Missions in their January meeting and was under the supervision of the Department of Home Missions.



Dr. R. W. Cunningham, chapel speaker, was surprised to learn that the new residence hall would be named in his honor.

President Dr. Charles Strickland with his staff and student body made everyone feel relaxed and pleased to be on hand for the inspection of excellent classroom and study facilities on the campus of Nazarene Bible College. He surprised faculty, student body, and visitors alike with the announcement that the new residence hall would be named the "R. W. Cunningham Hall" in honor of Nazarene Training College President Dr. R. W. Cunningham, who has served that institution from 1948 to 1970. A sustained, standing ovation was triggered by this surprise announcement. The secret had been carefully concealed by President Strickland and his Board of Trustees.

Great pleasure was expressed by all present for the honor bestowed upon Dr. Cunningham, who has served his

denomination and his Lord so acceptably as college president, administrator, business manager, teacher, and pastor of the Institute, W. Va., church.



Dr. Charles Strickland, president, is shown with Mrs. Strickland and Rev. and Mrs. Clarence Bowman. Mr. Bowman has accepted a position as professor at Nazarene Bible College.

Happy smiles greeted the announcement that Rev. Clarence Bowman had been invited to join the staff of Nazarene Bible College. President and Mrs. Charles Strickland expressed great delight in the addition of Mr. and Mrs. Bowman to the college. Mr. Bowman later said, "We were thrilled at our new school in Colorado and the cordial welcome we received from the students and faculty. The scenery is enough to encourage one to want to do his best for God. Dr. Strickland was very easy to talk to and I feel is a very choice leader and humble man of God . . . My wife is also very pleased about the new opportunity and we both feel it is in the will of God for us. The earnestness of the students attending impressed me too." Brother Bowman attended Nyack Missionary College, New York, and graduated from Gordon College, Boston, Mass., where he obtained the Bachelor of Theology degree. He has been on the staff of Nazarene Training College since 1951 as dean, treasurer, and professor. Mrs. Bowman has a business education and has taught business courses at Nazarene Training College.

Rev. Warren Rogers, Gulf Central district superintendent, has also served Nazarene Training College as a field representative. He has traveled many thousands of miles annually in the interest of the Nazarene Training College. Brother Rogers said, "Almost immediately after coming into the Church of the Nazarene, I received a second definite call of God. I say a second definite call because that first call was to the ministry and the second call was to my own people . . . to evangelize the black people of the United States . . . and more



Rogers

particularly of the southeastern section of the United States. This rested upon my mind and I carried it as a burden, finding myself spending sleepless nights and restless days over this burden. Finally I understood clearly that this was the work that God wanted me to do." Brother Rogers intends to now give full time to evangelism. He is commended to our people everywhere. He especially has a burden to reach American Negroes for Christ.



Nazarene Training College group inspects library facilities.

The Nazarene Training College has been blessed with a number of part-time professors through the years as well as other full-time faculty members.



Coffee time produced enthusiastic discussion about the Nazarene Bible College.

Dr. R. W. Cunningham plans to remain at Institute, W. Va., where he will continue to pastor the thriving congregation that has played such an important part in the development of Negro leaders throughout the denomination.

Let us not forget to remember our pioneer Negro leaders in our prayers during these days of change. Pray for Rev. Warren Rogers as he leaves the district superintendency and the work of NTC to devote full time to evangelism. Pray for Rev. and Mrs. Clarence Bowman as they undertake new challenges of training Nazarene ministers and their wives in the new Bible college in Colorado Springs. Pray for our districts everywhere that are now totally integrated, that we may face our challenge of total evangelism. Pray for our faithful Negro pastors and their congregations that they may have the vision, the strength,

and the courage to help the Church of the Nazarene make one more giant step of progress in meeting contemporary complexities to win a lost world to Christ. All of us owe a great debt of gratitude to our faithful Negro people everywhere who have been patient and considerate during these years of social change.



The touring group from the Nazarene Training College stopped in Kansas City to see the Nazarene Publishing House. The camera caught them debussing.



