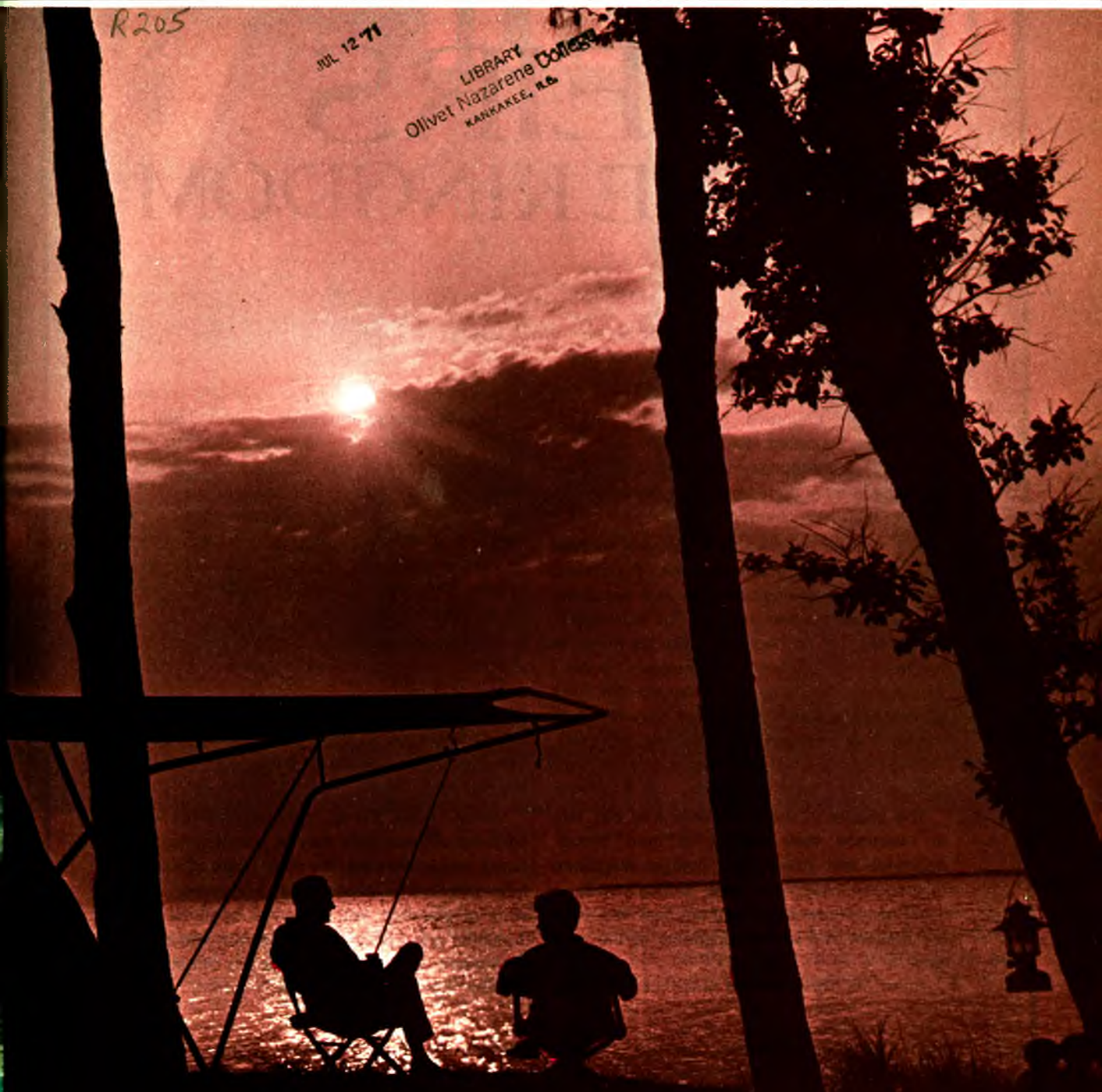


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JULY 7 '71



Come ye yourselves apart . . .
and rest a while.

-Mark 6:31

General Superintendent Jenkins



HEIRS OF THE KINGDOM

One day I sat in a court as people from other countries became citizens of their newly adopted land. One by one they went up to the judge, took the oath of allegiance, made their vow, and became citizens of their new country.

The Apostle Paul, with his clarity of spiritual insight, saw that becoming a child of God and a citizen of His kingdom was like becoming a citizen of another country. In Romans 8: 14-15 and 17, he declares, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. And if children, then heirs; heirs of God, and joint-heirs with Christ."

The people in the courtroom that day had to renounce their loyalty to their former countries and rulers, and pledge allegiance to the new country of their choice. By their own choice they renounced the past to accept the present and future prospects of the new land.

Today, as Christians we renounce our sinful

past with our evil habits and associations, and make new vows of obedience and devotion to Christ. Jesus has redeemed us from our sins and cleansed our hearts from the pollution of indwelling sin, filled us with His Spirit, and now we are His. We renounce all the past to become members of His kingdom, "heirs of God, and joint-heirs with Christ." We have chosen Him, and He, through the Cross, chose us a long time ago.

Unlike people coming into citizenship from another country, we have no long, necessary waiting period in order to become members of Christ's kingdom. For when we surrender our hearts and lives to Him, immediately we become new creatures in Christ, and heirs of the Kingdom.

Viktor Frankl, the Austrian psychiatrist who survived a three-year stay in a concentration camp, reminds us that the most basic of human freedoms is the freedom to choose our own code of conduct. You need not be under the dominion and control of the powers and spirit of this age; you are free to choose Christ and thereby become an heir of His kingdom! - □

HARVEY COX ON TELEVISION



■ By Oscar F. Reed, Bethany, Okla.

Photo by De Wys, Inc.

One would not expect Harvey Cox, author of *The Secular City* and professor of theology at Harvard Divinity School, to speak to our conscience, but he has! And of all things, about *television*. His enthusiasm about the instrument is at the zero level—and with very good reason.

