

A scenic landscape photograph of a lake with sailboats and a forested shoreline. The foreground shows tall grass and trees. In the middle ground, several sailboats are moored in the water. The background features a dense forest and a hilly shoreline under a clear sky.

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CHURCH OF THE NAZARENE

**HERALD**  
**OF HOLINESS**

JUNE 9, 1971

**FATHER'S DAY**  
**JUNE 20**



General Superintendent Lewis

# FOR FATHERS ONLY

**T**here has to be something important and wonderful in that word, for God has taken that stance with the human race. He asks us to address Him as such. It is a basic relationship on which so much rests.

"Our Father which art in heaven . . .," is the opening line of the greatest of all prayers.

The word, the relationship, the person all are a part of this tremendous truth. To be His child is indeed a priceless privilege. Let us all embrace it eagerly. He has so much. He does so much. He gives so much. He loves so much. He is so much. What a Father!

As in all divine truth and revelation, mighty is the message for man. On this day the word "father" still takes its dignity from its connotation as related to God our Father.

God is dedicated to the complete fulfillment of this role. He as "Father" will never fail. Man can sire children and in evil, disloyalty, and sin abdicate his place as father. But he pays a terrible price for such a crime. This type of resignation from life responsibilities and duties when prevalent brings a tragic harvest in society.

Nations, races, communities, peoples, families are destroyed by disobeying and stray-

ing from God's laws of life and conduct. On the other hand, the rewards of fulfillment of God-given relationships are tremendous.

On this Father's Day, Dads, let's take stock of ourselves. It's inventory time for us. Starting with the word as used in the Bible, both as to God and man, how do you stack up? Don't say, "I do as well as the average." That's not good enough today. What are the duties, responsibilities, assignments, burdens, joys, privileges, awards that are assigned to you as father? Are you living them, doing them, enjoying them?

Start now doing better.

Conduct your family altar.

Get closer to your family.

Listen to them.

Give time to your children.

Understand them.

Provide for them.

Live, really live with your family.

Keep your home, instead of your job, as the center of your life.

Attend church with them.

Then pray for God to help you in your greatest life assignment—father. □

# WHEN MARRIAGE GROWS CORNS

**D**id you ever have corns on your toes? They hurt, don't they? They grow unnoticed until they become a kernel of discomfort on an otherwise healthy foot. They are nature's way of fighting a poorly fitting shoe.

The skin, subjected to needless irritation, thickens itself to protect sensitive nerve ends from abuse. Eventually a kernel forms and the self-defense of nature becomes a painful annoyance.

Corns on feet and toes are not difficult to remove. There are many kinds of plasters and cures. However, life has other corns too. "Corns" form in the souls and minds of people. They form where they do the greatest injury.

A husband and wife become a bit irritating to each other. They become thoughtless about little snobby words. They know it should not be but they don't know just how to stop it. Each is abrasive to the other and each thinks the other should quit.

Eventually nature begins to build calloused areas which can tolerate the pressure more readily. For a time the couple simply endure with the help of growing callouses. Soon, however, the callous becomes a corn and they cannot comfortably just stay farther apart. They not only bore each other; they hurt each other. And the closer they are forced together, the more painful the kernel of self-defense becomes.

It is normal that the more painful the friction becomes, the more inclined the people are to stay apart. Distance grows. Communication diminishes and the marriage is in deep trouble.

There are ways of getting rid of corns. They do not disappear by magic nor does a person become so accustomed to the pain of them that they cease to hinder his progress.

If the marriage relation is developing a corn, the first thing to do is ask what is causing it. What makes the shoe pinch? Has it been a thing of long standing or did it just start hurting when you bought a new pair of shoes or when a new element entered your way of life?

Did the irritation begin when your baby was born? Did it begin when a relative came to live with you? Did it develop when your job took on

some new factors? Did it begin to pinch and pain when an illness or physical symptom appeared?

Spotting the factors surrounding the problem should lead into the next step of asking how this particular situation has changed your own actions and reactions. Has your own reaction to the situation been less than mature and wholesome? It may be that you cannot change the situation but can change your own reaction to it. Sometimes callouses and corns are caused more by the way a person walks than by his shoes.

A third phase to examine is the extent of the inflammation. Has it spread to other members of the family, so that it must be cured in the entire family at once, or is it sufficiently confined to your own attitudes that correcting yourself will abate the entire problem? If it has communicated to the other family members, then it must be corrected throughout the family or it will continue to spread to areas in which you try to effect a cure.

Corns in a marriage will not just go away because you look the other way. They need to be systematically treated and cured. Sometimes a family member who feels no pinch in his own shoe will cause corns on the toes of a spouse by continually stepping on toes. Any repeated irritation, even though it be apparently slight at each occasion, will create a lasting sore.

If the irritation has spread to the entire family, steps must be taken which will change the family pattern sufficiently to enable correcting the small point of pressure. It is difficult to correct one apparently unimportant pressure by itself. It never seems important enough to take seriously. If the correction can include enough of the environment to be a substantial change, it is more likely to be accomplished.

No marriage should be required to endure the perpetual irritation of corns simply because for the moment it is easier to put up with them than to correct the causes.

We must remember that marriages lose something with every day that happy closeness is diminished. Many people who would be daringly positive about correcting a major conflict will blindly and patiently endure small issues until they erode the vitality essential to happiness and enduring understanding. It is much better to correct the causes while the damage is minimal than to keep enduring while the fun of living together gradually erodes. □

■ By Milo L. Arnold  
Colorado Springs



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# CHIP

To you he's just a little boy;  
To me he's the biggest thing in  
all the world.

To you he's just building in the sand;  
To me he's forming an extension  
of my real self.

To you he's just a bright-eyed  
little guy;  
To me he will become what he sees.

To you he's just running with  
the wind;  
To me he's streaming through  
my life.

To you he's just happy and loud;  
To me he's waiting to happen  
each day anew.

To you he's just staring at the sky;  
To me he's soaking up the wonder  
of God.

To you he's just reciting on his  
knees at night;  
To me he's talking to our best  
Friend.

To you he's just a five-year-old;  
To me he's my son!

Charles Millhuff  
Shawnee Mission, Kans.





# AWAKE to GOD... & THE REVOLUTION!

**M**ost of us as children enjoyed reading the story of Rip Van Winkle by Washington Irving. Rip, the leading character of that famous story, slept for 20 years.

To be able to sleep, and sleep efficiently, is usually an evidence of personality health. But sleep may also be a sign of maladjustment, a defense mechanism, an escape from reality.

Rip's *long* sleep suggests that there was something unhealthy about it. Unfortunately, he slept through the entire course of the American Revolution! His musket lay rusting at his side when it might have been used in the struggle for freedom. He missed the chance of being a hero! He might have been with Washington at Valley Forge, and at Yorktown. But he was unaware that a revolution was under way!

All of us, especially those of us who are middle-aged or older, are at least dimly aware that our society is in the throes of a moral and spiritual revolution. It has come upon us so unexpectedly, subtly, and suddenly that we hardly know what it is all about.

We get concerned, or more commonly, disgusted at "those dirty, long-haired hippies" with their unconventional clothing and behavior.

We can't understand the raucous, syncopated "rock" music (some of it "religious"), with lyrics that are often suggestive of a drug subculture, and which are largely incomprehensible in terms of traditional modes of thought.

We get all "shook up" as violence, looting, and burning erupt in Isla Vista, and symbols of law and authority and the "establishment" become targets of irrational, nihilistic destruction.

"What in the world is going on?" we exclaim. "Are the ideals and values and standards to which most of us have given our lives proving to be inadequate for the youth of our time?"

Such a question leads to another. If the values of our holy faith are indeed the enduring verities which we claim them to be, how can we effectively communicate them to others in revolutionary times such as these?

In order to stimulate our thinking, let me make three brief suggestions:

## I

First, if we are really awake to the revolution, we must realize that at its core there is a fundamental challenge to the traditional view of the *nature of truth*, and the *means by which that truth may be known*.

All of us should read and study Francis A. Schaeffer's book, *The God Who Is There*. Schaeffer insists that the current generation gap is *almost entirely* a result of a *drastic change in the way of thinking about truth*.

The Christian faith insists that there are certain ultimate absolutes which really exist! An example: A holy, righteous God is there! And because such absolutes exist, there are antitheses. Some things are true; their opposites are false. Some things are right; their opposites are wrong. Some things are beautiful; their opposites are ugly.

But, as Schaeffer shows in his excellent study, certain aspects of modern philosophy and liberal theology have conspired to undermine the whole

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■ By Paul T. Culbertson  
Pasadena, Calif.

classical Christian approach to the nature of truth, and the means by which truth may be known.

The result of these developments is a relativism in ethics which assumes that nothing is absolutely right or wrong; a loss of value judgment in art and music in which nothing is beautiful or ugly; and a blurring of distinctions between male and female—known popularly as “philosophical homosexuality.”

These are only examples of the consequences of a basic change in thought that has been so subtle and pervasive that the ancient Christian foundations have been eroded away without any real awareness on the part of most people that they are gone—or why!

No wonder, as Schaeffer insists, there is a profound generation gap! The young and the old often have so little common ground on which to stand that it is as if they were talking different languages.

If the Church of Jesus Christ is to produce an effective “apology” (I Peter 3:15) for the “faith once delivered unto the saints” for *our time*, we must recognize the subtle nature of the problem, and meet it intelligently and squarely.

The prevailing spirit of an evil world-order has always been in opposition to the Christian faith. But the particular form that the spirit of anti-Christ takes varies from one age to another. An aggressive counterattack in *our time* is, therefore, contingent on a clear understanding of the battle issues as they exist today.

## II

A second suggestion for the effective communication of the Gospel in our time is to present it in terms of a warm, simple, dynamic, vital, moment-by-moment, *personal* relationship between the believer and the indwelling Christ.

True, there is a faith to defend and communicate with intellectual clarity, power, and courage. But the essence of being a Christian is in this *personal* relationship between the believer and his Lord. It is the world's most intimate and healing personal fellowship.

Our age is obsessed with and deeply concerned with personal fulfillment and healthy interpersonal relationships. In large part this concern is a reaction against the growing urbanization, mechanization, and depersonalization of modern life. Persons are often treated as “things,” and “personality” is often thought of as something to be bought and sold in the marketplace.

Young people, especially, have reacted violently against these contemporary trends in our society. Dr. William Glasser is convinced that a major change occurred about 1950 in the thinking of American youth. He insists that, by and large, young people are now primarily concerned with answers to existential, personal questions. They want meaningful answers to such questions as: Who am I? What is the purpose of my life? What does it mean to love another person? What values are really worth living for? Consequently, many an older person, whose value system is dominated by materialism, simply cannot understand this widespread repudiation of traditional American “suc-

## MY FATHER

Sometimes within my father's eyes

I see a holy peace more fair  
Than summer-lighted prairie skies,  
A wonder-shining faith more clear  
Than stars within a prairie night.

And often when I hear him sing  
A sweet, time-mellowed hymn of praise,  
It is as though a crystal spring  
Of worship flows through every phrase,  
A love and reverence, glory-bright.

And, oh, as often as I hear  
My father say a prayer, I feel  
Eternity so near, so near  
No angel-spoken psalm could tell  
My heart's infinites of light!

GRACE V. WATKINS  
Fargo, N.D.

cess” in terms of money, status, power, and things.

But Christian experience, properly understood, is intimately *personal* in nature. To present our holy faith in simple, personal, interpersonal terms is to communicate it in a meaningful and attractive way to those who are involved in the contemporary revolution against depersonalizing trends in our society.

## III

Finally, let me suggest that if we are to awake to the revolution of our times, and communicate our faith effectively, you and I must be increasingly more adequate “models” of the faith we defend intellectually and present in personal and interpersonal terms.

Recent scholarly books on personality have been stressing an idea which is very familiar to you and me as students of the Word of God. This is the importance of worthy “models” in successful child training, in genuine education, and in effective counseling.

The *Bible* is full of such observations. But the modern authorities do reinforce what we know so well: We, as Christian witnesses, need to be growing, living examples of the way of Jesus. By His grace and power, and the cleansing, empowering ministry of His Spirit, who is truly *Lord* of our lives, we may be increasingly transfigured into the image of Jesus Christ (II Corinthians 3:18).

When our intellectual defense of Christian truth may seem to be less than convincing, and when our persuasive powers concerning the joy of personal fellowship with the indwelling Christ may seemingly fall on dull ears—then the potent, unconscious influence of a genuine, holy character and life may still communicate with irresistible power the validity of our holy faith.

We are living in revolutionary days! Let's be wide-awake!! □

Dear Dad,

Next Sunday will be your special day and I have searched the stores for an appropriate greeting card. None of them say what is on my heart and I know my stammering tongue will refuse to express it when I am with you. So let me try to put it down on paper.

It is really just one little word: THANKS—the word you tried so hard to teach me when I was small. Yes, thanks, Dad. Thanks for keeping faultfinding, self-pity, and cynicism from my childhood home. You live alone now, and all of us are busy with our own families and responsibilities, but we have not forgotten.

We remember times of financial reverses. Times when your salary did not materialize or when others, who seemed less deserving, received an increase. We did not hear you complain. Instead, we listened to you during family prayer as you read from the Sermon on the Mount, "Your heavenly Father knoweth . . . [what] ye have need of . . . Seek ye first the kingdom of God." Thanks, Dad, for teaching us that spiritual values are more precious than material blessings.

We recall one Christmas when there were no purchased gifts, just family togetherness. We could not help but see the tree loaded with gifts at your co-worker's home. We heard the childish bragging of our peers, telling of their gifts. We did not even have a tree; but thanks, Dad, for showing us others whose needs were greater than ours; for helping us share Christmas with a missionary family; for teaching us to be grateful for our blessings.

Once a cloud settled on our happiness when misunderstanding and loosened tongues brought insinuations. The children of the neighborhood talked too and we were hurt. Thanks for not poisoning our minds with a root of bitterness that could have disillusioned our faith in God's people and in holiness. Thanks for not saying unkind things in retort or making revengeful accusations against others, even those who seemed to take advantage of you or undermine your efforts for the Lord. Thanks for teaching us the way of love, the way of forgiveness.

During those tense days, before leaving for your classroom in the old college ad building, you would read I Corinthians 13 for family devotions. I wondered why you reread it so often, when there were so many other good things in the Bible. You always read it "love" instead of "charity." I am so glad you did. I can still quote that chapter easily, not from a concentrated effort to memorize it, but just from hearing you read it. It did something to my life—"suffereth long, and is kind . . . vaunteth not itself . . . seeketh not her own . . . thinketh no evil . . . rejoiceth not in iniquity . . . endureth all things."

I recall a childish observation that prompted my question about folks whose lives seemed inconsistent. You simply answered, "Leave that with Jesus, Dear; He said not to judge. He hands out the final awards. When other people's ways bother you, pray for them instead of talking about them."