Members of the faculty pause for a picture at the Nazarene Publishing House.

We have 60 Negro congregations. Under God, these should become 120 during these next few years. One hundred one fine Negro young people are enrolled in our several colleges. This can and should be doubled in a short time as our young Negro Nazarenes equip themselves for Christian service.

RAYMOND HURN
Executive Secretary
Department of Home Missions

REPORT ON SOUL WINNING AT NTS

"But, John, tell me, have you come to a place in your spiritual life where you can say you know for certain that if you were to die today you would go to heaven?"

That question, among others, was

Rev. Charles Shaver instructs seminary students in methods of sharing Christ.



asked people in their homes and elsewhere the evening of April 23, when 21 Nazarene Theological Seminary students, accompanied by 15 area pastors, presented the good news of Christ on a person-to-person basis.

Four couples were won to Christ during the evening—one husband being a truck driver, one a bartender, one a junior executive, and one a factory worker. Other couples and individuals are on the verge of conversion, from this evening of gossiping the Gospel.

Rev. Charles Shaver, visiting instructor of evangelism at NTS during the semester just completed, has not depreciated the public presentation of the Gospel. But he has emphasized soul winning out in the busy ways of life, as a way of augmenting public evangelism, and as one of the ways in which evangelicals are penetrating the world in our time.

Various methods of approach in soul winning (four spiritual laws, the Jim Kennedy methods, etc.) were studied and practiced during the courses, and will be used by the students while in Kansas City and after they graduate.

One student was so excited about the approaches learned that he asked in a chapel service if NTS ought not do what Detroit does sometimes with its motorcars: call in its graduates to equip them with the soul-winning know-how which is now a part of the "standard" equipment with which NTS grads are being sent out into the world.

Funds are not now available for a regular chair of evangelism, but it is hoped that someone will endow such a professorship.—J. KENNETH GRIDER, reporter. □

CAMPUS COMMENTARIES

CANADIAN NAZARENE COLLEGE (Winnipeg, Manitoba, Canada) is celebrating its fiftieth anniversary of service. Beginning with a golden anniversary pledge offering goal of \$100,000 in Canadian Nazarene churches, the college will continue its golden anniversary activities with specially planned events during the 1970-71 college year. □

TREVECCA NAZARENE COLLEGE (Nashville) added David E. Minnix to its staff as supervisor-accountant in the business office on June 15. Mr. Minnix formerly was employed by the state of Kentucky in their accounting department. He is a 1968 graduate of Trevecca. □

MID-AMERICA NAZARENE COLLEGE (Olathe, Kans.) concluded a financial campaign on May 17 in which they were expecting to reach a goal

of \$400,000 assigned to supporting churches on the North Central Educational Zone. The responses will result in the construction of a religion classroom building to be located on the highest elevation point of the campus. A lovely chapel will be included on the main level of the three-level structure. □

OLIVET NAZARENE COLLEGE (Kankakee, Ill.) was ranked tenth in the nation for a "long-established reputation for all-around excellence," according to a recent survey of deans of students at Christian liberal arts colleges. Other schools in order of ranking as published in the magazine *Christianity Today* were Wheaton College, Westmont College, Taylor University, Seattle Pacific College, Gordon College, Houghton College, Earlham College, Bethel College at St. Paul, Bob Jones University, and Biola College and the University of Redlands, both of which tied with ONC for tenth rank. □

PASADENA COLLEGE announced that Professor Thomas Andrews, instructor in history at PC since 1964, was named recipient of the Altadena, Calif., Jaycees Distinguished Achievement Award. Professor Andrews is nearing completion of his doctoral studies at the University of Southern California. He was selected over five other finalists largely because of his leadership in the development of a PC student-sponsored, volunteer tutorial program. □

DR. VICTOR HEASLEY, professor of chemistry at PC, received a \$12,000 grant from the Petroleum Research Fund for research by undergraduate chemistry majors. This is the third and largest grant yet received for research by undergraduate PC students. Similar research during the past five years by Heasley's students has resulted in the publication of seven papers in scientific journals. Dr. Heasley's students have for two consecutive years won National Science Foundation Graduate Fellowships. □

NAZARENE CAMPS

July 2-12, NORTH CAROLINA. Four miles from Hendersonville on Upward and Orchard Rd., Hendersonville, N.C. 28739. Jim Crabtree, G. Stuart McWhirter, evangelists; Jack Sutherland, singer. T. C. Sanders, Jr., district superintendent.