When Cox moved to Cambridge, he lived without the benefit of automobile, telephone, or television. I might dialogue with him over the first two, but I have a difficult time disagreeing with the third. And the great thing is that he does not speak as an evangelist, but one who is rather desperately concerned about our culture. Perhaps in this regard he is an evangelist.

He observes with some candor and humor that he somehow hears the news when a De Gaulle or Janis Joplin dies, and the children find other things to do like reading, cultivating artistic skills, and *actually* carrying on a conversation.

He admits that there is some pressure from the family to secure a television set, but observes that if he does they will make certain rules. They sound good for a Christian home.

1. He will purchase a small portable which can be moved from room to room. I am "certainly not going to allow a gigantic eye to dominate the entire front room. I'll never have that again."

2. The family will discuss each week what

HERALD of HOLINESS



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IN THIS ISSUE

ARTICLES

HEIRS OF THE KINGDOM	2	<i>General Superintendent Jenkins</i>
HARVEY COX ON TELEVISION	3	<i>Control vs. domination</i> <i>Oscar F. Reed</i>
THE LIFTED CHRIST	4	<i>Poem</i> <i>Mary H. Augsbury</i>
CAN WE TREAT CHILDREN LIKE PEOPLE?	5	<i>Equipping children for life</i> <i>David Allan Hubbard</i>
THE HIGH CALLING OF GOD	7	<i>Helps to holy living</i> <i>C. William Ellwanger</i>
OUR LIVING TESTIMONY	8	<i>Faith at home</i> <i>Rosemary Lee</i>
FREE AT LAST	9	<i>Analysis of freedom</i> <i>Ross W. Hayslip</i>
COME UPON A MORNING	9	<i>Pen points</i> <i>C. Neil Strait</i>
LOVE—THE FOUR-DIMENSIONAL GRACE	10	<i>Surveys grit and grace of love</i> <i>H. K. Bedwell</i>
I'VE MISSED A LOT	11	<i>Avoiding sin's snare</i> <i>Clare St. John</i>
THE LIFE THAT MIGHT HAVE BEEN	12	<i>Tragedy of wrong choices</i> <i>John R. Ferguson</i>
THE FOSTER-CHILD CHALLENGE	13	<i>Caring through a Christian home</i> <i>Muriel Larson</i>
ANTIDOTE FOR SELF-PITY	15	<i>Dimension</i> <i>Darrell E. Luther</i>

EDITORIALS	16	<i>W. T. Purkiser</i>
-------------------------	-----------	-----------------------

STANDING FEATURES

NEWS OF RELIGION	28
ANSWER CORNER	29
BY ALL MEANS	32
<i>Peaches and Toast</i>	<i>Jane Powers Phillips</i>

they would like to see and what they should not view.

If I read him right, his concern is for a return of the American family to a consciousness of community—a "simpler life style." Here is a revolt against what he calls "family egocentrism; a dilemma in which the family becomes the major nexus of experience and in which selfish desires exclude the balance of the culture. No wonder so many of our families 'blow up.' I am surprised that there aren't more!"

But his is a hope! It may, by nature, be different from that of an evangelical—but there are nostalgic similarities. People are hungry for a more "authentic experience." Our youth across the nation find an "enormous openness" to a life that is not based on things, but a quality of spirit. Harvey Cox concluded an interview on the subject by saying that he had been impressed by "people like Jesus and by Christianity and the Gospel. I don't remember any time when I wasn't grabbed by that—and it's still there!"

Perhaps, we too, need to be "grabbed" by Jesus and the Gospel—with its implications for personal and social ethics. □

The Lifted Christ

On a hill outside a city
 Rose a cross against the sky,
 Where with heart of love and pity
 Went my Savior forth to die.
 For He said, "If I be lifted
 For a groping world to see,
 Then the darkness shall be rifted;
 I will draw lost men to Me."

Christ exalted! Tell His story!
 Though the world neglect, de-
 spise,
 To this lifted Christ of glory
 I have lifted up my eyes.
 Come to Him while mercy beckons,
 Baffled, fainting, unsufficed,
 Drawn by love no mortal reckons,
 Drawn to Him, the lifted Christ.

Man of love, yet Man of sorrows,
 Finished Thou salvation's plan,
 Through eternity's tomorrows
 Son of God and Son of Man.
 I shall join, in ages rolling,
 All the millions saved by grace
 Who—the lifted Christ extolling—
 Ever look upon His face.

—Mary H. Augsbury
Los Gatos, Calif.

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■ By David Allan Hubbard*
Pasadena, Calif.

CAN WE *Treat* *Children Like People?*

Photo by Vivienne Lapham

For most of us extremes come easy. It's balance that's hard to come by. Overreaction is almost a way of life with us. Our basic posture is not standing up straight but bending over backwards. We don't move freely; we ricochet our way through life.

This tendency toward extremism is especially pronounced in the way we raise our children. In discipline, for instance, steadiness and consistency are virtues rarely found. We volley back and forth between strict regulation and open permissiveness, with a good deal of nagging and chiding in between.

In turn we may neglect and then spoil our youngsters. Victims of our guilt feelings, we overcompensate when we feel we've done the wrong thing. Or we try to give our children what we never had. In sparing them the deprivations of our youth we sometimes deprive them of experiences that help them grow.

After all, learning to cope with frustration bravely, to take disappointment cheerfully, to do without gracefully is part of growing up. This younger generation of ours is physi-

cally larger and healthier than almost any in history. But those of us who raised them may have overprotected them, with the result that they may lack the toughness and discipline that come from hardship.

In other cases, our youngsters have felt unimportant, even unwanted. They've had to take second place to our other aspirations. Our deep drives to succeed in business were sharpened by the great depression. And we'll knock ourselves out to ward off the poverty which burned us so deeply as children. Consequently we have been willing to risk personal health and family stability in order to gain financial security.

Or social aspirations may have caused us to push our families into the background. The desire to be known in the right circles, to belong to the best clubs, to be recognized in the community has lured a lot of us to spend our spare time away from home.

And don't forget how confused we've been about our authority over our children. We often fuss and fume at them over trivials. They become pincushions for our own anxieties

and insecurities, as we jab and needle them over things that are of no consequence.