Thanks for that sound advice, Dad. When I have failed to heed it, I have only succeeded in making relationships more difficult. Thanks for setting the example of a disciplined tongue. Thanks for refusing to belittle or push down another in order to elevate or explain your own motives.

How well we all remember the terrifying fire that destroyed so much of your valued material possessions! Years of research and dreams of future attainment were dissolved in those flames. Thanks for getting the Bible on that dark day, and gathering us around in family prayer. I can still hear you repeating that scripture, "For we know that all things[—ALL THINGS—]work together for good . . ." Thanks for showing us a stable faith that could quote Job, "Though he slay me, yet will I trust in him."

Mother's illness—a family burden that weighed upon all of us for years! Thanks for returning home from your teaching responsibilities every afternoon with a cheerful word, to assume the duties with which Mother was unable to cope. Thanks for keeping true and for showing an example of tender, loving care.

And the family pew—we won't forget that. Once I sat beside you and noticed the tears in your eyes, but also the blessing on your face. With the congregation you were singing in your rather lusty voice, "'Some through the waters, some through the flood, some through the fire, but all through the Blood; some through great sorrow, but God gives a song . . .'"

Thanks, Dad, for the precious heritage of having a Christian gentleman as father, who in the midst of trial and temptation, fire and tornado, death and loneliness, could stand in prayer meeting and testify, "My faith is built on nothing less than Jesus' blood and righteousness."

With love,  
Your daughter, Emily



# WHAT'S A DOOR FOR?

**T**oday there is a premium placed on performance. Those who speak of promises and prospects, even dreams, don't gain much of a hearing.

Most people are found where the action is. Does it work? What will it do for me? Even some holy things are thus treated as something less than sacrosanct. In the vernacular of the street: "Put up or shut up!"

Such demands for reality are found not only among rebels in hippie compounds and defiant street demonstrators. A startling number of dissidents are sitting in the church pew—at least for the time being.

Disillusionment is not with the establishment, but with themselves. Sincerely they wonder why they have not found what they expected and were even promised. A great crisis experience has not brought all the answers. Why hasn't it worked?

Could it be that this spiritual frustration has stemmed from a confusion about the deeper life of the Spirit? What happens when the concerned believer presents himself to God in total consecration? (Cf. Romans 6:13, 19; 12:1-2.)

The twofold answer of Wesleyan theology is quite explicit. Negatively the heart is cleansed from the residue of original depravity, and positively the Holy Spirit comes to abide in all His fullness.

But does this mean that in a moment of spiritual crisis the solution has been found for every need and desire? Perhaps the word "opportunity" rather

than "solution" better describes the result.

What relationship is there between the negative cleansing and the positive infilling? What is the nature of the positive?

God does not cleanse a man's heart simply to make it clean, as an end in itself. Such would lead inescapably to the Pharisaical self-righteousness that Jesus so strongly condemned. Instead, God cleanses from all sin in order that the Holy Spirit might be able to abide in His fullness.

The Spirit can reign as sovereign only in a pure heart. In a very real sense the negative cleansing can be likened to a door, if we keep in mind what doors are for. Doors are designed to walk through; they are not intended to be an end in themselves. Their value is instrumental.

So also is the cleansing of the heart, which has a great and even indispensable, though not intrinsic, value. One does not open a door and then rejoice in his accomplishment. Instead, he walks through the door and discovers what lies beyond it.

Exactly to what does the "door" of heart cleansing open up? What are the intrinsic treasures to be discovered? The answer, of course, is the indwelling fullness of the Holy Spirit.

But right here there can be a serious if not fa-

helps  to holy living

■ By R. E. Howard  
*Bethany, Okla.*

tal misconception. Sometimes the coming of the Spirit is pictured as a great depositum of supernatural power. Consequently we eagerly expect a manifestation—quite automatically.

We forget that the Holy Spirit is a Person, even God himself. Although His coming in fullness is a climactic and transforming experience, it is far more. It is the start of a new and living relationship, which is possible only when we have surrendered to His sovereignty.

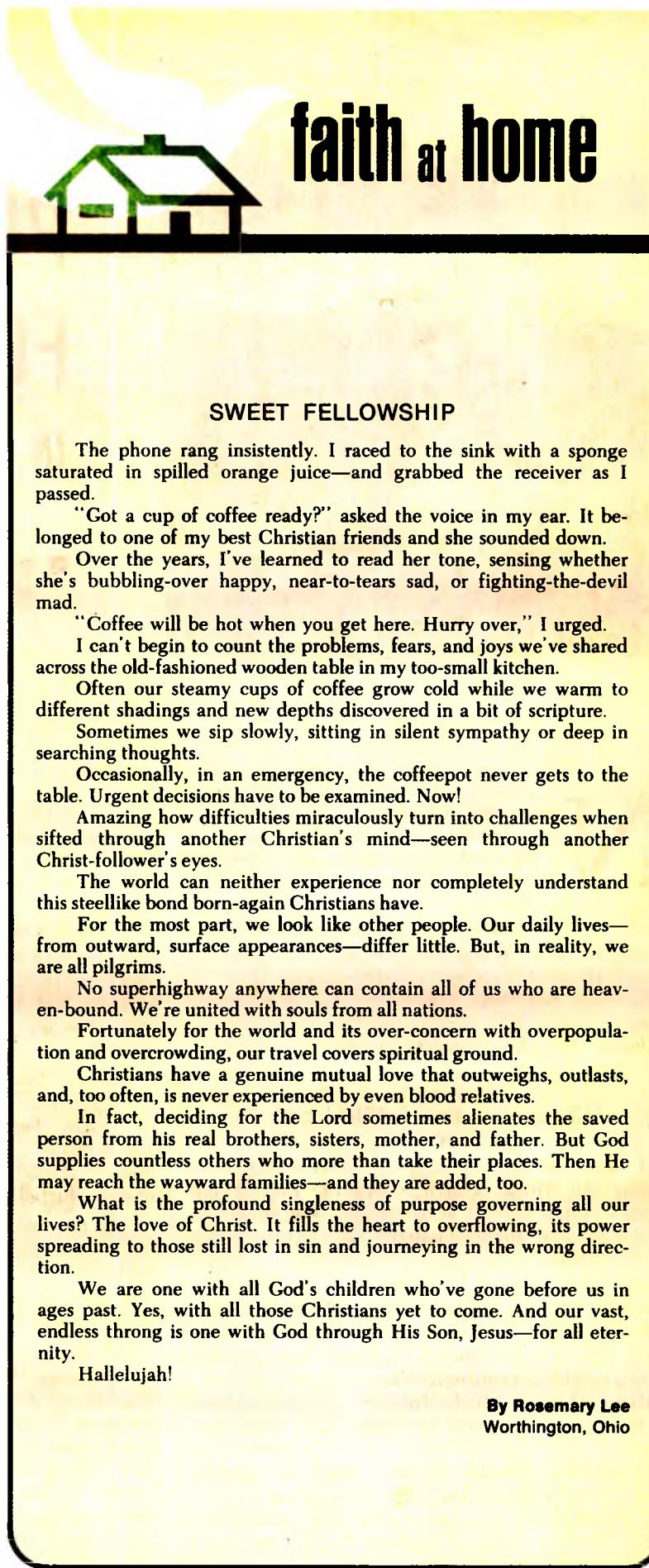
This is why the New Testament so often speaks of our relationship with the Spirit in very personal terms. Nowhere is this clearer than in the context of Paul's panorama of the works of the flesh (to be avoided) and the fruit of the Spirit (to be coveted). Here is performance at its peak! (Cf. Galatians 5:19-23.)

The wise apostle exhorts his Galatian converts to "walk in the Spirit, and ye shall not fulfil the lust of the flesh" (v. 16). The metaphor is beautiful! It speaks of two persons, friends or lovers, out for a walk. Arm in arm, heart to heart, they journey together. So we will discover the power of the Spirit as we learn to walk in the Spirit. Only as we cultivate this *relationship* can we enjoy its fruits.

A few verses later Paul uses another concept, the meaning of which is unfortunately missed in the King James Version. *The Amplified New Testament* has captured the searching challenge. "If we live by the (Holy) Spirit, let us also walk by the Spirit.—If by the (Holy) Spirit we have our life [in God], let us go forward walking in line, our conduct controlled by the Spirit" (Galatians 5:25).

Life by the Spirit is not simply aimless wandering hither and yon. Instead, it is a well-laid-out path toward the definite goal of Christlikeness. So Paul speaks in military terms of marching by the Spirit, under *His* control and direction. Here is disciplined living at its highest, not under the lash of the law, but by the link of love.

Such living will result in performance. It does work! Into our lives will flow the ever increasing power of the Spirit, as we walk through the door and explore the "promised land" of fellowship and companionship with Him. Why not use the door as God has planned? □



# faith at home

## SWEET FELLOWSHIP

The phone rang insistently. I raced to the sink with a sponge saturated in spilled orange juice—and grabbed the receiver as I passed.

"Got a cup of coffee ready?" asked the voice in my ear. It belonged to one of my best Christian friends and she sounded down.

Over the years, I've learned to read her tone, sensing whether she's bubbling-over happy, near-to-tears sad, or fighting-the-devil mad.

"Coffee will be hot when you get here. Hurry over," I urged.

I can't begin to count the problems, fears, and joys we've shared across the old-fashioned wooden table in my too-small kitchen.

Often our steamy cups of coffee grow cold while we warm to different shadings and new depths discovered in a bit of scripture.

Sometimes we sip slowly, sitting in silent sympathy or deep in searching thoughts.

Occasionally, in an emergency, the coffeepot never gets to the table. Urgent decisions have to be examined. Now!

Amazing how difficulties miraculously turn into challenges when sifted through another Christian's mind—seen through another Christ-follower's eyes.

The world can neither experience nor completely understand this steellike bond born-again Christians have.

For the most part, we look like other people. Our daily lives—from outward, surface appearances—differ little. But, in reality, we are all pilgrims.

No superhighway anywhere can contain all of us who are heaven-bound. We're united with souls from all nations.

Fortunately for the world and its over-concern with overpopulation and overcrowding, our travel covers spiritual ground.

Christians have a genuine mutual love that outweighs, outlasts, and, too often, is never experienced by even blood relatives.

In fact, deciding for the Lord sometimes alienates the saved person from his real brothers, sisters, mother, and father. But God supplies countless others who more than take their places. Then He may reach the wayward families—and they are added, too.

What is the profound singleness of purpose governing all our lives? The love of Christ. It fills the heart to overflowing, its power spreading to those still lost in sin and journeying in the wrong direction.

We are one with all God's children who've gone before us in ages past. Yes, with all those Christians yet to come. And our vast, endless throng is one with God through His Son, Jesus—for all eternity.

Hallelujah!

**By Rosemary Lee  
Worthington, Ohio**



Photo by Lowell Moore

# THE MOST POTENT FORCE IN THE UNIVERSE

■ By James V. Wilbanks

*Black Forest, Colo.*

**N**o, it's not dynamite. And it's not nuclear bombs. Nor is it gravitation.

This latter is probably the most energetic physical force known to man. The earth weighs 6 sextillion tons, and moves almost 2 million miles every 24 hours in its journey around the sun. Six sextillion tons of matter moving at such tremendous speed constitutes a lot of thrust and power. But even that is not the most powerful force.

Prayer—simple, earnest, believing prayer—is the most vital force known to man. It is a spiritual force which far exceeds all the combined physical forces of the universe. Do you believe it? Let's take a look.

It takes 15 seconds to pray Elijah's prayer in I Kings 18 which brought down the fire of God upon a water-soaked sacrifice and consumed it. That answer to prayer changed the status of a nation's religion.

Hezekiah, a great king of Judah, contracted a deadly disease and was on his way out of this world. But God heard his prayer and healed him. More than that, God promised, through His prophet Isaiah, to add 15 years to his life.

Hezekiah was a little dubious, however, about all the good news, and asked for more confirmation.

Isaiah gave him his choice: "Shall the shadow [on the sundial] go forward ten degrees, or go back ten degrees?" In answer to Isaiah's prayer the shadow turned back 10 degrees. We do not know how God did it, but He did, and in answer to prayer.

Look again in the sixth chapter of Daniel and see how God closed the mouths of lions through believing prayer. The story has been the delight of youngsters and oldsters for two and one-half millenniums.

It is true that no mention is made of Daniel praying while in the lions' den (praying is what got him there in the first place), but it is reasonable to suppose that he didn't forget how after he got there. You see, the incentive would be considerably greater!

Besides, the twenty-third verse explains that Daniel was delivered "because he believed in his God." That last phrase explains that some praying had certainly been done. And what a marvelous answer! Daniel was no novice, but a great statesman, yet he believed supremely in prayer.

Now pass over to the New Testament and behold one of the greatest prayers ever prayed on this earth. We find it in the seventeenth chapter of St. John's Gospel. There the Lord prayed for His disciples, that they might be sanctified wholly.

This heart cleansing was to be for several reasons. Among them was power for expanding the kingdom of Jesus Christ (verses 18, 21, 23). The prayer of Christ was answered on the Day of Pentecost (Acts 2), and Spirit-filled men and women have been at the job ever since. The experience of Pentecost changed a world, and Pentecost was in answer to prayer.

Journey to Philippi with Paul and Silas and listen to their songs and prayers at the midnight hour in

the Philippian jail. Find a place of security while the old jail is shaken at the foundations. Rejoice with the apostles while the Philippian jailer testifies to his newfound faith in Christ. All this in answer to prayer!

But there is more. A church was formed at Philippi, and later on an Epistle was written to the Christians there. This letter has blessed millions of people the world over for 2,000 years. Perhaps this too in answer to prayer. The power of prayer in those days seemed to be unlimited.

But is not that same power available today? Certainly the obstacles and difficulties that would obstruct the kingdom of Christ are very present.

National and world situations perturb us. Loose morals are on every hand. Thousands of homosexuals walk the streets of our great cities (90,000 in San Francisco alone). Remember the parade in New York City not long ago when 36,000 people, both men and women, paraded openly and unashamedly for the cause of this filthy sin? Homosexuality has become so commonly accepted in many quarters that it has lost even the odium of such a mild and sterile term as "maladjustment." A more acceptable phrasing would be "a rearranged personality"! However, this vile sin is still an "abomination" in the sight of a holy God (Leviticus 18:22), and will draw divine retribution.

True it is, these dear fallen people need help. But there must be a genuine repentance and confession of sin as sin before they *can* be helped. Sugarcoating the terms *does not* help! But Holy Ghost praying for these deplorable conditions in our fair country *will* help!

Then there confronts us the heavy burden of national crime. Murder, rape, and robbery run ram-

pant. In many instances the hands of police and civil courts are legally tied so that today we are witnessing lawlessness as never before—both on the street and even in the courtroom.