July 3-5, NORTHWEST. District Pinelov Camp. Hardy C. Powers, evangelist. Raymond C. Kratzer, district superintendent.

July 5-12, WASHINGTON PACIFIC. district campgrounds, Lynnwood, Wash. 98036. T. E. and Paul Martin, evangelists; Goldie Coonrod, children's

worker; Ron Lush, singer. Bert Daniels, district superintendent.

July 6-12, COLORADO. District Center, 16th at Dover, Lakewood, Colo. 80215. Curtis Smith, evangelist; Paul McNutt, singer. E. L. Cornelison, district superintendent.

July 6-12, NEW ENGLAND. Nazarene Campgrounds, North Reading, Mass. (Frances Street on Route 28—fifteen miles from Boston). Mendell Taylor, R. Woods, evangelists; Rev. and Mrs. Jim Green, singers. Kenneth Pearsall, district superintendent.

July 8-12, CHICAGO CENTRAL. College Church of the Nazarene, Olivet at Bresee Ave., Bourbonnais, Ill. 60914. Orville W. Jenkins, evangelist. Forrest Nash, district superintendent.

DISTRICT ASSEMBLY INFORMATION

NORTHEASTERN INDIANA, June 24-25. Campground, East 38th St., Rte. 4, Box 504, Marion, Ind. 46952. Host Pastor: Russell Shalley. General Superintendent: Dr. Edward Lawlor.

CANADA CENTRAL, June 25-26. Emmanuel Church of the Nazarene, 1875 Sheppard Ave., West, Toronto, Canada. Host Pastor: Neil E. Hightower. General Superintendent: Dr. V. H. Lewis.

NEBRASKA, June 25-26. Faith United Methodist Church, 17th and Central, Kearney, Neb. 68847. Host Pastor: Eldon Russell. General Superintendent: Dr. George Coulter.

UPSTATE NEW YORK, June 25-26. District campground, 120 White Church Road, Brooktondale, N.Y.

14817. Host Pastor: Maynard W. Parker. General Superintendent: Dr. Samuel Young. □

The Book Corner

TABLES OF STONE FOR MODERN LIVING

By Randal Denny. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. 128 pages, paper, \$1.50

There is, especially among conservatives, a feeling that a return to respect for law and discipline can be found in the national life. Paul Harvey said the other day that our generation had grown hungry for some fixed values upon which they could depend.

There has been a thrust for freedom which occupied the energies of this generation. One does not wish to attack it, for so times move forward.

But the mood of revolution has brushed aside much that really should remain. The swing away from the "brave new world" seems to have set in.

One braces against over-reaction which is pushed by "conservative wishful-thinking." But it is true that "fundamentalistic" or conservative churches are showing some gain where the so-called "liberal" and "avant-garde" groups are suffering a decline. Perhaps the time has come again to look to the foundations.

Now there is no more universally

and historically accepted code of ethics or statement of the eternal verities of behavior than the Ten Commandments.

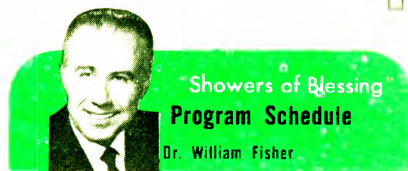
When a weary-of-wandering generation looks for something to come back to, what better can you have than the words from the mount?

Frost, in the *Black Cottage*, has the minister say that he believes change is mostly truths going in and out of favor. He wishes there were a land where we could store these truths that men desert for a while and then keep coming back to. Such a land is the "moral law" given by God through Moses.

In *Tables of Stone for Modern Living*, Denny has made the return trip interesting and meaningful. He has a way of making the tried and true seem new and current. He has some refreshing illustrations and insights into the way through which the ages speak to the hours.