At the same time we may turn lax and fearful when their real welfare is at stake. The permissiveness of our age is monumental. We want so badly to be pals with our children that we end up not being parents. Pals they can have many. Parents, only two. If the two shirk their responsibilities and fail to give the proper support in love, authority, and discipline, the youngsters are at a loss as to how to grow up. Our influences fill the authority vacuum, and mutiny or desertion are the result.

Balance is our problem. How do we treat children like people—people made by God and committed to us to be prepared for fine and full living?

The Bible has not abandoned us here any more than it has in the other aspects of family life. The great doctrines of the faith—our creation in God's image, our covenant relationship with Him through Christ, our freedom in the gospel to be forgiven and forgive—all have things to say to children and parents.

Not that the Bible tells us what to do in every situation. It is not a handbook on children. It is the Textbook of salvation. But our Christian families are part of God's program of salvation.

Parents who raise children to know and fear God's name play a key role in what God is doing in the world. And children who honor their parents are object lessons to friends and neighbors of the reverence and respect we owe to God, who is the Father of us all.

Not so much specific words of advice for every problem but principles that we can apply to the changing needs of life—these are what the Bible gives.

Paul's words in Ephesians 6 are especially helpful as we seek to avoid the extremes to which we're so prone. They deal with the ties between children and parents in a context which outlines the responsibilities of each member of the family. This in itself is a reminder of the importance of children. They too are people, bound together with us in the network of life, intimately tied to God's plan to rescue a people who will make true worship their highest aim.

I. CHILDREN ARE TO BE TREATED WITH DIGNITY

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother . . ." (Ephesians 6:1-2). Paul reaches into the heart of the Ten Commandments for these words which show how important the parent-child relationship is to God.

Though the commandment is given to children, the parents' responsibilities are implicit in it. Our first responsibility is to remember that *our children belong more to God than to us*. This means they are to be treated with dignity. He has high hopes and fine plans for them, and He counts on us to help them be what He wants them to be.

We don't own our children. We have them as a trust from God, who commissions us to lead them in paths of righteousness for His name's sake.

Jesus reminded His disciples that our loyalty to Him takes priority even over our loyalty to our parents: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Luke 14:26, RSV†).

Strong language this. The same God who commands us to honor our parents here insists that we hate them for His sake. What Jesus means, of course, in this Hebrew type of

comparison is that we are to put Him first. Our relationship with Him outranks everything else.

As we teach our children the dignity of being human, we teach them to honor God even above us, their parents. We do this best by the way we honor God.

Our second responsibility in helping our children obey God's command is to be sure that *we honor our children as persons made for God*. Where do children learn what honor and obedience mean? From our example. Our respect for them is the best way to insure their regard for us.

Some people think children are to be broken like wild horses. It is their maturity, not our mastery, that we must seek. We may browbeat them to respond to us, but we should rear them to cope with themselves and the rest of life.

Our third responsibility is to remind our children that *honoring others adds to our own dignity as persons*. This is particularly true of our attitude toward parents. We are so much a part of our parents—their fingerprints are all over us—that what they are cannot be separated from what we become.

Any person who detracts from his parents' dignity—whatever their station in life or however they have treated him—diminishes his own sense of worth. To put it simply, hurting others always hurts us more. And the closer the other person, the deeper the hurt.

II. CHILDREN ARE TO BE PREPARED FOR RESPONSIBILITY

Can we treat children like people? Surely we can, by treating them with dignity and preparing them for responsibility.

Again the checks and balances that Paul uses come into play. The wife is to respect her husband as the Church does Christ. The husband is to love the wife as Christ loves the Church. Each has privileges, and each responsibilities.

Similarly, while children are called to obey their parents, the parents are commanded: *Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord* (Ephesians 6:4, RSV†).

Always a realist, Paul knows that we can easily pervert the commandment that calls for our children's obedience into a personal-power play. Paul's warning is wholesome: Our task is not to lord it over our youngsters, but to prepare them for their own Christian service.

The discipline and instruction of the Lord—this is not just factual in-

formation about the Bible. It is thorough, consistent training in what it means to be a Christian. There is no way to delegate this training to Sunday school classes or young people's meetings, though they may have a share. The basic responsibility rests with us as parents.

The discipline and instruction of the Lord—our equipment to be responsible Christians and wholesome human beings.

To *bank on the love of Christ* is the first thing we ought to teach our young people about the Christian faith. Our first thoughts ought not to be of our duty but of Christ's love. A good thing it is for us to teach our children to sing, "Jesus loves me, this I know, for the Bible tells me so." God's love for us is the prime truth of the universe, the best news to be found in heaven or on earth. Let's make it so clear in our teaching and living that our children will feel it in their bones even before they understand it with their minds.

To *follow Christ's ways* is the second great lesson we must both learn and teach if we are to treat our children like people—preparing them to assume responsibility. To follow Christ is to say, "Yes," to God's love by loving Him and sharing His love with others. Again, our emphasis should not be primarily on the law with its demands but on God's grace which sets us free to follow Christ, as we learn His values and draw our strength from Him.

Dignity and responsibility have been at the center of our thinking because they are the mix of our manhood. No one can truly be a person who is robbed of his dignity or who shirks his responsibility. The relationship between parent and child with its mutual delights and obligations is God's way of affirming our dignity and preparing us for responsibility.

And more than that, our relationships with each other teach us lessons about our relationships with God. In our total concern for our children's welfare, we parents get a glimpse into the depths of God's grace. And in our wholesome balance of authority and compassion our children sense something of the fatherhood of God.

How good of God to put us in families! Let's make the most of this special act of His goodness. □

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†From the Revised Standard Version, used by permission of the International Council of Religious Education.

THE HIGH CALLING OF GOD

Abraham stands with distinction on the skyline of Old Testament history. His faith in God made him a man of towering strength. The size of a man's God determines the measure of the man.

Modern man thinks in terms of "getting ahead" and "looking out for myself." Jesus alluded to this kind of restricted living in the parable of the unjust judge who "feared neither God nor man."