When we look at the world situation the picture is just as dark. The threat of nuclear holocaust hangs continually over our heads.

Are we to stand helplessly by, wring our hands, and say that nothing can be done in any, or all, of these distressing and perplexing problems? Remember what Christ said to His disciples in Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

Apparently Christians have a great deal to do with both spiritual, moral, and political conditions on the earth in every generation. The twentieth century is no exception.

Notice that Christ prefaces this great revelation with the word "Verily" ("Amen" in the Greek). Such a word of serious affirmation always adds substance and confirmation to Christ's sayings.

And to show that Christ was speaking directly to any and all situations that Christians would encounter in the world, He immediately adds, in the nineteenth verse: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Let us remember that prayer and revival saved England in the eighteenth century. The United States is in no less a precarious position today. But Spirit-filled Christians *can* turn the tide if they will pray and believe. The hour is late. Let us begin now! □

## PEN POINTS

# the generation GAP?

The other day I ran across a simple little prayer which I had written as a young teen-age Christian 25 years ago. As I read it, my heart readily responded to its message:

*As this new day I enter, Lord,  
Help me to lift up the Living  
Word.*

*Give of Thy Spirit in all that I  
do;  
Keep my heart faithful, loving,  
and true.*

*Give me compassion for lost ones  
about;  
Increase my faith, Lord; dispel  
every doubt.  
Take me and use me, my Sav-  
ior, today;  
Make me a blessing to others, I  
pray.*

As the teacher of our high school-college Sunday school class, I attempt to instill in the hearts of our

young people that there is no such thing as a "generation gap," spiritually speaking. The quality of devotion of a young person who is truly consecrated to God should be no different from that of the oldest saint in the church. This I believe!

—RUTH S. THOMAS  
Tucson, Ariz.



# DIMENSION

*Adventures in Self-discovery*

BY DARRELL E. LUTHER

Lansing, Mich

## RELEASING RESENTMENTS

Resentments are often hidden under the pious robes of orthodox religion. One can keep the rules while hiding vindictive feelings in his soul.

Repressed resentments will eventually unleash themselves in devilish ways—homes become disaster areas—churches fail to grow—innocent people are hurt—the person himself becomes tense and physically ill.

We live in an imperfect world in which we all fail each other. Every church, business, school, and home is operated by people prone to make mistakes. Human error makes our lives difficult.

There is scarcely any disorder of the spiritual and emotional life which Christ viewed with more concern than that of harboring resentments. Apart from the requirements of New Testament discipleship, experience teaches the destructiveness of indulging in resentments. This negative spirit poisons the entire personality. When an individual carries a grudge against another, he suffers in his own spirit more than the other.

No person with resentment can be in a right relationship with God. The parable of the unmerciful servant in Matthew 18 shows that one who has himself been forgiven may forfeit God's forgiveness if he refuses to forgive others. Resentments make us self-centered and hinder a true worship of God.

Experience also teaches us that resentment is one of the common psychological factors producing ill health. Paul's advice was that we are not to let the sun go down upon our wrath (Ephesians 4:26). Undress your soul at night like you do your body. Don't take resentment to bed if you want to sleep peacefully.

Today's psychological journals tell us that many illnesses are caused or exaggerated by resentments—ulcers, high blood pressure, constipation, colitis, headaches, sleeplessness, exhaustion . . .

The Word of God, contemporary as the day it was written, exhorts us to "bring into captivity every thought to the obedience of Christ" (II Corinthians 10:5). We agree. But how can one bring his resentments to Christ?

When a person says, "I dislike him and I can't help it," he is expressing the truth. He cannot change his feelings himself. He needs help.

Authorities suggest the following solution for resentments: ventilate them to others, work them off, put yourself in the other person's place, take an objective look at yourself, and deliberately refuse to entertain an irritating thought.

However helpful such suggestions may be, they do not offer a lasting solution.

The first step in finding release for resentment is to admit it is a sin. Surrender this negative attitude to God. The moment you are willing for God to change the condition of your heart, He begins to change you.

Secondly, forgive the person who offended you (Matthew 18:21-22; Luke 17:3-4). Forgiveness removes the intensity of the emotion and brings inner healing.

Thirdly, exercise a compassionate initiative—love, bless, pray (Luke 6:27-28). Don't give another piece of your mind (you may need it later). Give a piece of your heart.

Sign the death warrant to resentments. Find release (Romans 12:9-21).

## THE WITNESS OF THE SPIRIT

How wonderful the scriptural truth that the Holy Spirit of God has access to the human spirit! He is not only able to contact the human spirit in conviction for sin but likewise to communicate the glad tidings of the lifting of the burden of and the deliverance from sin.

One of the characteristics of the Wesleyan awakening in England was an emphasis upon this wonderful truth that the Spirit himself bears witness with our spirits that we are the children of God.

The manner in which God has related His Holy Spirit to man is such that the conveyance of the good tidings of acceptance is in terms of immediate, present certainty. His witness is a present testimony to reality. It is real in that it assures us that God has accepted the penitence of the seeker; He has beheld the core of his personal faith and pronounced it vital. Faith has connected the believer with the power of God's love. Sin's guilt has been cancelled; the believer is free.

The Old Testament idea was "in the mouth of two witnesses . . ." How important it is to see that the joining witness of the human spirit with the Holy Spirit is sufficient evidence to convince beyond the shadow of any doubt the fact that God has wrought His work in the heart of the seeker! Each of these witnesses serves to confirm the other. Both are necessary, but no more are needed.

The thirst of a human soul for certainty in relation to its standing before God is an endowment given by the Creator for man's good. This deep desire outlasts all forms of philosophy that would turn aside the soul with denial of uncertain answers. God has made this great provision of the Spirit's witness in order that the heart of man can be assured of its standing before God and its relationship in grace to Him.

To some seekers this witness has come with strong emotional impact like a mighty bolt out of the blue. To others it has come as a solid, quiet conviction forcing itself upward through our doubts and giving finally a Heaven-sent assurance that God has heard and answered.

We dare not set the pattern or project the mould through which the Holy Spirit shall operate. Whenever and however He chooses to witness to our spirits, let us gladly accept it and rejoice in its reality.

—Ross W. HAYSLIP  
Tucson, Ariz.

# WHAT SEEK YE?

**J**esus was passing by. John the Baptist pointed Him out to two Galilean fishermen to whom he had been talking: "Behold the Lamb of God."

The Bible says they followed Jesus, who turned to them and asked, "What seek ye?"

How beautifully and quietly were the first living stones placed in the marvelous edifice of God's kingdom on earth!

Why did Jesus ask "what" and not "whom"?

The reason is pivotal, hidden by the simplicity of the whole picture. Here on the shores of the Jordan River the living Son of almighty God was being revealed in the presence of ordinary mankind.

The Bible tells us Jesus had no need to be told about men, "for he knew what was in man." He saw with eyes to which mortality was no barrier. He knew with a perception to which time and walls of stone presented no obstacle. To the astonished Nathanael, He said, "Before that Philip called thee, whilst thou wast under the fig tree, I saw thee" (John 1:48).

Why, then, knowing all things, did Jesus ask the first apostles, "What seek ye?"

This question and the answer are for us today. Jesus knew that the first deep need of Andrew and John was to identify and clarify for themselves what they were looking for. In the measure in which they came to grips with their motives, they would be able to grasp the meaning and purpose of God for all men in Christ Jesus.

Many, many people do not understand how different Christianity is from what is so commonly called "religion." Christianity is an experience finding fulfillment in seeking God. The more we know of Him, the more inexhaustible and satisfying the exploration becomes. Christian salvation is an experience which does not stop being immediate.

It should be significant for us that Jesus did not at once try to make Andrew and John understand who He was. He took them where they were and

strengthened and informed them as they were able. Much farther along, as He was ready to go back to heaven, He said, "I have yet many things to say unto you, but ye cannot bear them now."

In America we are, peculiarly, a seeking people. The first who came sought liberty—a new way of life. We have been doing this ever since, driving westward, trying to get away from the results of our selfishness.

Now, having despoiled and polluted the land God allowed us to take away from a people who possessed it, we stand in our eroded way of life in the rising flood of that pollution, facing the imminent necessity of changes so drastic we do not have resources to accommodate them.

We see the unprecedented spectacle of our sons and daughters casting overboard the culture we bled and sweat to provide, the luxury and education which were to make life comfortable and rewarding, and the history upon which all that we are is defined. They wander, sometimes in rages, self-deprived, up and down the land so recently tamed from wilderness, not seeking jobs or land or even a better way of life, but just to be let alone!

The bulletin boards of police headquarters in any city are so crowded with requests of parents to find missing children (more girls than boys) that finding any of them would be a miracle. The overwhelming percentage of them, we are told, come from middle-class and affluent, educated families where they "had everything."

These youngsters are by no means all dope addicts when they leave home. Recently the vice-president of a giant corporation confided that his daughter had gone to a distant city to live, supporting herself by a menial task, refusing to give her address, accept his offer of money, or even her clothes which she had left behind.

"What did we do wrong?" he whispered in his agony. "We gave her everything."

Multiplied thousands of stricken parents in this land are asking that question. "We allowed them to make their own decisions. We offered them education and a full life."

"What do they expect to find, out there in an unfriendly world?"

The rebellion of our young people is forcing us all to seek a sound basis from which to build sound conclusions. When people get away from God they begin to base their conclusions upon themselves—upon human logic. There is no other choice.

History is a chilling account of the mistake of accepting as wisdom knowledge apart from the God of the Bible.

There is hope in the travesty of rebellion against the gods of "progress," of gold, gadgets, and gluttony. We have not labored in vain. Our young people are looking for the "something real" we have failed to prove because we have tried to serve both God and mammon.

Jesus turns to every follower today, asking, "What seek ye?" Every man, believer and unbeliever, to understand the joy of life, must decide. There is still time, but it is short. □

■ **By Hal M. von Stein**  
*Fort Bragg, Calif.*



# TEACH THE CHILD ABOUT SEX!

Photo by Vivienne

I don't want my child taught sex technology by a teacher who is either neutral or misinformed about the consequences of immorality

■ By James C. Dobson, Ph.D.\*

The task of forming healthy sexual attitudes and understandings in children requires considerable skill and tact, and parents are often keenly aware of their lack of preparation for this assignment. However, for those parents who are able to handle the instructional process correctly, the responsibility should be retained in the home.

There is a growing trend for all aspects of education to be taken from the hands of parents (or the role is deliberately forfeited by them). This is a mistake. Particularly in the matter of sex edu-

tion, the best approach is one that begins in early childhood and extends through the years, in a policy of openness, frankness, and honesty.

Only parents can provide this lifetime training. The child's needs for information and guidance are rarely met in one massive conversation which is typically provided by reluctant parents as their child approaches adolescence. Nor does a concentrated formal educational program outside the home offer the same advantages provided by a gradual enlightenment that begins during the third or fourth year of life and reaches a culmination

shortly before puberty.

Despite the desirability of sex education being handled by highly skilled parents, one must admit that this is an idealistic objective in many homes (perhaps the majority of them). Parents are often too sexually inhibited to present the subject with poise, or they may lack the necessary technical knowledge of the human body.

For those families which cannot, or will not, teach their children the details of human reproduction, there must be outside agencies that will assist them in this important function. Whether or not that service should be provided by the schools or some other institution depends on what will be taught in the particular program.

### The Moral Dimension

The issue of what to teach in formal sex education classes is of great importance to the parents who resist society's liberalized attitudes toward sex. For the children of Christian families or others with firm convictions about moral behavior, an acceptable sex education program must consist of two elements.

First, the physiology of reproduction should be taught. Basic anatomy of the human body should be presented as well as the mechanics of sexual behavior in marriage. In other words, the technology of sex represents the primary content on which to focus.

However, this first objective represents only half of the task. The second critical element involves the obligation to teach moral attitudes and the responsibilities related to sex.

*These components should never be separated as long as the issue of morality is considered important.* Sexual sophistication without sexual responsibility is sexual disaster! To explain all the mechanics of reproduction without teaching the proper attitudes and controls is like giving a child a loaded gun without showing him how to use it.

Nevertheless, this second responsibility is often omitted or minimized in the public school setting.

The Supreme Court decision prohibiting prayer in schools caused teachers and administrators to be extremely self-conscious about any subject having religious overtones. They have been required to meet the least common denominator on spiritual or moral matters, meaning that the subject is usually avoided altogether.

Even if the ethical considerations are introduced in the classroom, they may be presented according to the concept of moral relativism. This philosophy is nothing more than a sneaky endorsement of gross immorality.

According to the precepts of moral relativism, premarital sexual experiences are proper if the participants have a "meaningful relationship" going for them. Isn't that sweet? A couple can purify their sexual relationship if they can convince themselves that they like each other.

Adolescents mature sexually at least four or five years before they reach emotional maturity. Thus, most 15-year-olds wouldn't know a "meaningful relationship" if they faced one in broad daylight. They lose all objectivity when influenced by a full moon—or a strong rock beat—or a well-

Could there be any more flimsy matter on which to base an important decision than an adolescent's interpretation of love?

endowed partner. They're madly in love for at least 12 hours.

Could there be any more flimsy matter on which to base an important decision than an adolescent's interpretation of love? From this viewpoint, moral relativism appears worse than a blatant recommendation of sexual promiscuity because it lends an atmosphere of pseudo-morality to the behavior.

Despite their wish to avoid the issue of morality, sex education teachers find it almost impossible to remain neutral on the subject. Students will not allow them to conceal their viewpoint.

"But what do you think about premarital intercourse, Mr. Burgess?" If Mr. Burgess refuses to answer this question, he has inadvertently told the students that there is no definite right or wrong involved. By not taking a stand for morality he has endorsed promiscuity. The issue appears arbitrary to his students, rendering it more likely that their intense biological desires will get satisfied.

I would like to stress the fact that I am not opposed to sex education in the public schools—provided both elements of the subject are presented properly.

Simply stated, I don't want my children taught sex technology by a teacher who is either neutral or misinformed about the consequences of immorality. It would be preferable that Junior would learn his concepts in the streets than for a teacher to stand before his class, having all the dignity and authority invested in him by the school and society, and tell his impressionable students that traditional morality is either unnecessary or unhealthy.

Unless the schools are prepared to take a definite position in favor of sexual responsibility (and perhaps the social climate prevents their doing so), some other agency should assist concerned parents in the provision of sex education for their children. The churches could easily provide this service for society. The YMCA, YWCA, or other social institutions might also be helpful at this point. Perhaps there is no objective that is more important to the future of our nation than the teaching of moral discipline to the most recent generation of Americans.

Let's turn our attention to other principles of sex education which parents should consider in fulfilling their important responsibility.