I think this book is a worthwhile contribution to the discussion running through the Church and beyond about rules and law and authority.

No one should miss a chance to get and read this little book. It is in the center of the action in the battle for the minds of men.—T. E. MARTIN. □



June 21—"What's Wrong with Being a Conformist?"
June 28—"One-a-Day Brand"

For the Singing Church!



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VITAL STATISTICS

DEATHS

MRS. MARGARET M. THOMAS, 79, died Mar. 29 in Providence, R.I. Funeral services were conducted by Rev. Douglas Webb and Rev. Ross Cribbis. She is survived by her husband, Cyril; two daughters, Mrs. Layton (Ruth) Tattrie and Esther M.; four grandchildren; and one sister.

REV. W. M. SIGAFOES, 84, died May 4 in Savannah, Ga. He had been a Nazarene elder for 31 years. Funeral services were conducted by Rev. Barry T. Gay.

CHARLES CHAMBERS, 80, died Apr. 15 in Killeen, Tex. Funeral services were conducted by Rev. Irwin Kennedy and Rev. Clyde Causey. Survivors are his wife, Lillian D.; three sons, Leroy, David Walker, and Jack; and two daughters, Mrs. Emma Lou Hubble and Mrs. Lillian G. Adams.

REV. MRS. L. B. SMITH, 78, died Apr. 11 in Newport News, Va. Interment was at Cowpens, S.C. She is survived by one daughter, four sons, and one sister.

BIRTHS

—to Ron and Kathy (Hodge) Nees, Aspen, Colo., a girl, Julian Doretta, May 7.

MARRIAGE

Miss Patsy Ruth Greer, Oklahoma City, and Dwight Carl Hendricks, Edmond, Okla., at Oklahoma City, Mar. 15.

ANNOUNCEMENT

Alva O. Estep, evangelist and "Scene-0-Felt" artist, Box 7, Losantville, Ind. 47354, has some open time for the summer and early fall.

DIRECTORIES

**General Superintendents
Office: 6401 The Paseo
Kansas City, Mo. 64131**

DISTRICT ASSEMBLY SCHEDULE

Samuel Young	
Upstate New York	June 25-26
Eastern Kentucky	July 8-9
Central Ohio	July 15-17
Illinois	July 29-31
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	September 3-4
V. H. Lewis	
Canada Central	June 25-26
Colorado	July 9-10
Oregon Pacific	July 15-16
Northern California	July 22-23
Iowa	August 5-6
Louisiana	August 12-13
Minnesota	August 27-28
South Arkansas	September 9-10
George Coulter	
Nebraska	June 25-26
Kentucky	July 21-22
East Tennessee	July 30-31
Missouri	August 6-7
Northwestern Illinois	August 13-14
North Arkansas	August 26-27
Southeast Oklahoma	September 3-4
Southwest Oklahoma	September 10-11
Edward Lawlor	
Northeastern Indiana	June 24-25
Northwestern Ohio	July 8-9
Michigan	July 15-17
Akron	July 30-31
South Carolina	August 5-6
Wisconsin	August 20-21
Tennessee	August 26-27
Eugene L. Stowe	
Northwest Oklahoma	July 22-23
Indianapolis	August 5-6
West Virginia	August 12-13
Kansas City	August 26-27
Joplin	September 2-3
New York	September 11-12
Orville W. Jenkins	
Southwestern Ohio	July 1-2
Chicago Central	July 9-10
Eastern Michigan	July 15-16
Pittsburgh	July 23-24
Kansas	August 5-7
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

NEWS OF RELIGION

You Should Know About . . .

VIET CONG MASSACRE 18 CHAPLAINS. With blatant tactics, said to be without historic parallel, a cadre of Viet Cong guerrillas casually walked into the War College at Dalat, South Vietnam, and gunned down a contingent of Protestant, Catholic, and Buddhist chaplains headquartered there.

The report flashed from Dalat by Overseas Crusades Missionary John Newman was reported to Evangelical Press News Service by Evangelist Merv Rosell in Montrose, Calif.