Abraham stands out on the "main street of the Old Testament," a man tall and towering. Why? Because he gave obedient faith to God's call to forsake both country and kindred, and went forth in active pursuit of God's will for his life.

The high calling of God to Abraham was, first, a call to strict separation.

Separation is a divine requirement to know God and to do His will. The conditions in which Abraham had been born and reared were not conducive to spiritual advancement.

Small glimpses through the "slits of tradition" reveal that Abraham of Ur of the Chaldees was a person of prominence in the land, possessing considerable wealth—probably a tribal chief. Ur of the Chaldees was a city of great importance, the location of a great temple dedicated to the moon-god Hurki. Nature worship seems to have been the order of day; the people worshiped the brilliant heavenly bodies. The complexion of the times was beclouded with paganism.

It was out of such an environment that God called Abraham to be His follower. God's plan could not be carried out until Abraham left the crowd and the country. In Isaiah's words we find an adequate explanation of the divine dealings with Abraham: "I called him alone, and blessed him, and increased him" (Isaiah 51:2).

God's high calling remains the same to this day. Those whom God calls must separate themselves from evil to know a holy God and do His will.

God's high calling to Abraham was also a call to sacred fellowship. The call of God *away from* the unholy and unworthy is always a *call to* the elevating and ennobling values of life.

The most remarkable statement about this man is not found in the Genesis account; but the term

friend is found three times later in the Bible in reference to Abraham and God.

It has been said, "A friend is one who knows the worst about you, yet loves you just the same." The Bible records some beautiful friendships: Johathan and David, Naomi and Ruth. Abraham was a friend of God. In his exit from Ur of the Chaldees, he left friends and severed friendships, but none could be compared to being a friend of God, and friendships formed in God's will.

God's high call to Abraham was to a covenant relationship. The Book of Acts records that "the God of glory appeared unto our father Abraham" (7:2). That "appearing" was the beginning of a life rich in promise and complete in fulfillment.

Notice how it began: "Get thee out . . . unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee . . . and thou shalt be a blessing" (Genesis 12:1-2).

God continued to multiply His covenant declarations in Haran, at Bethel, and in Mamre. Abraham literally lived on "promised land."

And so it is with the obedient follower of God today. God takes on himself the care of those who are careful to follow His leadings.

Abraham's call was to a venturing faith. "The just shall live by his faith" was a way of life with Abraham. "By faith . . . he . . . obeyed; and he went out, not knowing whither . . ." (Hebrews 11:8).

Such obedient faith in God issued in Abraham's conduct: "So Abraham departed, as the Lord had spoken unto him" (Genesis 12:4). There seems to be an almost incredible daring in the submission of this Old Testament character.

helps to holy living

■ By C. William Ellwanger, Kansas City

God's requirements for holy life and holy living are the mandate of the Christian life today. Such holy commitment requires conduct in keeping with God's demands.

For Abraham it meant renouncing all that was unholy to follow the holy God. And that isn't easy. Whatever savored of the unclean had to be left. He must "come out from among them, and be . . . separate."

God's high calling meant leaving the established. This, too, is vital and necessary to a life centered in God.

Up to this juncture, Abraham had not been out of the country; yet he found that he must venture with God, leave the "established," and find his new home in the will of God.

Had Martin Luther remained confined in a Romish hut, there would not have been the Protestant Reformation. John Wesley broke out of the ecclesiastical Anglican rut, and we have the Wesleyan heritage of holiness. Phineas F. Bresee left the shelter of a large, traditional church in order to promulgate second-blessing holiness, and founded a church that has become a strong instrument under God for the preservation and propagation of the gospel of full salvation.

God's high call for man is to holiness! It means a call out of sin to a life separated to God in the experience of holiness and the expression of this faith. Obedience to this call not only means *separation from* the practice of sin, but also *separation to* God and the joy of making a constructive contribution to His kingdom.

There must be separation from the very nature of sin, inward pollution caused by inherited sin. God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Separation is not complete until one is entirely sanctified, cleansed from indwelling sin. Then our conduct can be a living obedience to the perfect will of God!

Holiness is God's requirement for happiness. In order to attain a life of wholeness, we must heed God's call to separate ourselves from sinful practices and experience the full deliverance from sin which comes by the cleansing of the inner spiritual nature from the pollution of sin. This twofold separation issues in conduct which expresses itself in a life of Christian holiness, "sanctified, and meet for the master's use." □



faith at home

YOUR LIVING TESTIMONY

Three boys stood glumly in my kitchen.

"Who started this quarrel?" I asked.

Two of them pointed accusing fingers and answered together, "Don!"

He had done it again. Almost every neighborhood fight began and ended with Donald.

"What happened?" I persisted.

After an embarrassed silence, one boy replied, "He called us dirty names."

"Did you, Don?" I asked.

He nodded. To my "Why?" he shrugged.

"Are you a Christian?" I probed deeper.

"Sure," he answered. "I'm saved."

I shook my head in astonishment. "Then how could you say those words?"

"I didn't use the Lord's name!" he countered.

"You think gutter talk is okay if you don't swear?"

"We don't steal or smoke or drink or cuss," he said, breathlessly adding, "And we never miss Sunday school or buy on the Lord's day. That's the only rules."

"Don, your mother teaches a class at your church. I'm sure she's explained that filthy words are wrong."

It crossed my mind he was pretending ignorance, but he looked truly stunned.

"Ask her. Question your minister or youth leader," I suggested.

"The Bible says it's sinful. If you claim salvation and still use it, you can lead others off the right path."

"I'm right," he shouted. "You'll see. The Bible doesn't say anything about dirty words," was his parting shot. He raced out the door.

This incident impressed me with the importance of covering all the bases in our children's religious training.

We can't smile complacently and say, "Jimmy has been to the altar; our job is over. The Lord and the church will teach him."

What if your child or mine proclaims, "I love Jesus supremely," in testimony meeting, yet discredits Him in other places?

They aren't merely shabby representatives for our Master. They've become instruments of the devil.

If this happens aren't we, their parents and closest spiritual guides, at fault?

Have we, too, in some way failed elsewhere to live up to our "church image"?