### When to Say What

Even in this enlightened day, the subject of sex is charged with emotion. There are few thoughts which disturb Mom's and Dad's tranquility more than the vision of answering all of Junior's probing questions—particularly the ones which will get uncomfortably personal.

This parental tension was apparent in the mother of nine-year-old Davie, after his family had re-

**A child can sustain a severe emotional jolt by being exposed to realities for which he is not prepared.**

cently moved into a new school district. Davie came home from school on the first afternoon and asked his mother point-blank: "Mom, what's sex?"

The question smacked her hard; she thought she had two or three years before dealing with that issue and she was totally unprepared to field it then. Her racing mind concluded that Davie's new school must be engaged in a liberal sex education program that had introduced the subject to him, and she had no choice but to fill in the details.

She sat down with her wide-eyed son, and for 45 minutes of sheer tension she gave him a dry-mouthed, sweaty-palmed harangue about the birds and the bees and the coconut trees.

When she finally finished, Davie held up his enrollment card and said, "Wow, Mom, how am I going to get all that in this little bitty square?" As Davie's mother discovered, there is a delicate art in knowing when to provide the younger generation with additional information about sex.

One of the most common mistakes committed by some parents and many overzealous educators is the trend toward teaching too much—too soon. In some school districts, for example, kindergarten children are shown films of animals in the act of copulation. There is no apparent gain to be harvested from plunging headlong into sex education in this fashion.

In fact, available evidence indicates that there are numerous hazards involved in moving too rapidly. A child can sustain a severe emotional jolt by being exposed to realities for which he is not prepared.

Furthermore, it is unwise to place the youngster on an informational timetable that will result in full sophistication too early in life. If an eight-year-old boy is given an advanced understanding of mature sexual behavior, it is less likely that he will wait 10 or 12 years to apply his knowledge within the confines of marriage.

Another danger resulting from premature instruction involves the threat of overstimulation. A child can be tantalized by what he is taught about the exciting world of grown-up sexual experience. Childhood should be devoted to childish interests—not adult pleasures and desires.

I am not implying that sex education should be delayed until childhood has passed. Rather, it seems appropriate that the amount of information a youngster is given should coincide with his social and physical requirement for that awareness.

The child's requests for information provide the best guide to his readiness for sex education. His comments reveal what he is thinking about and the facts he wants to know. His questions also offer a natural vehicle for instruction.

It is far better for his parents to answer these questions at the moment of curiosity than to ignore or evade them, hoping to explain later. Premedi-

tated training sessions often become lengthy, one-way conversations which make both participants uncomfortable.

Although the question-answering approach to sex education is usually superior, the technique is obviously inadequate for use with children who never ask for information. Some boys and girls are fascinated by sexual reproduction while others never give it a second thought.

If a child is uninterested in the subject of sex, the parent is not relieved of his responsibility by the absence of questions. The use of small animals, as described in the following sections, is an excellent way to generate the necessary curiosity.

One final comment is important regarding the time of sex education in the home. Parents should plan to end their instructional program immediately before their child enters puberty (the time of rapid sexual development in early adolescence). Puberty usually begins between 10 and 17 years of age for girls and between 12 and 19 for boys. Once they enter this developmental period, they are typically embarrassed by discussions of sex with their parents.

Adolescents usually resent adult intrusion during this time, preferring to have the subject of sex ignored in the home. We should respect their wish. We are given 10 or 12 years to provide the proper understanding of human sexuality; after that foundation has been constructed, we can only serve as resources to whom the child can turn if he chooses.

#### **Assistance from Mother Nature**

As indicated above, small animals can be very helpful in the process of sex education. I can think of no better audiovisual aid than a pregnant cat who is not sensitive about being observed. The subject of reproduction can be gracefully presented after an animal has demonstrated the process of birth.

I heard of a seven-year-old boy who left his mother this note: "Dear Mom. Our poor kitty came all apart in the garidge today. Love, Richard."

Mom rushed out to the "garidge" to find that the cat had given birth to six little kittens. She and Richard held an important conversation that evening about kitties and babies and such things.

This natural introduction to sexual reproduction was inevitable for children raised on farms, but city children often experience nothing more helpful than an abstract explanation. I would recommend that parents get their children a prolific pet.



If Dad just can't stand cats, then dogs, hamsters, or any other mammal can be of assistance.

### Sex and the Adolescent

It is important for parents to understand the physical and emotional characteristics of puberty.

First, the glandular and hormonal influences result in rapid sexual development of the body. This accelerated maturation generates a greatly increased interest in the opposite sex.

During the early days of puberty, it is common for a teen-ager to concentrate on sex most of the time. He is fascinated by this exciting new world and he wants to learn all he can about it.

A word of advice might be timely at this point: Parents should not be shocked by what they see or hear from a pubescent child; he is liable to say or write nearly anything. The most timid little monosyllabic adolescent can sometimes compose the most astonishing profanity. This kind of sexual exploration should not be considered indicative of moral decay—it typically signals the child's sudden fascination with sex.

Along with the newly acquired interest in sex comes a considerable amount of anxiety and concern. The threat emanates from many related sources.

A tense adolescent may repeatedly ask himself scores of questions concerning his sexual development: "Are all these changes supposed to be happening? Is there something wrong with me? Do I have a disease or an abnormality? Does this pain in my breasts mean I have cancer? Will I be sexually adequate? Will the boys laugh at me? Will the girls reject me? Will God punish me for the sexual thoughts I have? Wouldn't it be awful if I became a homosexual? Could I get pregnant without having sexual relations? Do some people fail to mature sexually? Could I be one of those people? Will my modesty be sacrificed?"

These kinds of fears are almost universal among early adolescents. In fact, it is almost impossible to grow up in our culture without some worry and concern about sexuality. This tension is often carried over into adult marital life. Under the proper atmosphere of acceptance, a church or other agency can provide a setting to elicit these questions and allay the fears during the period of greatest concern.

### Conclusion

In a day of sudden sexual revolution, parental attempts to teach basic morality to their children become extremely difficult.

The discipline of adolescent sexual drives has never been easy, even when society was supportive of its importance. But our culture now agitates against traditional morality.

Our youngsters are immersed in a world which is questioning the value of premarital virginity; even marital fidelity is less important than it was a few years ago. The message of sexual freedom is being preached with evangelistic fervor in the theater, television, magazines, radio, and in the recording industry.

Sex is used to sell everything from toothpaste to breakfast cereal. A motel marquee suggests to its patrons: "Have your next affair with us." A

Our youngsters are immersed in a world which is questioning the value of premarital virginity; even marital fidelity is less important than it was a few years ago

magazine advertisement for a feminine hygiene product pictures a nude girl who says, "Relax and enjoy the revolution!"

Children and adolescents are not deaf to these voices. Their society is overwhelmingly preoccupied with sex and their parents cannot divorce them from its influences.

How can concerned families counterbalance these forces which surround their impressionable children and how can they instill positive attitudes toward the healthy meaning of sex?

In an earlier article I discussed the importance of the child's respect for his parents. His attitude toward their leadership is critical to his acceptance of their values and philosophy, including their concept of premarital sexual behavior.

Likewise, the most fundamental element in teaching morality can be achieved through a healthy parent-child relationship during the early years. The obvious hope is that the adolescent will respect and appreciate his parents enough to believe what they say and accept what they recommend.

Unfortunately, however, this loyalty to parents is often an insufficient source of motivation. It is my firm conviction that children should also be taught ultimate loyalty to God.

We should make it clear that the merciful God of love whom we serve is also a God of wrath. If we choose to defy His moral laws we will suffer certain consequences.

God's spiritual laws are as inflexible as His physical laws. If a man jumps from the top of a 20-story building he will die as his body crashes to the earth below; likewise, the willful violation of God's commandments is equally disastrous, for "the wages of sin is death." An adolescent who understands this truth is more likely to live a moral life in the midst of an immoral society.

One further comment may be relevant. I hope to give my daughter a small, gold key on her tenth birthday. It will be attached to a chain to be worn around her neck, and will represent the key to her heart. It will be presented with the prayer that she will give that key to one man only—the one who will share her love through the remainder of her life. □

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# editorially SPEAKING

By W. T. PURKISER

## The Power We Need

Much is said these days about power. We hear about atomic power, military power, the "balance of power," economic power, white power and black power, people power, power structures—the list is almost endless.

It all adds up to the fact that power is important. For power is simply the ability to make things happen.

Science has put powers within humanity's grasp inconceivable a few years ago. Tremendous power hurls a space vehicle 240,000 miles out in space to orbit the moon. The power of an atomic explosion can be measured only in megatons—the explosive force of 1,000,000 tons of TNT.

Most kinds of power are dangerous. Sir John Francis Acton is remembered chiefly for one saying, just as true now as it was when he wrote in the eighteenth century: "Power tends to corrupt; absolute power corrupts absolutely."

The dangers of weakness are obvious. The perils of power are even more real.

A misguided weak man may do a limited amount of damage. An unscrupulous powerful man is vastly more dangerous.

Power in the hands of an individual, a group, a class, or a nation whose chief ends are selfish and timeserving is totally destructive.

Man's power—borrowed, all of it, from God's created realm—is awesome. But man's power is limited at exactly the points where it is most needed.

We can create great war-machines capable of destroying earth's total civilization. But we can't destroy the seeds of hate and bigotry in the human soul.

We can climatize our houses, our malls, and our shopping centers, and someday perhaps our cities. But we can't bring an atmosphere of love and mutual forbearance into our homes.

We can lengthen the average span of human life from 40 years to 70 years. But we can't give what makes life really worth living.

We can soar through the air faster than the birds, and swim in the sea deeper than the fish. But we can't walk in uprightness and integrity on the face of the earth.

We can put men on the moon. But we can't

bring them back to an earth "wherein reigneth righteousness."

We can cure some of the ills of mind and body. But we can't cure the fatal sickness of the soul.

And we need the power we don't have more than any other generation that has ever walked the face of the earth.

**T**he power we need is power of a different sort than ability to move mountains of earth and manipulate masses of people. It is power of the sort described by the Apostle Paul when he wrote the text for his great letter to the Romans: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (1:16).

Scientists tell us that most of the varied powers we have on earth are derived in one way or another from the sun. In exactly the same way, the power we need to save us from the dark and evil forces that threaten life and happiness is not the power of our own culture or character, but the power of the Sun of righteousness.

Power never fails to attract. People are drawn to it by an instinct almost irresistible. No less is this true when the power of the gospel is made manifest in the lives of men and women—young or old, humble or distinguished.

Scotland's William Barclay wrote about early Christianity: "The really important thing is that in those early days the pagans saw in Christianity and in the Church a power that could cope with and mend the human situation. They saw in Christianity a power which they did not possess—and they wanted it."

Barclay goes on: "It will always be true that the outsider will have no use for an alleged faith which is demonstrably ineffective. Long ago Nietzsche, the atheist philosopher, issued the challenge: 'Show me that you are redeemed and then I will believe in your Redeemer.'

"The greatest converting influence of all is a life which clearly and obviously is possessed of a power which can cope with the human situation in all its problems, in all its tragedy, and in all its pain."

*It is exactly this power that resides in the gospel of Christ received in obedient faith. It is power to break the shackles of a misspent past. It is power to set us right with God and with man. It is power to cleanse us in the deepest recesses of our natures where no psychiatrist's couch can be effective. It is power to "cope with the human situation in all its problems, in all its tragedy, and in all its pain."*

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And like Paul we can say, "I am not ashamed of the gospel." Why should we be? Power like this doesn't need apology. Power that puts dignity, purpose, and meaning into life is nothing of which to be ashamed.

The power we need is the power we have in the promise of the risen Lord, who said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). □

## **Guarding the Inner Self**

One after another, society's defenses against evil have been crumbling into the dust. An age of permissiveness and moral laxity has come to terms with evils our fathers fought tooth and toenail.

Pornography on stage, screen, and the printed page; divorce on the simple claim of "incompatibility"; abortion on demand; the free flow of beverage alcohol—the drug with the most widespread evil effect of all; the easy availability of "the pill"; lying, slander, and misrepresentation in the name of politics—the list is almost endless.

Not that all restraints are gone. Antichrist cannot "surface" as yet (II Thessalonians 2:7-10).

As Harold O. J. Brown recently wrote: "People living in a society which has been formed by Christian ethics, even of a watered-down sort, often express resentment at the restraints which that society imposes on their unbridled self-indulgence. In fact, however, if they found themselves living without restraint in a society without the Christian ethic, they would soon discover that they had lost far more than they gained."

We may live to see a "counterrevolution" to

offset the current revolution in conduct and morals. Sooner or later, more and more people will discover that evil destroys those who follow its ways.

But until such a day, we need inner defenses against seduction from without. The outer restraints have fallen. Inner controls are all we have left.

Yet in a sense the inner defenses are what really matter in the moral and spiritual life. The man who is kept from robbing a bank only because there is an armed guard in the lobby is still a thief. The person who refrains from immorality only because of the danger of infection or pregnancy is still immoral at heart.

Not that outer restraints have no value. It is better that the bank be safe even if it takes a guard in the lobby to keep it so. It is better that the immoral act not be done even though fear of infection or pregnancy is the reason.

**G**ood and evil reside not only in acts and their consequences, but in the motive and purpose of the agent as well. An evil man restrained by law is still evil. A good man whose purposes are frustrated by circumstances over which he has no control is still good.

The glory of the gospel is that it does for us what the law cannot do. The law can restrain and punish the evil. The Spirit of God can change the heart until those who were accustomed to do evil turn to do good.

"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:3-4).

Evil must be restrained by every device at our command. Yet when the outer restraints fail, all is not lost.

There is even a measure of gain in the fact that people in our society are more and more "on their own" in the choices they make. The man who avoids evil because he detests it with all his soul is a stronger and better man than the man who

(Continued on page 20)

# editorial

(Continued from page 19)

avoids evil because the means to accomplish it are not at hand.

What people do when the bars are down shows what they really are. The best test of character is what a person does when he knows the deed will not be discovered.

We may never see a wholesale return to what

## WOMEN IN WATERTOWN

Watertown has across the years been known for its winters, for it is in the New York snowbelt. Those who look farther in Watertown, beyond the white snows, will find an unusual group of women.

In 1967, three ladies of different denominations met for Bible study. Mrs. Ronald Whittenberger, Nazarene pastor's wife, joined them. Eventually she was asked to lead the study.

Under the working of the Holy Spirit the group grew, and hearts were touched. One study had 43 in attendance—and that's a lot of ladies to crowd into a living room of a private home.

After Marge attended she asked if she could bring friends. Sure, fine! The day she brought Marie, her Roman Catholic friend, there were 38 present.

Marie laid her cigarettes on top of her Bible but, strangely, never touched one. After that atmosphere in which God had been so real, she gave her unusual reason for not smoking, "I didn't want to dirty that holy air."