One chaplain, his hands held high, cried to the enemy: "Don't shoot me! My wife is dead and I have three little children to take care of! I am unarmed! I am a chaplain . . ." His pleading was to no avail. He joined the others in death.

Listed as priority targets now were: U.S. military men; the South Vietnamese Revolutionary Development Cadres; and religious leaders who are able to raise the sagging spirits of South Vietnamese who are discouraged in the face of American withdrawal.

COURT UPHOLDS CITIZEN'S RIGHT TO PROTEST "EROTIC" MAIL. The Supreme Court has upheld the constitutionality of a 1967 postal law that permits any private citizen to stop mailorder companies from sending advertisements he considers "erotically arousing or sexually provocative."

The law was challenged by a number of mail-order houses in the Los Angeles area, including some that specialize in the sale of erotic material and sexual paraphernalia.

They charged that the law violated First Amendment rights to communicate, and that orders to strike individuals from their mailing lists would be prohibitively expensive. The removal of each name cost about \$5.00 they stated.

Writing for a unanimous court, Chief Justice Warren E. Burger said the citizen's right "to be left alone outweighs the law's inconvenience and expense to the mailers." □

SUPREME COURT UPHOLDS CHURCH TAX EXEMPTION. The U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes.

In the majority opinion, Chief Justice Warren Burger, noting that a complete separation of church and state is impossible, said the most important aspect is that there exists "no real connection" between tax exemption and the establishment of religion.

He said that tax exemptions are not the type of sponsorship of religion prohibited by the First Amendment of the Constitution.

The lone dissenter was Justice William O. Douglas, who held that while the current involvement of government in religion may seem negligible, he expressed fear that it is "a long step down the path" to government establishment of religion. □

AMERICANS GUZZLING MORE. On a per capita basis, Americans consume 66 quarts of beer each year.

It's higher than any other tally in U.S. history, but far below that of Belgians, who drink 136 quarts per year. The figure makes the people of Belgium the champion beer drinkers of the world.

Americans also rank behind Czechs, English, and Canadians but consumption is rising as more and more people imbibe the Roman invention. □

SERVICES THROUGHOUT WORLD MEMORIALIZE JEWS SLAIN DURING HITLER REGIME. Jews and Jewish sympathizers throughout the world participated in ceremonies, May 3, memorializing the 6 million Jews who died in the Nazi concentration camp holocausts.

In Jerusalem, through an accident of the calendar, the twenty-seventh anniversary of the Warsaw ghetto uprising, in which thousands of Jews were eventually killed, coincided with the memorial to 1.5 million Armenians who were killed in the Turkish massacres of World War I. □

FATAL ACCIDENT TAKES LIVES OF MISSIONARIES

A tragedy claiming the lives of Missionaries Thomas and Elizabeth Bach and their six-year-old daughter, Lee Ann, occurred on Friday, May 29, about 3:15 p.m.

The Bachs were stationed at Endingeni in Swaziland. They had driven to Pigg's Peak to pick up children—two neighbors' and their own—from school.

On the return trip, the Bachs were attempting to pass a school bus on the dusty road when they had a head-on collision with a water-tank truck. Tom and Liz Bach, their daughter, and the two neighbor children with them were killed.



Tom Bach

Bradley Bach, four-year-old son of the missionaries, was seriously injured and is hospitalized at Manzini.

Funeral services were held on June 1 at 2:30 p.m. at Endingeni, Rev. Joe Penn, regional supervisor of Swaziland, officiated. Burial was near the grave of the pioneer missionary Harmon Schmelzenbach.



Liz Bach

Tom Bach is a 1959 graduate of Bethany Nazarene College. He completed graduate work at the University of Arizona in 1966. Liz Bach was a former student at Olivet Nazarene College and Purdue. The Bachs have served on the mission field for two years.

□

COLORADO BIBLE COLLEGE GRADUATES FIRST CLASS

One of the nation's newest colleges, the Nazarene Bible College of Colorado Springs, graduated its first class of 60 men and women Wednesday, June 3. Every graduate has a job.