Family instruction, Bible reading, and prayers are empty gestures to our children if we are what we claim only part time.

At any age, witnessing counts both in church and out. But surely that professed in the world carries the most impact.

Could the testimonies and examples we give there become our greatest sins?

By Rosemary Lee
Worthington, Ohio

Free At Last

The word "freedom" is often heard, but seldom defined. We believe in it firmly and would defend it with our lives against slavery.

It is not easy to put content into the word. We know that it is a great and precious thing. It is hard to define the word abstractly, so perhaps we should look at it in concrete action.

Christian freedom centers on the proposition "for" rather than "from." It is not the absence of constraint but rather the power to fulfill what we ought to be and do. It means a spontaneity of action which, while freed from false or alien authority, is also freed for action in obedience to true authority.

There is a vast difference between the secular freedom that says, "Do as you please," and Christian freedom that says, "Do as God wills."

Secular freedom talks of rights and privileges while spiritual freedom speaks of opportunities and obligations.

The negative side of Christian freedom is emancipation from sin and death. Sin enslaves while Christ makes free. Again it is not a license but rather a power that Christ gives us.

Martin Luther wrote, "A Christian man is a perfectly free man—lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all."

This is a freedom to love and serve God and our

fellowmen. It is not a lawlessness that gives us the privilege of taking advantage of our brothers, but rather an inner urge to love God with all of our powers and our neighbors as ourselves.

Freedom to love is perhaps the greatest freedom of all. Prejudice, fear, and frustration imprison us within ourselves and keep us from love of God and our fellowmen.

It is a dangerous thing to really love, for it can lead us into areas of sacrifice and service of which we have never dreamed. Love for the world led Jesus to the Cross, and love for Christ led Paul to the executioner's block.

We can run from life like Jonah and be imprisoned by our flight. We can run with life like Demas and find ourselves entrapped by the present world.

Like the rich fool in the parable of Jesus, we can take hold of life with our own plans and purposes and run it to our own account. We then are prisoners of the possessions that we have amassed and must leave.

The man who is perfectly free puts his life in God's hands and lets Him direct it. It is when this commitment is made that we can truly shout—"Free at last!" □

■ **By Ross W. Hayslip**
Tucson, Ariz.

PEN POINTS

Come upon a Morning

Somewhere I ran across these few words from a character in *Winter-set*: "I came here seeking light in darkness, and stumbled on a morning."

That's a pretty good summary of the new birth. For every man who finds the Saviour finds a new day, bright with possibility and purpose.

Peter stumbled out of the courtyard—out of darkness—seeking light. And, through repentance, Peter came upon a morning.

For from then on Peter's life reads like a new chapter. A new character unfolds the drama in Peter's life. And when we read of his exploits after Pentecost, we cannot but remember that moment when ". . . he went out, and wept bitterly" (Matthew 26:75). Peter left the courtyard seeking light in darkness, and came upon a morning.

And so it is with every man who goes in search of light. He comes upon a morning. He comes upon a

new day, a new tomorrow for his life. Things are changed, richly. Life steps to a new cadence and serves a new Master. Truly, it is morning in the soul.

This is the good news the Church has to share in this age so accustomed to hearing bad news. May we tell more, that they can come upon a morning.

—C. NEIL STRAIT
Uniontown, Ohio.

LOVE— THE FOUR-DIMENSIONAL GRACE

In my younger days I often joined in discussions on the possibility of the existence of a fourth dimension.

Paul had no difficulty about this. Twice he gives "love" four dimensions. In his greatest prayer recorded in Ephesians 3:14-21, he declares that the love of Christ has *length, breadth, height, and depth*. The length has no limit, the breadth no horizon, the height no ceiling, the depth no floor. We shall explore these dimensions throughout all eternity, and never ever exhaust the riches and the glory of the love of Christ.

In his lyric on Christian love in I Corinthians 13, Paul again writes of a fourth dimension. Love, he declares, *beareth all things, believeth all things, hopeth all things, endureth all things*.

Here again *love*—this time love in the heart of a Christian, but love derived from God himself—knows no limit. It bears up at all times; there is no limit to its faith, no end to its hopes, and it holds on to the end. The "all things" (one word in Greek) admits no exceptions; the thought is one of unqualified completeness. Every contingency and emergency is accounted for, and love emerges triumphant. It never fails.

We stand in the center of the arena with these four powerful floodlights of the "all things" pin-pointing us and giving us no place to hide with our lame excuses for failure in the time of testing. If we do fail, it is because love does not reign in our hearts. If we really love, life has lost all its terrors, for love "beareth all things, believeth all things, hopeth all things, endureth all things." Let the searchlight play upon us as we meditate on Paul's four dimensions.

1. **Love—the unbreakable grace**, "Beareth all things"

Williams renders this, "Love bears up under anything." *The New English Bible* puts it, "There is nothing love cannot face." Phillips translates it, "Love knows no limit to its endurance."

The word "beareth" has two meanings. It can mean "resistance to strain." The thought behind it is of a weight placed upon us, under which we do not collapse. Metals are tested under severe pressure and what is called the "breaking strain" is measured. There is a point at which the tested metal will crack and crumble. Paul says love has no breaking strain; it "beareth all things."

Recently on an ocean voyage we found in our

cabin regulations for the safety of passengers. For our comfort, it stated that the ship had been built to stand a much greater strain than any known storm could put upon it. The builders affirmed that it could take all that the elements could throw at it and more!

Paul affirms that love is like that. It "beareth all things." There is much in life that can weigh us down—responsibilities, adversities, trials, temptations, sorrow, bereavement, pain, weakness, loneliness, and disappointment. We need not bend or break under the stress of any of these things. Love puts steel into our souls to take the strain without collapse.

The other meaning of "beareth" is to "protect" or "cover." In Proverbs we read, "Love covereth all sins." This does not mean that love excuses sin, but rather it forgives and forgets. We seek to hide the infirmities, the idiosyncrasies, the faults and foibles of those we love. We learn to notice their good points, and commend them to others. The failings of others are not exaggerated or exposed unnecessarily, and we make allowances for and defend our weaker brethren and sisters.