Later Marie called Marge on the phone and remarked about the "good news" she'd been hearing in the Bible study. It was not convenient for Marie to have Marge over that day, so they prayed over the phone—and Marie was born into God's family.

Now you might hear Marie start-



ing the day with family devotions with her son. Her prayer is original, all hers: "Good morning, sweet Jesus. We're Yours today."

The Bible study group meets on a weekday: 9:30-10:30 for coffee only (no dessert competition); 10-11 is Bible study with short conversational prayer.

Only the Bible is used in the group meeting (different versions), though Joan (Mrs. Whittenberger) uses such commentaries as *Clarke* and *Beacon Bible* in her preparation at home. The ladies go verse by verse through a particular book of the Bible. They endeavor to relate the verse to young mothers—if they are not living up to the truth in the verse, they ask themselves what they can do to change.

The plan of salvation is brought into nearly every study. All are free to enter into the discussion and so, of course, there is no place for a domineering person to monopolize the conversation.

Baby-sitting is cared for at another location, so no mother is tempted to be distracted by her children in the next room.

When one expresses a spiritual need, several spiritually alert ladies will invite her to one of their homes for lunch. In the more private setting, many decisions for Christ are made.

The results of such a group—who will every know all? There are at least five Roman Catholic ladies and 10 Protestant ladies who have reported (as early as of January, 1971) they have come into a personal relationship with God through Christ.

Probably close to 100 women have now attended the studies at least once since their 1967 beginnings. Many of these now attend or have joined the Church of the Nazarene.

In December, 1970, the church in Watertown saw an attendance record broken, with two Sundays with over 180 in morning worship. Over 30 of these were the result of the Bible study group.

But the Bible studies are not de-

have been called "blue laws." Sabbath observance, public morality, and the demands of common decency may be even more and more a matter of individual choice.

But if this is the case, it only makes the more important a solid grounding in the principles of Christian conscience. When the outer defenses are gone, the inner guards are that much more necessary.

The wise man of the Old Testament said it best: "Above all things, guard your inner self, for so you live and prosper" (Proverbs 4:34, Moffatt). □

nominational, and many ladies come, find spiritual help, and then become spiritual leaders in their own denominations. At least three other Bible study groups have been formed with original impetus coming from this group.

One exciting step by one of the Bible study participants was the organization of "Christian Women of Watertown." They meet once a month and average 150 in attendance. You may find as many as 70 attenders of the Bible study in attendance at "Christian Women."

To think this all started with three in 1967—and openness to one another, to the Word, to God!

Rev. and Mrs. Ronald Whittenberger, now pastors at Annapolis, Md., will be at the IMPACT Training Conference at Lake Junaluska (Asheville, N.C.), June 21-July 2. Mrs. Whittenberger will be leading the class "The Evangelical Home Bible Class." □

## NAZARENE MINISTER DIES IN INDIA

Rev. G. S. Borde, 67, died of a heart attack on April 19. He had served as an elder in the Church of the Nazarene for 43 years.

His services to the church included pastoral and related ministries and a period of four years in which he served as district superintendent.

He is survived by his wife; four sons, Sharad, Sammie, Symitra, Suresh; and four daughters, Shalini, Sushila, Suniti, and Lata. All of the children are in full-time Christian ministry in India. One son, Suresh, has just completed work on a B.D. degree from Nazarene Theological Seminary in Kansas City and will be returning to India for evangelistic work later in the year.

The funeral service was conducted by Rev. S. Ghorpade, near Poona, India. □

## THE JESUS PEOPLE—AND THE CHURCH

I watched some *Jesus people* (street Christians) on the University of California campus before Sather Gate as they quietly and winsomely witnessed of their Lord to a group of students sitting in a circle.

One held a picture of the Crucifixion with the title, "He was thinking of you." They were quite oblivious to the other musical, political, and social "happenings" within a radius of 100 yards.

A week before, a colleague and I had sat in a congregation of over 1,000 ministers listening to Dr. Martin Marty of Chicago University at the prestigious Earl lectures.

Following the lectures 25 of the *Jesus people* asked to give their witness—which they did with sincerity, fervor, and obvious integrity. The heart of their testimonies was Jesus Christ, a miracle of deliverance from the drug culture of western America. Congregationalists, Methodist, Episcopalians, Catholics, and even Nazarenes responded with hearty "Amen" and "Praise the Lord" as they heard once again the marvelous story of Jesus' love.

*Look* magazine's picture-story of February 9, "The Jesus Movement Is upon Us," and the *Wall Street Journal's* three-column article of March 2 tend to verify that something is taking place which the Church cannot and ought not to ignore.

Hundreds are turning to Jesus from drugs, miraculously without "withdrawal symptoms." The smile and close fellowship with rigorous moral discipline seem to be their trademarks. "The new Christians wear no molds—upper-middle-class suburbanites, hippie preachers and ex-junkies join the field" (*Look*). They believe the Bible for what it says, are expecting Jesus any day, profess to be filled with the Holy Spirit—and joyfully show it.

The prowl the "bottomless night clubs, massage parlors, pornographic movie houses and gay bars of Hollywood, passing out gospel tracts, and preaching to dancers, prostitutes and incredulous patrons: 'Jesus loves you'" (*Wall Street Journal*). Hundreds are baptized in ocean, stream, or swimming pool. Centers have been opened in Kansas City; Worcester, Mass.; Detroit; Cleveland; and Denver.

It is obvious that the blossoming of the *Jesus people*, with a few exceptions, has caught the established

Church by surprise. It could well mean that we have at last "hit bottom" and as in other generations the young people will lead a nation back to God.

An official of the National Council of Churches in New York says, "Campus ministries have been telling us, 'Man, something is happening, but we're not quite sure what it is.'"

Another official of the council expresses a common uncertainty among churchmen when he says: "We know there's a widespread grass-roots evangelical non-church something out there that's reaching a lot of young people" (*Wall Street Journal*).

We may not agree with all the theological implications of their witness, but we must realize with "openness" that revival is taking place from Sunset Strip and Telegraph Road to the beaches and great urban centers where the church and suburban America have been tragically impotent.

"Do you know Jesus?" "He's coming soon!" they say. And though they dress like their peers, shocking to most of us urbanites, their ethics, morals, and fidelity to Jesus seem impeccable. Who are we to pass judgment?

But what about the Church's response? The high church of the 1690's ignored a similar movement until it broke out in the fields of middle England 50 years later. We cannot succumb to similar blindness.

At Calvary Nazarene Church in Bethany, Okla., I saw a committed pastor with a teen-ager spend a whole Saturday calling. The result: 10 young, long-haired, jeans-clad teen-agers seeking the Lord the next morning at a public altar. A whole row of them were in prayer meeting the next Wednesday.

We cannot wait to see, observe, and evaluate until opportunity is dissipated. We do this too often and miss the challenge and blessing of Christ at work in a society, not of His making, but one in which He is willing to "be all things to all men" in order that He might win some to himself.

And it just may be that some teenagers raised in our own churches, but lost in America's "counter-culture," may hear the call outside the church and in the end be saved to Christ, church, and family.—OSCAR F. REED, *Oakland, Calif.* □

## CNC HOLDS OPEN HOUSE

Canadian Nazarene College, Winnipeg, Manitoba, Canada, held its first open-house program for high school students March 25 and 26 and was met with an enthusiastic response from the 103 young people, as well as from the older adults who attended. The campus population doubled for these two exciting days.

Guests came by car, bus, train, and air. They came from areas as far away as Toronto in the east, and Chilliwack, British Columbia, in the west. The Canada West District NYPS sponsored a busload.

The "red carpet days" program, planned and directed jointly by faculty and students, provided two full days of sharing all the aspects of campus life, plus the special chapels, sports activities, teach-ins, and personal counselling opportunities. Nearly all of the visitors hope to attend CNC soon.

CNC is aiming to have at least 75 new students enrolled for the fall semester when it opens, September 6 and 7. □

## CAMP MEETINGS

June 17-29, **Ashley Holiness Camp Association.** Interdenominational Holiness Campground, west edge of Ashley, Ohio. George Woodward, evangelist. Clarence Owsley, missionary. Sam Allred, singer. Kenneth Jones, camp president.

June 21-27, **Nebraska.** Nazarene campgrounds, Kearney, Neb. 68847. Chuck Millhuff, evangelist. Jim Bohi, singer. Hoyle C. Thomas, district superintendent.

June 25-July 4, **Northwestern Illinois.** Manville campgrounds, Rte. 1, Manville, Ill. 61339. D. I. Vanderpool, John A. Knight, evangelists. Don Dunnington, youth worker. James Main, singer. Floyd Pounds, district superintendent.

June 26-July 4, **Spanish East.** Camp Taconic, Rte. 1, Box 199, Red Hook, N.Y. Jose Rodriguez, David Iglesias, evangelists. Mary Scott and Helen Temple, missionary workers. Mrs. Stella Hughes, children's worker. King's Five, singers. Harold L. Hampton, district superintendent.

June 27, **Rocky Mountain.** One-day indoor camp, 805 Alderson Ave., Billings, Mont. 59102. Eugene L. Stowe, evangelist. Ross E. Price, district superintendent.

June 28-July 4, **Alabama.** District campgrounds, Calera, Ala. Nicholas Hull and Bob Hoots, evangelists. Jim Van Hook, singer. Reedford Chaney, district superintendent.

June 28-July 4, **Dakota.** Sawyer district campgrounds. Stuart McWhirter, evangelist. Jim Bohi, singer. J. Wilmer Lambert, district superintendent.

June 28-July 4, **Louisiana.** District campgrounds, Rte. 71, Pineville, La. Richard Taylor and Clayton Bailey, evangelists. Ron Lush, singer. T. T. McCord, district superintendent.

June 28-July 4, **South Carolina.** Nazarene Camp (5 miles south of Batesburg, S.C., on Hwy. #391). Charles Hastings Smith and Charles Strickland, evangelists. Ralph and Joann Dunmire, singers. Otto Stucki, district superintendent.

# STUDENT '71 MISSION CORPS

Fifty-seven college students will gather in San Antonio on June 14 for two weeks of intensive orientation. They are members of the 1971 Student Missions Corps investing their summer on our Nazarene mission fields overseas.

This is the fifth year the Department of World Missions has sponsored this program. This will be the largest group to be sent to 15 countries of the Caribbean and Latin America.

The church is asking you to remember these young people in prayer as they share their faith and provide assistance in overseas missions.

The following assignments have been made:

**BARBADOS:** Doug Jeffries,<sup>\*</sup> Mid-America Nazarene College; Jesse Turner, Olivet Nazarene College and Nazarene Theological Seminary.

**BOLIVIA:** Linda Armstrong (ONC); Sue Rummel, Bethany Nazarene College; David Rudeen, Northwest Nazarene College; Tim Gee (ONC).

**BRAZIL:** Mr and Mrs. Fletcher Tink (NTS)<sup>\*</sup> Ruth Speckien (ONC); Marion Starr, Eastern Nazarene College.

**BRITISH HONDURAS:** Janice Shafer, Indiana State; Beth Ann Yocum (ONC); Gail Lyons (ONC).

**COSTA RICA:** Sue Lundin, Pasadena College; Connie Castle (NNC).

**EL SALVADOR:** Cheryl Hancock

(MANC); Michael Smith (MANC); Judith Emmitt (ENC); Stephen Seelig (PC); Ronnie Richardson (PC); Manuel Salinas (PC).

**GUATEMALA:** Linda Machac (Phoenix); Mark Bromley (ENC); Felicia A. Patterson, Trevecca Nazarene College; Judy Wood (BNC); Lupe Valdez (BNC).

**HAITI:** Brenda Case (MANC); Sharon Iyleen Bull, Canadian Nazarene College; Richard Gilpatrick (ENC); Bobby Godfrey (BNC).

**JAMAICA:** Kay Embick (ONC); Hope Pearson (BNC); Ronald Moore (ONC); Robert Garber (TNC).

**NICARAGUA:** Rene Escalante (PC); Judy Pearsall (ENC); Toni Dubs (BNC); Patti Neet (PC).

**PANAMA:** Carl Romey (ONC); Vicki Voss (ONC); Jeanne Jenkins (BNC).

**PUERTO RICO:** Julie Wilden (NNC); Linda Muecke (TNC); Cheryl Wallace (BNC).

**PERU:** Marsha Price (ONC); Marlene Hunter (Washington University); Dale Black (PC); Bill Chambers (NTS).

**TRINIDAD AND VIRGIN ISLANDS:** Mary Beth Snider (Tarkio); Pamela Litsey (NNC); Rita Powers (MANC); Kelvin St. John (ONC); Grant Lee (PC).

**VIRGIN ISLANDS:** Tom Cook (NTS); Sharon Ebanks, Shawnee, Kans.; Kathy Davis, Albuquerque, N.M.; and Jo Elaine Goodman (MANC).

## Barbados



## Bolivia



## Brazil



## Guatemala



## Jamaica



## Panama



## Trinidad and Virgin Islands



**British Honduras**



## Costa Rica



## El Salvador



\*No photo available.

## Haiti



## Nicaragua



## Peru



## Virgin Islands



## CHARLES CHILDRESS INJURED IN PLANE CRASH

Rev. Charles Childress, Nazarene missionary to Guatemala stationed at San Miguel, Chicaj, B.V., Guate-



mala, was injured in a plane crash, May 11, while on a flight from Guatemala City to Peten.

The Aviateca DE-3 airliner crashed into a hill 15 miles southwest of the capital. Four persons were killed.

Mr. Childress suffered a broken back and a broken leg. He is in the hospital at Guatemala City.

Mr. Childress is a native of Norman, Okla., and a graduate of Bethany Nazarene College, Bethany, Okla. He has been a missionary in Guatemala since 1964, serving first in the Bible College at Coban, and more recently in the Bible College at San Miguel, Chicaj.

He was en route to a preaching assignment in the northern province of Peten when the accident occurred. □



Pictured is the interior of Aurora (Ill.) First Church. This building was completed at a cost of \$85,000. The sanctuary and educational facilities will accommodate 260 people. Rev. Ernest Rice was pastor during planning and construction. The present pastor, Rev. James Robbins, has administered the finishing details.

## GROUND BREAKING BEGINS MAJOR PROJECT

Los Angeles District Superintendent L. Guy Nees officially began the building program of the Lancaster (Calif.) Valley View Church by turning over the first shovel of dirt.

Construction of the church is now under way. Earl Etherton, a member of the church, is building chairman and coordinator. The chapel and classrooms are the first step in a multi-unit masterplan.

The new 5,000 square feet of buildings will house 175 persons in its Sunday school rooms and will seat the same number of persons in the chapel. Exposed laminated arch-beams are being used in the chapel.

The construction of the building is using cement-block outside walls. The estimated cost of the building is \$60,000.

Members and friends of the church are volunteering their help in building. Jobs such as the electrical wiring, the plumbing, the pouring of cement, and block laying have been contracted out to local firms.