Nearly all of the graduates are pastors in Nazarene churches throughout the nation.

The Nazarene Bible College opened in 1967 with the aim of preparing pastors and evangelists for the Church of the Nazarene.

The enrollment has grown to about 400 students and the college has constructed three main buildings at a cost of about \$1.5 million on the outskirts of Colorado Springs.

Dr. Charles H. Strickland is president. Prior to his present assignment he was in charge of Nazarene work among Europeans in South Africa for 17 years.

About two-thirds of the present students are married and their average age is 26. A recent survey dis-

closed that 80 percent of the students were won to the church and Christ in the last five years.

General Superintendent Dr. George Coulter gave the commencement address on June 3.—N.I.S. □

BETHANY GRADUATES LARGEST MASTER OF ARTS CLASS

Bethany Nazarene College, Bethany, Okla., at its spring commencement awarded 15 master of arts degrees. Among the M.A. degrees was candidate Joann Pace of Oklahoma City—the first to receive the M.A. degree in teacher education. Fourteen young men received the M.A. in religion.

BNC received North Central accreditation for its M.A. degree in religion in 1965. During the past year the M.A. in religion program was expanded to include a non-thesis option. During the summer of 1969 the North Central Accrediting Association approved the BNC request for the enlargement of the M.A. program to include teacher education in the fields of language arts and social studies (both elementary and secondary levels). □

OF PEOPLE AND PLACES

MICHAEL MARTIN, son of Rev. and Mrs. Paul Martin, was awarded the Hertz Memorial Grant for 1970 to complete his doctoral studies in music composition. The award gave him the option of completing his studies at the University of California in Berkeley or in Europe.

Martin has been an instructor and degree candidate at the university. He has selected to complete his work on the Berkeley campus during the next year.

One of his works was featured in a concert this month. □



MRS. MARY WALKER, member of the Ferndale, Mich., church, is shown receiving a corsage from Pastor Joseph D. Biscoe upon her election as P.T.A. Member of the Year for the state of Michigan. Mrs. Walker is active in community, civic, and church activities.

RICHARD F. SCHUBERT, industrial relations official with the Bethlehem Steel Corporation, became executive assistant to Undersecretary of Labor James H. Hodgson on March 2.

Mr. Schubert, a 33-year-old attorney, joined the steel corporation in 1961. He was an arbitration attorney with the firm from June, 1961, until he moved to the position of assistant manager of labor relations in 1966. He was admitted in 1962 to practice before the Supreme Court of the Commonwealth of Pennsylvania and the Court of Common Pleas of Northampton County, Pennsylvania.

In 1958, Schubert received a B.A. degree from Eastern Nazarene College, Quincy, Mass., and in 1961 his law degree from Yale.

Mr. Schubert is a trustee of ENC, president of the school's alumni association, and a member of the Pennsylvania Bar Association and the American Iron and Steel Institute. He and his family are now attending Washington, D.C., First Church. □

BRADENTON (FLA.) FIRST CHURCH has seen a gratifying growth in membership in the past five months. The photograph below shows a portion of a class of 40 members received recently. Since then another group united with the church, making a total of 50 new members in less than half a year. Thirty-one of these were received on profession of faith. Pastor Dick Schumann has had the privilege of welcoming 140 members into the church during his five-and-a-half years of ministry in Bradenton. The church averaged 309 this year in Sunday school attendance. A revival spirit prevails at the present time.

GIBSON PHOTO



Next Sunday's Lesson

By John A. Knight

THE CHRISTIAN IN THE WORLD (June 21)

Scripture: Romans 12-13 (Printed:
Romans 12:1-2, 14-21; 13:8-10,
13-14)

Golden Text: Romans 12:21

Our discipleship is to be demonstrated in an atmosphere of secularity. Jesus prayed for His disciples: "I pray not that thou shouldst take them out of the world . . . As thou hast sent me . . . so have I also sent them *into the world*" (John 17:15, 18). It has been suggested, if the Church is to minister effectively, it must experience two conversions: *to Christ and toward the world in witness.*

1. *The Difference of Love*

"Be not conformed to this world" (12:2). Phillips' translation is well-known: "Don't let the world around you squeeze you into its own mould." The meaning is clear: Do not allow the attitudes, aims, goals, maxims, aspirations, and spirit of the age to determine your life-style.