On a wall in the living room of a friend's house hangs a motto with the words, "Our friends are safe with us." Love "beareth all things."

2. **Love—the unsuspecting grace**, "Believeth all things"

Immediately we must dismiss the thought that love is gullible and credulous. Love does not believe everything without discrimination or reason. Anyone who reads the letters of Paul will know that he cannot mean this. He is most careful to emphasize that we must have a sound basis for faith. Every doctrine must be tested by the Spirit and the Lord. We must learn to discern truth and error, sincerity and hypocrisy. We are to "try the spirits." Love is not stupid or easily duped. It is wide-awake.

When Paul declares, Love "believeth all things," he is stressing the fact that love possesses an unquenchable faith. It will face up to every situation in life with confidence, not in self, but in God. Turning to *The New English Bible* again we find it says, "Love knows no limit to its faith;" and Phillips has it, "Love knows no end to its trust." Love's faith will be tried but remain true.

It is interesting that the paraphrase in *Living Letters* relates all four statements in verse 7 to our relationship toward others. It is a very fine render-

ing and could hardly be improved on. It reads, "If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him."

Confidence in and loyalty to our fellow believers will bring out the best in them. It is amazing the response aroused in others by our open expression of faith in them. Suspicion begets suspicion, and distrust breeds distrust.

Good relations are based upon mutual trust, and progress in God's work requires cooperative confidence. We shall be let down sometimes, but we shall lose nothing by having exercised faith; and even those who fail may be restored by our continued confidence in their restoration.

3. **Love—the optimistic grace**, "Hopeth all things"

Faith has to do with the present, hope with the future. Hope is really faith in the future tense. It is defined as "happy anticipation of good."

Hope finds a place in the "Big Three" at the end of this chapter and is repeatedly mentioned in Scripture. In Romans 15:13, we read of the "God of hope." He is the Author of hope, the "optimistic God."

Despondent pessimism cuts the nerve of endeavor. To succeed we must have the grace of hope. In Hebrews, hope is depicted as an anchor of the soul, an anchor that cannot slip or break away.

It is love that kindles hope and keeps it alive. Of the saintly and scholarly Henry Drummond it was said, "He is always hopeful of the most hopeless." Perhaps the old saying, "Where there is life there is hope," should be changed to, "Where there is LOVE there is hope."

The converse of hope is despair. The two dejected disciples on the road to Emmaus said, "We had

hoped." Hope in the past tense is dead, for hope is confidence in the future. Jesus rekindled that dead hope when he broke bread in their home. Their feet flew back to Jerusalem upon the wings of a resurrected hope. Jesus was alive and the future was thus secure. Love "hopeth all things."

4. **Love—the tenacious grace**, "Endureth all things"

Here the word "endureth" has to do with bearing up under sorrow and stress.

The Christian life can be very tough at times. The heat of the battle often scorches the soul. We need tenacity to emerge victorious. The fight is on and we are in the thick of it.

In the "Battle of Britain," when the English people stood alone and almost unarmed facing Hitler's military might, that great leader Winston Churchill challenged the nation in those memorable words, "I have nothing to offer you but blood, toil, tears, and sweat."

Then his indomitable spirit stiffened the faint-hearted: "Don't let us speak of darker days, rather let us speak of sterner days. These are not dark days, they are great days, the greatest days our country has ever lived, and we must all thank God that we have been allowed, each according to our stations, to play a part in making these days memorable in the history of our race."

We all know how Britain rose to the occasion and their darkest hour became, in Churchill's great phrase, "their finest hour."

A greater than Churchill faced a still darker hour alone. For our sakes He "endured the cross, despising the shame." It was love that made Him drink that bitter cup, and die that cruel death.

Love is the dynamic that makes it possible to answer Paul's challenge, "Having done all . . . stand." Love supplies grit as well as grace. It has bulldog tenacity. It will never give up. □

■ **By Clare St. John**

Portsmouth, Ohio

I'VE MISSED A LOT

I've just been thinking . . . I've missed a lot in life. Born of poor parents in a small, out-of-the-way village, the first place I went visiting was to church, and I've been going ever since! At a tender age I took the narrow way and so never did have my "fling." I look back and now realize that I've

missed a lot. I really have.

For instance, I've never so much as *tasted* wine (nor beer nor whiskey). In the store the other day, I was looking at some in its very attractive bottles. Truthfully, I had to admire the exquisite colors and tints. No doubt about it, it looks very good. I've been told in well-produced

ads that no evening meal is truly complete without such.

Since I've never even tasted it, I've never been drunk. I've also missed the sensation of staggering home to face the accusing looks of wife and children. I've missed those "mornings after," when with throbbing head I would wonder where

I'd been the night before and maybe what I had done—and what happened to my paycheck.

Then again, I've never smoked cigarettes. I've missed settling back after a good meal to enjoy a smoke with my coffee. I have also missed waking up in the morning with my mouth tasting like "the bottom of a bird cage." (I borrowed that expression from an ex-smoker. He's an ex-smoker since he died six weeks after writing it. Lung cancer.)

I've never gambled. So I've missed

the high excitement of the ponies rounding the last turn with our family grocery money riding on one. Too, I've missed having to explain to my wife and myself where the car payment went that we had so carefully saved.

I've never danced with another man's wife. Thus, I've missed certain titillating experiences which might well have led to adultery. I've missed the suspicion, loud arguing, and broken home that could have resulted. I've missed having my chil-

dren ask why Daddy does not live at home anymore, why it has been so long since they have been able to play with him.

Since I confessed all to Christ, I've missed the sweet taste of many forbidden fruits *and* the grip of guilt that might have kept me awake night after long night.

All this, and more, *much* more, I missed because early in life I chose Christ as my Captain. Certainly you agree with me when I say *I've missed a lot!!!* □

■ **By John R. Ferguson**

Thornton, Colo.

The **LIFE** That Might Have Been

The airline stewardess demonstrated unusual courage as she persuaded the 25-year-old youth to surrender his gun.

When the plane landed in Denver, the FBI was there to meet him.