Since the church's organization in April of 1969, it has been meeting in the remodeled parsonage garage and the parsonage. There has been good growth in membership and Sunday school attendance.

The average attendance for the first full month—May, 1969—was 50. The present attendance is now in the nineties.

The Valley View Church received a \$5,000 grant from the Department of Home Missions in January of 1970 for L.A.N.D.S. At the 1970 district assembly it received the Growing Church Honorable Mention Award for churches with less than 50 members. □



# MULTIPLE-STAFF CONFERENCE

Northwest Nazarene College

August 10-12  
1971

## KEYNOTE SPEAKERS

General Superintendent Orville W. Jenkins and Dr. Robert Schuller, author of *Move Ahead with Possibility Thinking*

## WORKSHOPS

Media and Christian Education □ Trends in Public Education □ Staff Relationships □ Bus Ministry □ Children's Programming □ Youth Specialist □ Directors of Christian Education □ Electives □ Ministry to the High School Campus □ Computer Records □ Publicity

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## MID-AMERICA COLLEGE RECEIVES OFFICIAL RECOGNITION

Mid-America Nazarene College, Olathe, Kans., on March 31 received official designation of recognized candidate for accreditation status by the North Central Association of Colleges and Secondary Schools.

This accrediting association is the largest of six regional associations in the United States.

Dr. Curtis Smith, college president, and Dr. Donald Metz, college dean, met with the association in Chicago. Recognized candidate for accreditation is the second of three levels in the progress toward full accreditation. Mid-America has had "correspondent status" for the past two years.

Recognized candidacy for accreditation is the classification given to a fully operative collegiate institution which, as attested to by the regional accrediting agency, is offering the educational opportunities implied by its objectives.

This status indicates that, in the commission's view, the college's organization, structure, and staffing are acceptable for its stage of development. It further indicates that its sponsors are committed to supplying its needs and are able to do so, its governing board is functioning properly, and its academic and financial plans are well-designed.

Candidacy is not accreditation. It does, however, indicate the institution is progressing steadily and properly toward accreditation but does not assure or even imply eventual accreditation.

Other practical benefits follow:

1. The Veterans Administration will now accept any course offered to veterans by the college. Prior to this, some courses were not approved.

2. Associational affiliation will now be available with other institutions of higher education in the state of Kansas.

3. The college will be given a higher academic rating by other colleges throughout the United States.

4. Definite advantages in fund raising will be realized with private foundations and corporations, as recognized candidate for accreditation status indicates the college has a sound financial basis.

Mid-America was visited by three examiners appointed by the accreditation association on December 7 and 8, 1970. The affirmative decision was based upon the evalua-

tions of these examiners.

Dean Metz indicated this was a crucial step for the college, as it brings the school one step closer to the full accreditation desired. The college could apply immediately upon graduation of its first class in 1972. Officials of the school must apply for full accreditation within three years.

When asked to give the most inspirational factor, the dean replied:

"The tremendous interest of the students. Within minutes of the notifying phone call, the news spread across our campus. Our students are actively involved in Mid-America's progress, and they have played a great part in this achievement."

Dean Metz then concluded: "There will be no letting up on our part. This is highly motivational for renewed effort for earliest accreditation." □

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## NEWS OF REVIVAL

THE WARREN WOODS CHURCH, Warren, Mich., has been experiencing a continuous revival. Recently 20 adults were received into the local church by profession of faith.

The church now has a membership of 145. It began in 1964 with a charter membership of 24. The Sunday school is currently averaging between 190 and 220.

Pastor James Mellish has served as the church's pastor since its beginning. He is presently assisted in the work by Rev. Patrick Hartley, associate pastor. □

HIGH POINT (N.C.) CALVARY CHURCH experienced revival under the ministry of Revs. Dick and Lucille Law in a revival campaign in which there were nearly 80 seekers. New people were saved, back-sliders reclaimed, and believers sanctified. Rev. Ralph Mattingly is pastor. □

A YOUTH REVIVAL AT THE BEECH GROVE, IND., CHURCH was held by Rev. Jerry Cline. Many new people attending included individuals from various denominational backgrounds and a group from an alcoholic rehabilitation center.

The altar results were good. Two of the men from the center were converted. The church is challenged to increase its outreach in as many areas as possible. Rev. Raymond W. Hann is pastor. □

REVIVAL CAME TO THE HOUSTON IRVINGTON CHURCH as 26 youth and adults prayed through to spiritual victory. Youth from the local church were in charge of the midweek prayer service and taught various classes on Sunday morning.

A team from Bethany Nazarene College, Bethany, Okla., were in charge of weekend services. The group consisted of Evangelists Charlie Ferguson and Reggie Gregory; Elaine Ferguson, pianist; Carol Ferguson, organist; Rocky Gribble, guitarist; and Robert Schulz, Gary Jones, and Susan Norris, vocalists.

Billy J. Ferguson, pastor, reported that in two services God's presence moved in and the service proceeded without preaching. □

"IF THIS IS JUST A TASTE OF HEAVEN, I sure don't want to miss it." This statement was typical of the response to the youth revival at the Memphis Frayser Church.

In four services, the evangelist preached only once. Hearts were moved as the Holy Spirit used the

messages of music to bring an open response.

Workers for the meeting were students from Trevecca Nazarene College, Nashville. The 11 workers prayed, visited, and shared the thrill of seeing altars filled and refilled and filled again in three consecutive services.

Over 30 teen-agers and young people along with others responded to the call of God about spiritual needs. Many who found victory prayed through for the first time. John R. Williamson is pastor of the Frayser Church. □

THE GREENFIELD (IND.) FIRST CHURCH experienced a youth revival under the ministry of Rev. Don Dunnington and Phyllis and Larry Richards.

Twenty-four juniors, teens, and young adults accepted Christ as personal Saviour. An active Teen Fellowship has resulted from the meeting. One of their activities was to organize a weekly teen prayer group. Howard Penrod is NYPS president for the local church, and Rev. Garnald Dennis is assistant pastor in charge of directing the youth. Donald R. Padgett is pastor. □

## NAZARENE SERVICEMAN GIVES LIFE IN VIETNAM

Terry Blair



Sp4 Terry L. Blair, 20, son of Mr. and Mrs. Alton Blair, was killed in Vietnam on March 7. He was assigned to the army's 173rd Airborne Brigade.

Funeral services were conducted March 16 by Rev. Phil Williams in the McGilley Antioch Chapel in North Kansas City, Mo. Mr. and Mrs. Don Bird, cousins of the deceased, sang.

Terry was a member of the Kansas City Dundee Hills Church and had attended this one church all his life.

Besides his parents, survivors include two brothers, Larry and Kevin, both of the home; the paternal grandparents, Mr. and Mrs. Ralph Blair; and the maternal grandmother, Mrs. Robert Miller, of the home.

Terry had three cousins who are pastors in the Church of the Nazarene: Rev. Gayland Aubrey, Independence, Mo.; Rev. Stanley Aubrey, Fox Lake, Ill.; and Rev. Garry Wright, Leavenworth, Kans. □



The Mid-America Nazarene College, Olathe, Kans., participated in a display sponsored by the Kansas City Regional Council for Higher Education in the Metcalf South Shopping Center, Overland Park, Kans. Mid-America was one of the 20 colleges in the greater Kansas City area displaying materials.

On Saturday afternoon, more than 30,000 people toured the display mall. Mid-America's pictorial display gave a resume of the college's activities since it began its building program in 1967. Hundreds of pieces of literature were also handed out to interested students.

# A HOME MISSIONS MIRACLE

Six years ago my wife and I stood in an old parsonage at Williamsport, Pa., and looked out through swirling snow at the old church building across the way.

The house was cold; the church had 24 cracked and broken windowpanes; many basement windows were completely missing. The roof showed need of much repair. The bricks were lacking mortar.

We thought of an interior with great holes in the ceiling where plaster had fallen, threadbare carpet, and inadequate heating system, and an otherwise bad state of repair. Compassion also moved our hearts as we discussed a small band of discouraged people and the challenge of a fine city and a better-than-average community.

God gave us the mutual thought of a fisherman-preacher down on the New Jersey coast. Challenged, he accepted, bringing his wife and five children. Furnished with \$11,500 cash in home mission funds, he bravely set forth to labor mightily with heart and hands.

The church and parsonage were beautifully remodeled and renovated. All the district funds were repaid. His salary was subsidized but soon taken over by the local church.

One notable achievement was the securing of 508 subscriptions to the *Herald of Holiness*. The district superintendent was there last Sunday morning and the church secretary asked the privilege of reading the following article, which we think is most eloquent:

"Psalms 86:10, 'For thou art great, and doest wondrous things: thou are God alone.' We have a great God and He is doing wondrous things in Williamsport. Everything is on the increase:

"Our church membership has increased 31 percent this year; our total income has increased three and one half times in the past six years; all our obligations and budget assessments are paid in full; our church tithes its income, thus making us a 10-percent-plus church; we have paid our General Budget 150 percent; our Eastern Nazarene College budget is paid in full; and we have paid our building pledge 145 percent. Thank God for members who tithe faithfully and give generously!

"When we pay budgets we become an active, working member of the church family. By paying our General Budget, we send missionaries to the foreign fields.

"Through our Eastern Nazarene College budget we help our young people obtain an education for God's service.

"When we pay our Nazarene Ministers Benevolent Fund assessment, we care for our retired ministers who have given many years of service.

"Our district budget enables us to build new churches on the district and to help maintain small churches. We are especially grate-

ful for our district budget, because our district used those funds to help us remodel our church and to help pay our pastor's salary when he first came to Williamsport.

"We say, 'Thank you,' and, 'God bless you,' to our district superintendent and the district for all the help in getting this church on its feet again. Respectfully, Mrs. Valerie Hahn, financial secretary." —JAMES E. HUNXON, *Philadelphia district superintendent*. □

## DISTRICT ASSEMBLIES

MAINE June 16-17. Church of the Nazarene, corner North & Leavitt St., Skowhegan, Me. 04976. Host pastor: Donald Shelp. Dr. V. H. Lewis, general superintendent.

NORTHEASTERN INDIANA June 16-17. District campgrounds, E. 38th St., Marion, Ind. 46952. Host pastor: Russell Shalley. Dr. George Coulter, general superintendent.

CANADA WEST June 17-18. Nutana Mennonite Brethren Church, Louise Ave. and 3rd St., Saskatoon, Saskatchewan, Canada. Host pastor: Kenneth Fach. Dr. Edward Lawlor, general superintendent.

DAKOTA June 17-18. First Church of the Nazarene, 715 S. Minnesota, Mitchell, S.D. 57301. Host pastor: James Ranum. Dr. Eugene L. Stowe, general superintendent.

NEVADA-UTAH June 17-18. First Church of the Nazarene, 129 N. 14th, Las Vegas, Nev. 89101. Host pastor: Robert Ulrich. Dr. Samuel Young, general superintendent.

ROCKY MOUNTAIN June 23-24. First Church of the Nazarene, 805 Alderson Ave., Billings, Mont. 59102. Host pastor: Darrell Slack. Dr. Eugene L. Stowe, general superintendent.

CANADA CENTRAL June 24-25. Cedardale Nazarene Camp, Pefferlaw, Ontario, Canada. Host pastor: D. L. Marsten. Dr. George Coulter, general superintendent.

NEBRASKA June 24-25. Faith United Methodist Church, 1623 Central Ave., Kearney, Neb. 68847. Host pastor: Willard Emerson. Dr. Orville W. Jenkins, general superintendent.

NEW ENGLAND June 24-25. Eastern Nazarene College, 37 E. Elm Ave., Wollaston, Mass. 02170. Host pastor: A. Gordon Wetmore. Dr. V. H. Lewis, general superintendent.

SOUTHWESTERN OHIO June 30-July 1. Church of God, 4310 Grand Ave., Middletown, Ohio 45042. Host pastor: Wesley Poole. Dr. Edward Lawlor, general superintendent.

## MOVING MISSIONARIES

Rev. and Mrs. Thomas Ainscough, The Foreign Missions Club, 20-26 Aberdeen Park, Highbury, London N5, England.

Rev. and Mrs. Edward Drinkwater, P.O. Box 20, Mangoche, Malawi, Africa.

Rev. and Mrs. Jerry C. Wilson, from Chiclayo, Peru, to 612 Fern, Nampa, Idaho 83651.



Mission accomplished for the Maraises, who came to Kansas City, June, 1968. Their primary goal was seminary graduation for Wally, and on May 11 he received the Master of Divinity degree. During the three interesting, action-packed years they both worked in various capacities at the Nazarene Publishing House and pastored a local church in Lenexa, Kans.

Wally is pictured in his most challenging work: representing the House at district assemblies; and Gail, shown seated at her typewriter, has served as secretary to the management.

After a circuitous route through Europe and the Holy Land, they plan to return to South Africa, having acquired a much broader knowledge of the church internationale.



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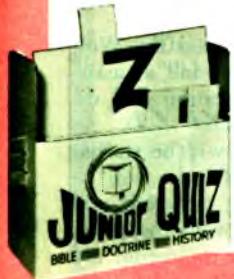


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# BOOK CORNER



## TRUTH FOR TODAY

**By Bertha Munro. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 380 pages, cloth, \$3.50.**

Neither Bertha Munro nor her book of daily devotional readings needs an introduction to many of our people.

Miss Munro for years had an appreciative following among Nazarene Sunday school teachers through her comments on the lessons, a regular feature in our adult teacher's magazine.

She also has to her authorship credit another book of daily devotions, now out of print; and a book on triumphant Christian living written

ten especially for young people.

Her recently published autobiography, *The Years Teach*, is rich with instances of God's guiding hand in a life completely devoted to Him and the interests of His kingdom as represented in the Christian educational ministry of Eastern Nazarene College.

*Truth for Today* has been a leader on the list of devotional books produced by our publishing house for almost a quarter-century. And there is no indication that it has run its course. In attestation thereof is a new printing which has occasioned this review.

If proof were needed of the soundness and depth of the spiritual life of our Nazarene people, the continuing demand for devotional reading should suffice to convince any doubter. Next to the Bible with its inspired Word, nothing is of more importance in maintaining the glow of spiritual life than the reading of devotional helps such as *Truth for Today*.

Devotional reading sharpens one's spiritual perceptions, invigorates the mental faculties, stirs the emotions in a deepened love for God, an increased concern for the lost, and a growing compassion for those in physical or spiritual need. One cannot afford to miss the uplift, the vision, the soul nurture sure to result

from such reading.

If one aspires to push back his devotional horizon and enlarge his vista and area of Christian service as he strengthens his spiritual sinews, he must take time for reading such as is found in *Truth for Today*.