But nonconformity for its own sake is no virtue. Thus Paul continued: "Be transformed." The word is the same used to describe the transfiguration of Jesus. As the compassion and beauty of His Heavenly Father shone through Jesus' whole person, so Christ's followers are to "let the beauty of Jesus be seen" in them. Our supreme distinction from the world must be the difference of our love.

2. *The Debt of Love*

Christ's love in the Christian cannot be hidden. It will manifest itself in daily decisions, relationships, and responsibilities. Those who have "put on Christ" will bless their persecutors, share with both the joyful and the sorrowing, live honestly before men, harbor no spirit of retaliation, seek positively the good of others, pursue peace with men, and overcome evil with good (Romans 13:13-14; 12:14-21). "Love is the fulfilling of the law" (13:8-10).

Like their Master, Christ's disciples will become "in-ghettoed" in the world. Their interest in the world is no side issue, and no object of self-gratification. The world is their "par-ish." □

Many gifts are granted
from above
But the greatest gift
of all is love.

—J. M. S.

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

In the "Answer Corner" you stated that children below the age of accountability would be raptured at the second coming of Christ. Where in the Bible do you find such an unqualified answer as you gave?

Nowhere. But where in the Bible do you find an unqualified statement that they won't?

My view is based on what seems to me a legitimate inference from such passages as Matthew 18:2-6; 19:11; Mark 10:14; and Luke 18:16.

Jesus seems to be saying that children in the age of innocence are part of the kingdom of God and continue so until by their own personal rebellion they go out from the shelter of the prevenient grace that has overshadowed them.

I am familiar with the doctrine that infants a span long will burn in hell, but reject it with all the strength I have.

I certainly don't want to read more into a parable than is there, but when the Bridegroom came, "they that were ready went in" with Him to the marriage feast (Matthew 25:1-11). I may be wrong, but I believe young children in innocence are ready.

Since Scripture seems to be silent at this specific point, perhaps we can just agreeably agree to disagree.

Sometimes we laymen have quite a time of it with our witnessing for Christ. A lady posed a question to me and I seek a better explanation than I was able to give. Her question was, "Does not the Bible teach us to love our neighbors as ourselves, to honor all men, and to forgive 70 times seven; yet also we are taught to come out from among them and be separate, and to reject a heretic after the first or second admonition." How do we reconcile or adjust these seemingly opposing views?

One incidental observation first: While we want to answer any legitimate difficulties we can, we do not win when witnessing turns to argument.

The lady you were talking with evidently knows a great deal about the Bible. Her problem is probably not lack of light but reluctance to walk in what she has.

We are indeed to love our neighbors as ourselves, to give honor to whom honor is due (Romans 13:7), and to forgive to 70 times seven.

At the same time, we are to avoid compromising alliances with unrighteousness, darkness, infidelity, and idolatry (the meaning of "Come out from among them"—II Corinthians 6:14-18); and we are to avoid those who create

discord and cause factions among the people of God (the literal meaning of the Greek in Titus 3:10, which your friend quoted to you).

There is no contradiction in these two lines of truth. They fit together beautifully. In fact, one could not live by the one without doing the other also.

May I encourage you to go on witnessing in spite of an occasional captious question.

The best tack to take is the one taken by the former blind man in John 9. He was no match for the subtle arguments of the Pharisees. But he gave them the perfect answer: "Whether he be a sinner [just a common man] or no, I know not: one thing I know, that, whereas I was blind, now I see" (verse 25).

Recently we took our two children to the Natural History Museum in New York City. When we got home our son asked where the caveman comes in if Adam was the first man, since cavemen are known to have been on earth before Adam. How do you explain this?