According to newspaper reports the would-be hijacker can receive a sentence ranging from 20 years to life in prison. Even if he is free again after 20 years, it will be a little late to marry and have a family or have a meaningful career in business or some other profession.

How different this life would have been if the man had made different decisions! It is an illustration of the life that might have been.

On the west coast a young man spent almost 10 years on death row before he died in the gas chamber. There were many churches and several Christian colleges in the community where he grew up. There were many opportunities to find the answers to life's questions.

How different this life would have been if this man had chosen to live for Christ! His brilliant pen that wrote in his own legal defense could have

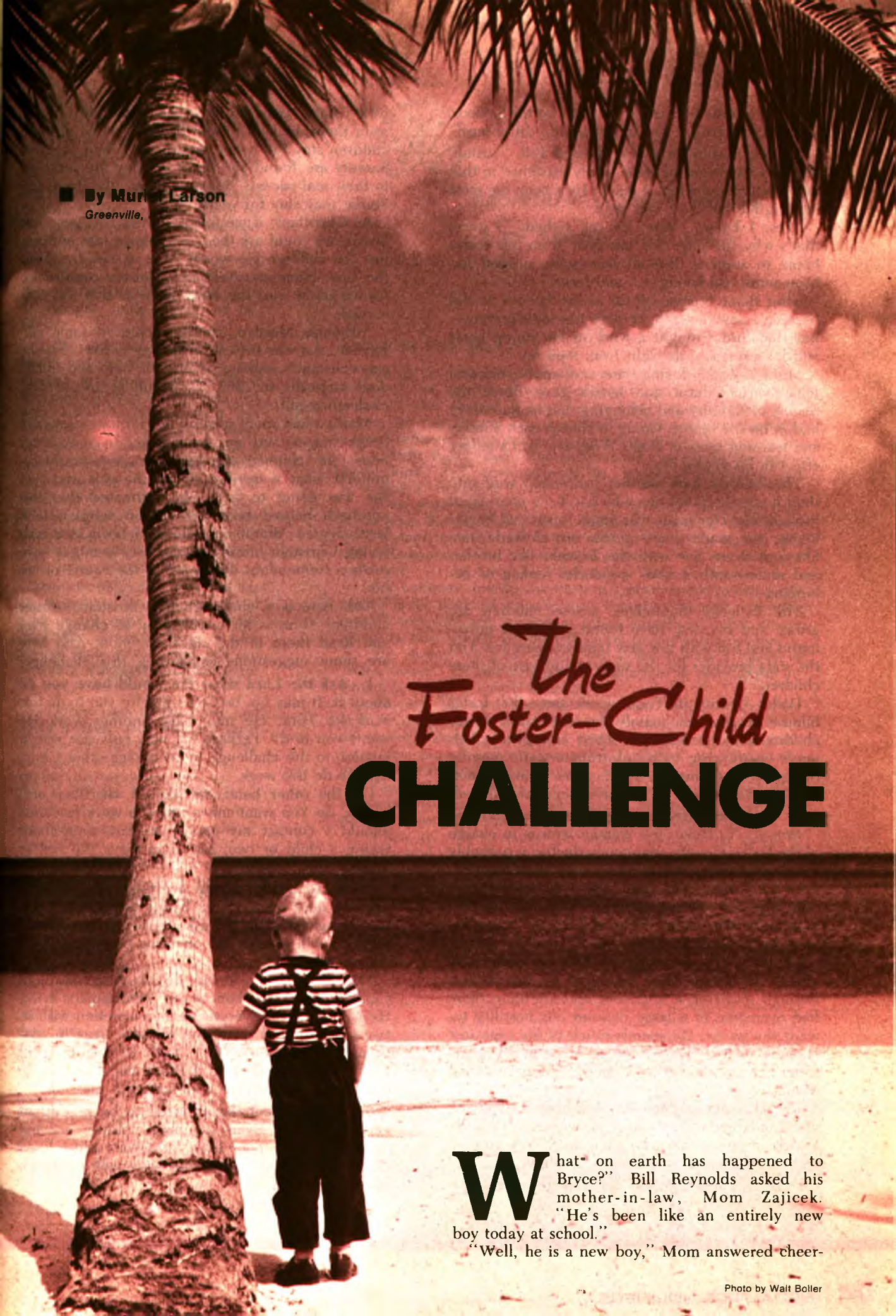
been used to proclaim the saving knowledge of the Gospel to many.

There is a young couple sitting in the pew with their little children. For some strange reason they decide that they do not need the church.

Twenty golden years slip by before they give it much thought again. Twenty years of opportunity to serve Christ in the church and raise their children around the family altar and prepare them to enter a Christian college have passed. And sometimes it is too late to do anything about it. How different it would have been if they had served the Lord faithfully through the years!

Our lives, however, need not be a history of what might have been but the story of success and victory in Him. Divine guidance is available to all who ask for it.

We are assured of His guidance now. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). Our decision to seek His guidance now determines the security of all our tomorrows. □



■ **By Muriel Larson**
Greenville,

The Foster-Child **CHALLENGE**

What on earth has happened to Bryce?" Bill Reynolds asked his mother-in-law, Mom Zajicek. "He's been like an entirely new boy today at school."

"Well, he is a new boy," Mom answered cheer-

fully. "Yesterday he asked Jesus to be his Saviour. I was wondering if you'd notice any difference."

"Notice a difference!" exclaimed Bill. "Listen, that boy has been the bane of my existence in that one-room school where I teach! He's been the most incorrigible boy I've ever seen."

"Yes, I know." Mom Zajicek sighed. "I guess that's why the poor boy has gone from one foster home to another. But all he's really needed has been some real loving . . . and Jesus!"

After Bryce received Jesus as his Saviour he did become a new boy. Oh, he didn't become perfect—but the Lord wrought a work in his young heart and he wanted to do right from then on.

Mom Zajicek's loving care and apple pies and Pop Zajicek's farm and horses gave Bryce the feeling of stability and belonging that he had never had in his life before. Going to church each Sunday and learning more of God's Word also had a telling effect in his young life.