For an example of Bertha Munro's challenging, admonishing, inspiring ministry in print, share with me the following:

"When we look ahead we see Jesus—and home. The New Testament does not extend much hope that world affairs ever will be straightened out by human efforts nor that world confusion ever will turn to permanent peace. It does not encourage us to hope that this will ever be a world where Christians will feel at home. But it does tell us that Jesus is coming back and that when He comes He will make all things new. Chances and changes past, we shall be at home."—M. S. LUNN. □

### ENC MEDIA CENTER OPEN

Renovations in Munro Hall basement at Eastern Nazarene College, Quincy, Mass., have been completed and space has been provided for the opening of the Media Center. The center includes a graphics production center, the curriculum library, and audiovisual equipment for general circulation.

Plans are being made to purchase the necessary media and equipment to make the center fully operative, according to Dr. John Wheelbarger, media director.



Dr. Wheelbarger

Dr. Wheelbarger joined the Wollaston college staff last fall as assistant professor of education and director of Media Center.

The Media Center will be staffed by student media aids who will be available for checking materials and equipment, and for providing assistance. The services of the center are available to all students and faculty members and are expected to be especially relevant to teacher training. □

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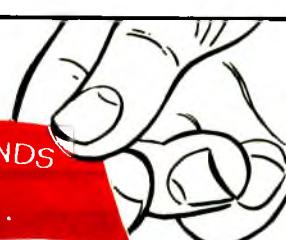
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*Ground breaking at Hickory Hills, Ill. (suburb of Chicago), was held April 11. A new church and parsonage will be constructed on the acreage where the ground breaking took place.*

*In the picture, from left to right, are Mayor Thomas Watson of Hickory Hills; David Compton, newest member of the church; Pastor Ted DeBolt; and Mrs. Roach Jessie, one of the first members of this church. Dr. Forrest W. Nash, district superintendent of Chicago Central District, was speaker at the ground-breaking ceremony.*

*The new sanctuary is expected to be completed in late summer. The structure is to be a modern edifice which will accommodate 250 people.*

*A new three-bedroom parsonage is to be built on the one and one-half acre at the same time the church is being constructed.*

## MOVING MINISTERS

*J. Donald Carrico from Columbus (Ohio) Warren Ave. to Columbus (Ohio) Whitehall.*

*Ellis G. Cox from Oklahoma City to Spokane, Wash.*

*Grant F. Cross from Erie, Pa., to Pontiac (Mich.) First.*

*Tommy Daniels from Marshfield, Mo., to Carl Junction, Mo.*

*Russell G. Downs from Monticello, Ill., to Springfield (Ill.) South Side.*

*James H. Erickson from Poplar Bluff, Mo., to Zephyrhills, Fla.*

*Henderson Goins, Jr., from Jamestown, Ky., to Kirksey (Ky.) Locust Grove.*

*Arthur P. Fisher from Temple, Mich., to retirement at Vicksburg, Mich.*

*Jerry Flowers from Tulsa Parkview to Willcox, Ariz.*

*Thomas S. Fowler, Jr., from Quick, W. Va.,*

*to Archdale, N.C.*

*G. Raymond Jewell from Springfield (Ill.) South Side to Fort Wayne (Ind.) Trinity.*

*Ralph Parrow from Holly, Mich., to Flint (Mich.) Otter Lake.*

*Leslie Porter from Blackpool, Lancashire, England, to Leeds, Yorkshire, England.*

*Mickey Prosperi from Keloggsville, Ohio, to Akron (Ohio) Cottage Grove.*

*Herman Rouse from Northridge (Calif.) North Hills as associate pastor to Los Angeles First as minister of youth.*

*Andrew Satta from Nazarene Theological Seminary to Flushing, N.Y.*

*Keith Simon from Olivet Nazarene College, to Temple, Mich.*

*Charles E. Stuart from Dallas Valwood Parkway to Anderson (Mo.) Banner.*

*Donald L. Whittenberger from Watertown, N.Y., to Annapolis, Md.*



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## VITAL STATISTICS

### DEATHS

MRS. GEORGIA IDA HOWELL, 80, died Dec. 7 in Shadyside, Ohio. Funeral services were conducted by Rev. Leo Hastie. Surviving are a son, Thomas; one granddaughter; and a brother.

JEANNINE KAY DAVIS died Mar. 22 in Houston. Services were conducted by Rev. Dudley Anderson in Lovington, Tex. She is survived by her parents, Dan K. and Doris Davis; one brother, Brent; and her grandparents.

MRS. FLOSSIE SHADOAN BURGER, 70, died Oct. 8, 1970, in Indianapolis. Surviving are four daughters, Dora Hurt, Charlotte Gibbs, Helen Kindzua, and Jean Bikowski; and two sons, Jack and Edward.

MINNIE B. WALTERS, 73, died Apr. 14 in Odon, Ind. Funeral services were conducted by Rev. George Scott and Rev. Rodger Atwood in Veedersburg, Ind. She is survived by her husband, Rev. Omar H.

LOLA "MAUDE" FOOTE, 76, died Feb. 25 in Sacramento, Calif. Services were conducted by Rev. William L. McKee. Surviving are her husband, Charles B.; three sons, Roy, Lester, and Ray; two daughters, Verda Whitney and Lola Carter; and 10 grandchildren.

RONALD W. LEACH, 27, died Mar. 29 in San Bernardino, Calif. Funeral services were conducted by Rev. Paul W. Urschell and Rev. O. T. King. Survivors are his wife, Brenda; one sister; and his parents.

MRS. FLORA RECTOR, 87, died Mar. 28 in Rarden, Ohio. Funeral services were conducted by Rev. John Euton, Jr. She is survived by one son, Hector T.; two daughters, Miss Ada and Mrs. Barbara Knox; two grandsons; four great-grandchildren; and two sisters.

MRS. SARAH (SALLIE) IRWIN, 93, died Dec. 21 in Whittier, Calif. Funeral services were conducted by Rev. Charles W. Ogden and Rev. Ross Hayslip. She is survived by two sons, Carl and Edward; and three daughters, Mrs. Hazel Friesen, Mrs. Ruth Hooper, and Mrs. Lucy Robertson.

### BIRTHS

—to Mr. and Mrs. Eugene King, Victoria, Va., a girl, Lori Renee, Mar. 25.  
—to Jeffrey and Nora (Wilson) Therrien, Farmington, Mich., a boy, Jeff Elwood, Apr. 21.  
—to Meredith and Rebecca (Trissel) Mortimer, Phoenix, a boy, Marc Aaron, Apr. 21.  
—to Dorell and Dovie (Conner) Hudson, Cincinnati, a girl, Kelly Beth-Ann, Apr. 21.  
—to Carlos and Theresa Morales, Kansas City, a girl, Erica Diane, May 10.

### ADOPTED

by Rev. Arnold and Frankie (Crabtree) Roland, Wellington, Kans., a boy, Sean David, on Apr. 27 (20 months old).  
by Rev. and Mrs. Bob Snodgrass, Bowling Green, Ky., a boy, Robert Aaron, born Apr. 22.

### MARRIAGE

Norma Weis, Calgary, Alberta, Canada, and Rev. Earl Morgan, Johnstown, Pa., in Calgary, Mar. 27.

## DIRECTORIES

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

**General Superintendents Emeritus:** Hugh C. Benner, 8932 Wenonga Rd. Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 10536 Davison Ave., Cupertino, Calif. 95014; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

# NEWS OF RELIGION

**LOS ANGELES, CALIF.** The 3-million-member National Association of Evangelicals declared abortion to be "morally wrong" except to safeguard the mother's health or in the case of pregnancies resulting from rape or incest, during its annual convention in Los Angeles on April 20-22.

The resolution represented one of the first collective statements by a conservative Protestant body on abortion in recent years. The only major Protestant churches speaking out on the issue have been liberalled led denominations that have favored liberalization or repeal of abortion restrictions. The Roman Catholic church has remained opposed to abortion for any reason.

In other resolutions, the convention condemned homosexuality, endorsed President Richard M. Nixon's troop withdrawal program from Vietnam, and offered cooperation with responsible environmental solutions.

In a resolution on the purpose and funding of evangelical Christian higher education, the NAE voting body affirmed full support of evangelical Christian colleges and called for a congress on Christian higher education for the purpose of reinforcing the strategic role of the evangelical Christian college in the mission of the Church, guaranteeing its existence, and ensuring its integrity.

A resolution on the Frankfurt Declaration by leading German churchmen applauded their efforts and intentions, while carefully recognizing differences with regard to sacraments and baptism. The resolution called for increasingly closer fellowship.

A resolution on evangelism and "Key '73" urged evangelicals to rally in the spirit of "Key '73" and to pray for every effort to reach men for Christ.

On an important and far-reaching statement on parental responsibility in education, the NAE delegates reminded "all Christian parents, legislators, and educators that God has given rights and responsibilities for education to parents. We thus assert our conviction that legislative safeguards for responsible pluralism in education must be provided. We also believe in the right of Christian parents to establish Christian schools that educate their children with a philosophy and pedagogy consistent with their Christian faith." The resolution said the NAE will give all possible counsel and support to those who work to keep the focus of education in the hands of the parents.

The group of resolutions represent some of the most far-reaching and significant moves of the National Association of Evangelicals in asserting its position on social and political matters. □

*An audience of 2,500 assembled at the Hollywood Palladium for the final session of the twenty-ninth annual convention of the National Association of Evangelicals held in Los Angeles, Calif., April 20-22.*



# the answer corner

Conducted by W. T. Purkiser, Editor

■ Would you help clarify for me a subject related to praying? John 9:31; Proverbs 15:29; and Psalms 66:18 seem to support the view that only a sinner's prayer of forgiveness is answered by God. Yet Luke 7:1-10 indicates that Christ answered the petition of a sinner because of his great faith.

The Bible seems clearly to teach that prayer is chiefly "a family affair." That is, it is the request of a child to the Heavenly Father made in the name of the Elder Brother.

However, this would not limit the sovereignty of God in granting the requests of those not as yet con-

verted. There is a "prevenient grace"; that is, a grace that comes to us before we come to God.

Answered prayer would still be in the realm of grace, even though in some cases the grace is "prevenient grace."

The first steps of many uncon-

verted people toward God have been steps made in prayer. This should be encouraged rather than discouraged. The man who prays is more apt to be converted than the one who does not, even though his prayer is not yet, "God be merciful to me a sinner."

## ■ What do you think about the predictions of Mrs. Jeane Dixon?

Not much.

Whatever Mrs. Dixon's motivations when she first started predicting the future, she has now gone into astrological forecasting, which to my mind is either the work of the devil or shameless exploiting of human superstition and credulity.

What happens, of course, is that, when a "prophet" hits with a lucky guess or a bit of shrewd foresight, people tend to forget all about the

misses.

As Louis Benes has recently noted, 1970 was a bad year for Mrs. Dixon's forecasting.

She predicted that the "present undeclared war in the Middle East will continue and break out into full-scale war." It may yet, but it didn't happen in 1970.

"Attempts will be made on the vice-president's life," she said, and, "Fidel Castro will be physically

removed from Cuba sometime in 1970."

Sargent Shriver was supposed to win a governorship, and Attorney General Mitchell's wife "will stay in the background more or less and will follow the advice of her husband in both word and deed."

Mr. Benes commented, "We thought we'd mention these, just in case you might have begun to believe . . . [Mrs. Dixon] has some supernatural insight into the future."

## ■ The devil sees to it that tormenting questions frequently are presented, and here are a couple that puzzle me: (1) Did God create evil, and if so, why? (2) Since there is no evil in heaven, how did it enter into the heart of Lucifer?

Let me urge you to "resist the devil" (James 4:7) when questions like these threaten your peace.

(1) God did not create evil. Isaiah 45:7, sometimes quoted to argue that He did, is clearly seen from its context to refer to the evils of war allowed to come as judgments against sinful nations.

(2) Evil is not a "thing," an entity or existence, which would have to have a Creator.

Evil is the choice and attitude of a free, finite will turned against God and righteousness.

Without endorsing the identification of the king of Babylon in Isaiah 14 with Satan, I would just say that

Satan (the devil, the "slanderer," the adversary) and his "demons" or messengers appear to have been created personal beings as the angels of God now are, who revolted against the authority of their sovereign Lord and were cast out of heaven as a result (Luke 10:18; II Peter 2:4; Jude 6).

## ■ What is the difference between "by faith," "through faith," and "in faith" in Hebrews 11? What is the difference between these terms in Romans 3? I have been told that in Hebrews "by" and "through" mean the same, but I cannot see how that would agree with Romans.

You were told correctly concerning "by" and "through" in Hebrews 11. The original Greek uses the same grammatical form. The different prepositions are used in English only

for style reasons, to avoid repetition.

In Romans 3:30, the Greek prepositions are different: *ek* translated "by," and *dia* translated "through." But even here, the meaning is the

same. Both Jew and Gentile are saved on condition of obedient faith apart from the works of the law.

"In faith" in Hebrews 11:13 means simply "in the possession of faith" or "in the assurance of faith."

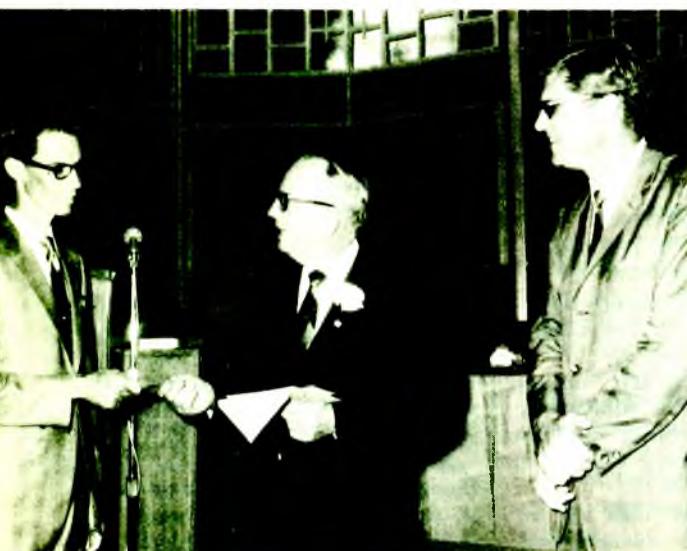
## CHURCH ENLARGES VISION

During assembly year 1969-70 the Bethany (Okla.) Calvary Church helped to sponsor a home mission church to be located in Mustang, Okla., a suburb of Oklahoma City. The first home mission church that Calvary Church helped to sponsor in 1966 was the Western Oaks Church. They gave nine members and \$3,600.

In a home missions convention with General Superintendent Orville W. Jenkins, the church pledged over \$11,000 to help finance the district project at Mustang.