Some have theorized that there was a "pre-Adamite" race on earth long before Adam, all of whom were destroyed in a global catastrophe supposed to have made the creation of Genesis 1:1 into the chaos of Genesis 1:2.

Such an explanation is certainly possible. I prefer the more traditional understanding that Adam was the first human being, and all other true individuals of the species *homo sapiens* are descendants of Adam and Eve.

As to the ages of cavemen, there is wide variation in dating. All, admitted-

ly, are older than the chronology of Archbishop Ussher would permit. But the Ussher chronology was based on some assumptions that are no longer very generally held by Bible scholars, and it is usually admitted that there is no precise dating of creation possible from biblical evidence.

The important point theologically, it seems to me, is to recognize that all people now living are members of the family of Adam and are in need of redemption through Christ, the last Adam (Acts 17:24-28; Romans 5:12-21).

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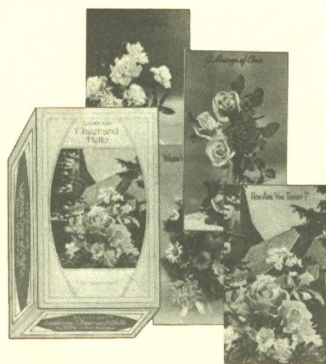
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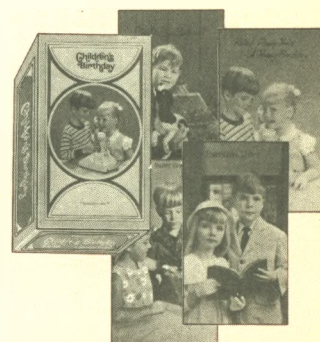
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WHEN IS HARVEST?

I CAN see her now as she walks quickly the half-mile from the village of Sychar to Jacob's Well. She walks rapidly, not because she enjoys the exercise, but because she would escape the disdainful glances of the women of the village. As she walks she kicks up the December dust of dry Samaria.

Jesus sits on the rim of Jacob's Well because He is hot and tired and thirsty. When the woman from the village arrives to draw water, He breaks all protocol by asking her to give Him a drink. When receiving the cool draught from the surprised woman, He looks into the well of her soul and sees there the empty cavern of her heart. He finds there the clutter of thwarted loves that parade falsely as love, and He sees a fundamental thirst.

Jesus offers the water of eternal life to her famished soul. He demonstrates that it is never enough to dig up a sordid past; it must be accompanied with the answer of Living Water.

Never having stood in the presence of a man as a person before—but only as a “property”—she is overwhelmed to find the relationship of grace. Leaving her waterpot at the well where she found a deeper fullness, she goes back to Sychar to become the seed-catalyst for an unexpected spiritual harvest.

Coming upon the scene at Jacob's Well, the disciples were rather put out that Jesus seemed to ignore propriety by speaking to a woman in a public place, and she a despised Samaritan at that. Jesus startled them when He said He wasn't hungry but had already eaten food richer than they knew.

How like those disciples are we today! We've almost fallen into the trap of institutional evangelism. Almost, but not quite—for the winds of the Spirit are blowing through our field! Jesus is making us aware anew that spiritual harvest is always. Now are persons ripe for picking.

We may reap a harvest on which we have never labored. Other pastors and teachers and visitors have labored over wheat-seed now dead, struck from the rolls, backslidden. Persons in all our communities who have become spiritual dropouts; and even some over whom no man has ever labored, only the Holy Spirit!

They are hungry underneath what seems to be an impervious exterior. They often answer a church visitor's pre-evangelism conversation: “If all churches would agree, then I would see value in Christianity.” What they are really saying is: “Don't touch the real me!”

And for so long we've studied witnessing, and talked about it, and said, “Isn't it great!” I think our Lord must smile again, and say, “While you've been buying time in your conferences and committees, I've already been sowing. Come now, and join Me in the harvest operation.”

Thank God, many among the Nazarenes are joining in the harvest work. We've learned that, wherever men are standing beside the unsatisfying wells of the world, there is harvest.

—NEIL E. HIGHTOWER
Downsview, Ontario, Canada

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