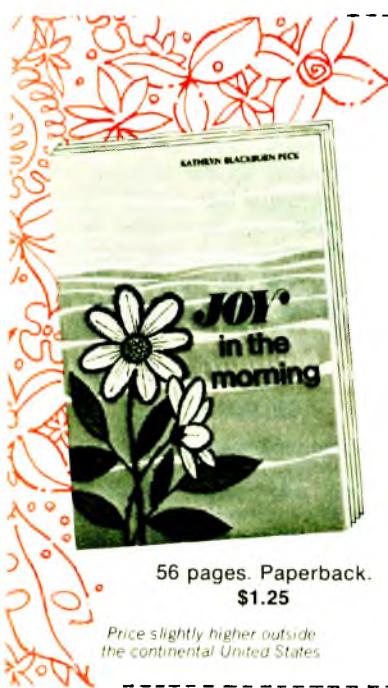


Pictured are the workers for the home missions convention. From left to right—Mr. and Mrs. Tommy Melton, members of Calvary Church, who helped locate the property in Mustang; Dr. Orville W. Jenkins, general superintendent; Rev. and Mrs. Jim Womack, newly appointed pastors at Mustang; Dr. and Mrs. W. T. Johnson, district superintendent of the Southwest Oklahoma District and his wife; and Rev. and Mrs. Carl Summer, pastors at Calvary Church.



Jon Mitts, church treasurer, is shown at the annual church "District Superintendent Appreciation Day," as he presents Dr. W. T. Johnson with two checks—one for the church at Mustang and a personal check. The Calvary Church has already paid over \$10,600 of the \$11,000 pledged.

The Mustang, Okla., church under construction. The district has also received \$1,000 from the Department of Home Missions toward purchasing the land. The Calvary Church will contribute several families to help start the new church.



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## OF PEOPLE AND PLACES

**SPECIAL DAY-LONG ACTIVITIES** at Nease Memorial Church in Midland, Mich., were attended by a total of 664 persons. Former Pastors Floyd Kanipe and Erwin Self were speakers along with Pastor Jerry D. Ulrich.

Greetings were read from Dr. Stephen Nease on behalf of the Nease family; from District Superintendent F. J. Hawk, Michigan District; Myron Morford, who assisted in the organization of the church 10 years ago; and from former members and friends.

The church has pledged \$31,000 as a three-year project to assist in the erection of an activity center/classroom complex to house its growing Sunday school. □

**THE PARSONS (W. VA.) FIRST CHURCH** recently awarded 16 first-year perfect attendance Sunday school pins, four second-year wreaths, and one third-year bar. Pastor Paul E. Hess commented: "First Church is grateful for the continued blessings of the Lord upon their church and its every department." □

**THE CITY OF COOKEVILLE, TENN.**, recently hired Rev. Ernest E. Atwood, pastor of the McMinnville, Tenn., church as their new city planner. The special service is funded by the Model Cities program.

Mr. Atwood has had a background of experience in management consultant work and in city planning. In addition to the extended assignment, he will continue to pastor the McMinnville church. □

**RUDY AND LINDA (MOSELEY) GUTIERREZ** of the Clovis (N.M.) Fairview Church received Jaycees' awards from the Clovis organization. The honors were presented in recognition of distinguished public services.



Rudy Gutierrez

Linda Gutierrez

The couple were among six people receiving the special recognition. They work in the area of special education and with migrant children in bilingual studies in the Clovis public schools. Linda is also a

Sunday school teacher, the local NWMS president, and pianist at the Fairview Church. Rev. Roy Sloan is their pastor. □

**PAT MEDORS OF PATASKALA, OHIO, CHURCH** was installed as a member of the National Honor Society. Pat is a tackle on his school football squad and recently took



Pat Medors

second place in a county wrestling match.

His pastor, Rev. H. Burson, called Pat a credit to his church and youth society and commended him for his consistent Christian attitudes. □

**THE NEWBURGH (N.Y.) FIRST CHURCH** recently received 12 new members by profession of faith. One additional member was received in the evening service of the membership Sunday.

Pastor Ernest J. Myatt was pastor of the Newburgh church for 13 years. During these years he also served as post pastor to the servicemen at Stewart Air Force Base, Newburgh, N.Y. Since the special membership Sunday, Pastor Myatt has taken the pastorate of the Conemaugh, Pa., church. □

**LANSING (MICH.) SOUTH CHURCH** honored Pastor Carl R. Allen in recognition of 13 years continuous service to the congregation. In addition to pastoral duties, Mr. Allen carries district responsibilities as chairman of the church schools board and member of the advisory board and board of church extension.

The church presented a bouquet of 13 red roses to Mr. and Mrs. Allen symbolizing the past 13 years of progressive leadership. The bouquet contained one additional rose of a contrasting color to typify the hopes for the coming fourteenth year.

As a special gift, the Allen family were sent out to dinner at a fine restaurant. Later, a reception was held in the fellowship hall of the church in their honor. Film clips which had been taken the first week of Pastor Allen's arrival at Lansing South Church were shown. □

**CULLMAN (ALA.) FIRST CHURCH** completed a missionary special project in raising \$1,000 to

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ward construction of the Moncalieri church in the Turin area of north Italy.

The check was presented in a

*Missionary Roy Fuller (left) receives check from Pastor J. W. Lancaster (right).*



special service at Athens, Greece, where Missionary Roy Fuller, field superintendent for Italy, was devotional speaker.

Pastor J. W. Lancaster, representing the contributing church, made the presentation. He was conducting a Holy Land tour which made a stop in Athens that allowed him the opportunity to make the special presentation. Also present for the occasion was District Superintendent Reeford L. Chaney, Alabama District. □

## DISTRICT ASSEMBLY REPORTS

### NEW ZEALAND

The fourth annual assembly of the New Zealand District convened in the Hamilton church, March 2-5, with Dr. George Coulter presiding.

Delegates to the NYPS Convention reelected Mr. David Louwrens president, and heard reports of gains and plans for an exciting year for Nazarene youth in New Zealand.

The NWMS reelected Mrs. Jervis T. Davis president. The delegates were pleased to learn that the New Zealand NWMS rated first in the denomination in readers, *Other Sheep* subscriptions, Prayer and Fasting members, and having the highest percentage gain in membership.

District Superintendent Darrell Teare, in his first report, reflected many areas of growth which were under the leadership of Rev. H. S. Palmquist, who faithfully served the people of New Zealand for 12 years. The Palmquists left behind a host of devoted friends as they assumed their new assignment at the Nazarene Bible College in Sydney, Australia. Gains for the year included an 11 percent gain in church membership, and substantial gains in general giving and money raised for all purposes.

Assembly guests were welcomed to the district. Dr. George Coulter shared in all phases of the district assembly and conventions. He presided with ease and dignity. His report of a missionary trip through South America alerted the New Zealand people to their part in Naz-

rene world missions.

THE RESEDA, CALIF., CHURCH honored one of its members, Mrs. Joy Crownover, for completing 20 years of faithful Sunday school attendance. Just prior to the achievement, she was scheduled for major surgery.

Her pastor, Rev. Neal Kamp, conducted a Sunday school session for her at the hospital to complete the

23 at Honolulu First Church.

District Superintendent Lee Gann, completing the third year of an extended term, reported that Hawaii is a 10 percent district for world missions for the first time. Of the 8 percent net increase in membership, 10 percent of those received were by profession of faith. He said the Kailua church has become self-supporting.

The assembly was chaired by General Superintendent Eugene L. Stowe. Delegates were elected to the 1972 General Assembly and conventions. Dr. and Mrs. Stowe remained in Honolulu following the district meetings for the weekend and a Monday meeting enjoyed by pastors and their wives.

From Kansas City, Rev. and Mrs. Earl Wolf represented the Publishing House and the Department of Church Schools. They conducted church schools workshops in the three neighbor island churches as well as a combined workshop session for the churches on Oahu.

Dr. Shelburne Brown, president of Pasadena College, Pasadena, Calif., visited the assembly and reported on the college. Mrs. Brown accompanied her husband.

Elected to the advisory board were (elders) William Sever and Gaylord Rich; (laymen) Tony Nakamoto and Don Rowlett.

Mrs. Elsie Gann was reelected NWMS president. Solomon (Hotch) Kekoa was reelected NYPS president, and Conley Henderson was reelected chairman of the church schools board. □

### HAWAII

The nineteenth annual assembly of the Hawaii District met April 22-

perfect record. □

*From left to right—Pastor Kamp, Mrs. Crownover, and Sunday School Superintendent James Haygood.*



## MISSIONARY SEDAT ILL

Dr. and Mrs. William Sedat, missionaries to Costa Rica, have returned to their California home. Dr. Sedat is suffering from an extended illness. Prayer is requested for his healing. □

## ROBERT CREW ACCEPTS K.C. ASSIGNMENT



Rev. Robert C. Crew has accepted a position as assistant to Dr. John L. Stockton in the field of wills and annuities at denominational headquarters. He will begin his work in Kansas City on August 1. Mr. Crew has been pastor in Washington, D.C., First Church since 1967.

Before going to Washington, D.C., Mr. Crew pastored the Independence (Mo.) Trinity and Lawrence (Kans.) First churches, both on the Kansas City District. He is a 1959 graduate of Nazarene Theological Seminary. □

## SEMINARY GRADUATES 60

Nazarene Theological Seminary conferred 60 master's degrees at the annual commencement on Tuesday, May 11, at Kansas City First Church, with President William Greathouse presiding.

Forty-six Master of Divinity degrees were awarded, and 14 received the degree of Master of Religious Education.

Eighty-eight percent of the graduates are going immediately into pastoral or missionary service, with 12 percent planning additional study.

Dr. Stephen Nease, president of Mount Vernon Nazarene College, Mount Vernon, Ohio, was the commencement speaker, addressing the graduates and their families on "The Ministry of Reconciliation."

The commencement exercises were noteworthy as the first to be



Nease



M. Taylor



W. Taylor

held following full accreditation of the seminary by the American Association of Theological Schools, and the first in which the Master of Divinity degree was awarded in place of the traditional Bachelor of Divinity degree.

Recognition was given to the transfer of the responsibilities of the dean's office from Dr. Mendell Taylor to Dr. Willard H. Taylor. Dr. Mendell Taylor has served as dean since 1953. He will continue his classroom teaching as professor of church history.

The annual all-seminary banquet was held Monday night preceding commencement with Dr. Richard Halverson of Washington, D.C., as the speaker.

The baccalaureate service Sunday afternoon, May 9, featured President Greathouse in the annual sermon. □

## GRANTS AWARDED TO NAZARENE COLLEGES

EASTERN NAZARENE COLLEGE, Quincy, Mass., received a resource grant of \$5,000 by W. K. Kellogg Foundation to enable the college to increase its holdings of books, periodicals, microfilms, and other learning materials in the area of environmental studies.

This grant is one of approximately 300 similar grants being made to small, private liberal arts colleges in the United States as part of the W. K. Kellogg Foundation's continuing program of support for activities aimed at finding solutions to environmental problems throughout the nation.

Dr. Robert E. Kinsinger, Kellogg Foundation vice-president, said, "The realization that man is faced with unprecedented crises precipitated by rapid and profound population growth, environmental deterioration, and depletion of the planet's natural resources has evoked a growing concern. The Foundation believes that the nation's small,

private liberal arts colleges can make a substantial contribution toward solving these problems by strengthening their programs of environmental studies."

BETHANY NAZARENE COLLEGE, Bethany, Okla., and PASADENA COLLEGE, Pasadena, Calif., were notified by Research Corporation that a grant of \$12,280 had been approved to the two colleges. The grant will support a joint research program for undergraduate chemistry majors from their respective chemistry departments.

Official word of the grant was received by Dr. Roy H. Cantrell and Dr. Gene Heasley of BNC and Dr. W. Shelburne Brown and Dr. Victor L. Heasley of PC. The Heasleys did their undergraduate studies (with chemistry majors) at Hope College in Holland, Mich. They received their Ph.D. degrees in organic chemistry from the University of Kansas.

Gene Heasley has taught at BNC

since 1960 and now holds the rank of professor of chemistry. Victor Heasley has been at PC since 1963 and recently was promoted to professor of chemistry.

The grant, along with other grants previously received, will make it possible for the two scientists (brothers) and about six students to do research at PC during the summer of 1971 and at BNC in the summer of 1972. Funds are provided for student scholarships, faculty salaries, chemicals and equipment, and travel expenses.

It is the first example of cooperative research between two Nazarene colleges. The Heasleys have collaborated on research during the past two academic school years. Their joint research effort has resulted in publications in *Tetrahedron Letters* (an international journal, published in England) and in the *Journal of Organic Chemistry*. These articles gave recognition to the joint contribution from both colleges. □

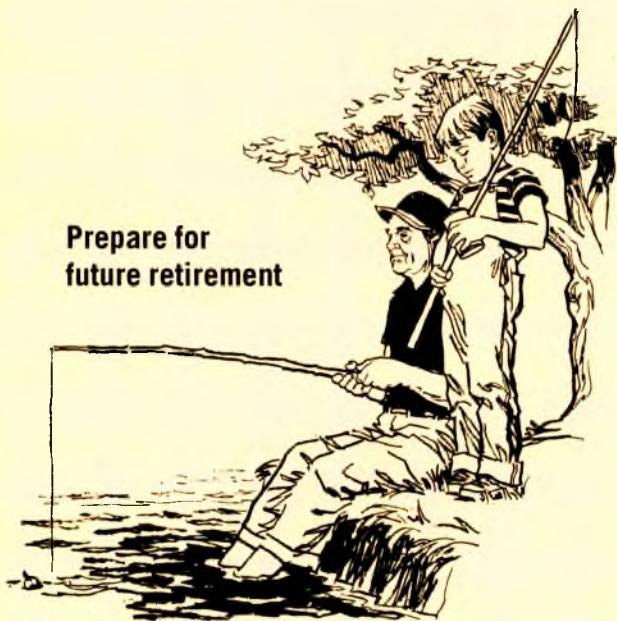
## **HELP BUILD NEW HOME MISSION CHURCHES**

The Savings Bank of the Church (General Church Loan Fund)

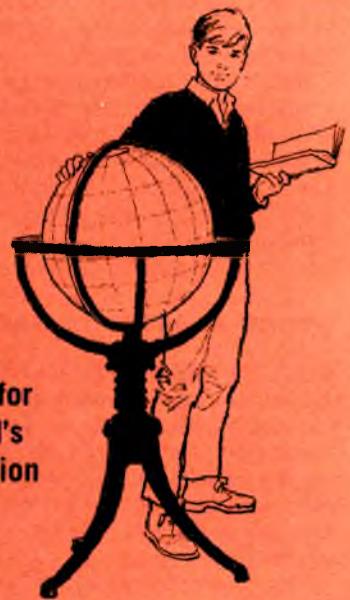
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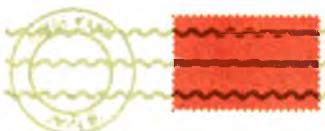
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