The Zajiceks took another mistreated waif into their home—another one who had been considered incorrigible. Her name was Starla. Jesus and tender loving care made a new person out of Starla, too. She and Bryce live with the Zajiceks like brother and sister—with a new, wonderful feeling of belonging.

The Zajiceks themselves, whose children are grown and married, have found their lives meaningful and full with this new family to care for. And the state provides for the support and care of these children.

Dallas County in Texas needs some 300 foster homes to care adequately for the many foster children that need homes. Their emergency shelter is overflowing with unfortunate waifs ranging in age from 11 months to 12 years, whose homes have broken up or who have been abandoned. This condition exists in many parts of our country.

Mrs. C. T. Duke, the woman who is in charge of the Dallas County emergency shelter, is probably the nearest thing to a mother many homeless children have ever had. One little tyke wrote her a note one day: "Dear Mother—You are the best mother in the whole world and I love you very, very, very, very, very, very much."

Another little six-year-old, who was subject to violent tantrums when he came to the shelter, through receiving a little love and attention there had overcome to a large measure his hostility toward the world. He spends much of his time just clinging to Mrs. Duke's leg, as if he never wants to let her go, and saying lovingly, "Mama, Mama, Mama."

Isn't it a shame that there are little ones in the world today who aren't wanted, who aren't loved? Yet there are people who have much love to give and could change little lives if they give it!

Here is a real ministry for Christians: to take

little "state" children into their homes, love them, train them, and lead them to Jesus. Some of these children stay but a few months and then adoptive parents are found for them or they are returned to their real parents. Some of them, like Bryce and Starla, may stay for years.

As Christians, if we felt this work laid upon our hearts, we could ask the Lord to give into our care just the children He would have us care for. Thus the time element would not have to concern us, for we could trust the Lord as far as that was concerned.

Although Marilyn Monroe achieved fame and fortune, she was such an unhappy person that she was constantly seeking psychiatric help and finally died tragically in 1962 as a result of an overdose of sleeping pills.

Marilyn had spent most of her formative years in foster homes and an orphanage. In one foster home she claimed she had been constantly reminded what a terrible sinner she was and that she was going to hell. She intimated that this approach helped turn her against religion to a large degree. But if only she had been in a real, loving Christian family for a while, it might have made a tremendous difference in the course of her life!

Yes, here is a challenge for Christians—foster children! Here is an opportunity to change lives and head them in the right direction. And here are some suggestions concerning this challenge:

1. **Ask the Lord what He would have you do about it.** It may not be God's will for you to do this work for Him; He may have another work He wants you to do. Perhaps He may only use you in relation to this challenge to encourage other Christians to do this work.

On the other hand, we should ask the Lord, "Lord, do You want me to do this work for You? Should I contact my county welfare unit about taking a child or two, and then leave the rest to You?"

2. **If He lays it on your heart—do it!** The Lord can and does speak to our hearts about doing certain things. And if He asks us to do something, then He will give us the enabling power and wisdom to do it.

The Bible says, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). He will work out everything in connection with it, too. I have found this to be blessedly true in anything I've stepped out on faith to do for Him! Every time God asks us to do something, and we do it by faith, we receive a tremendous blessing.

3. **Don't expect the children to be models of good behavior.** Even our own children are not that! And these poor little ones have often been kicked from pillar to post and have seldom known what real love is.

It will require patience and a great deal of love and understanding to take care of them.

This will not be an easy ministry, but it will be challenging! By applying biblical principles (mixing equal portions of discipline and love), by teaching them God's Word and taking them to church on Sunday, by pointing them to Jesus, by letting them know you really care about them, you will be able to bring about a difference in their lives and behavior.

4. **Be ready to love with all your heart—and yet able to switch that personal love from child to child if necessary.** This is a hard one—but with God's help you can do it. You will have to face the fact that someday you may have to part with a child you've come to care for deeply.

But if this is a ministry that God is calling you to, He can take care of this problem too. For He is the One who gives peace and comfort to aching hearts, and the peace He gives brings transcending joy.

You will indeed have reason for great joy if you have helped to head a life in the right direction. If the child has accepted Jesus as his Saviour while in your care, you can be sure it will make a difference for the rest of his life.

5. **Draw nigh to the Lord, and abide in Him.** This will be a great ministry and you will need His help each step of the way. Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5).

You who feel called to this ministry can be a guiding light for some precious young souls. You can be a turning point in their lives, the determining factor as to which way they will go.

Many of these unloved state children will become juvenile delinquents and derelicts in life. Many will grow up unhappy misfits. But those who are taken into Christian homes; who come to know Christ, the Bible, and a gospel-preaching church; who bask in the love and tender, motherly care of a good Christian woman; and who may get to know a real Christian man as foster father—those will have the chance in life that every precious soul should have! □



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich

ANTIDOTE FOR SELF-PITY

He sits in a wheelchair all day, paralyzed from the chest down. At age 15, the spinal cord was severed in his neck while diving into a river. Yet for the past 21 years he has been a writer for the major automobile magazines of America; types 30 words a minute by holding a pencil between his inoperable fingers; drives his car by hand controls.

In 1966, Roger "Bud" Huntington found even greater courage—Jesus Christ! "Bud" never accepted the "horizon of invalidism" and is "exhibit A" in making a handicap serve.

If the truth were known, most of us surrender to self-pity part of the time. We get saddled with a handicap, something that trips us up or cramps our style, and we react with the words of a martyr: "No one understands me"—"No one cares about me"—"I am being put on a shelf"—"Look how I have suffered"—"They won't accept me."

The tendency to make the worst of a situation and to depreciate himself is the plight of the self-pitier. However, we must remember that the self-pitier only pretends to blame himself. Let others accuse him as he does himself and he will put up an immediate defense.

The chronic self-pitier usually has at his disposal a supply of "water power." He can shed tears in abundance in order to call attention to himself or control someone.

Self-pity, like most disorders of the emotional life, can affect us unconsciously. Dr. J. H. Hadfield in his book, *Psychology and Mental Health*, states, "In self-pity a person is playing a double game—he pities himself and is being pitied by himself. Of the two the second gives the greater satisfaction."

The basis for self-pity can be developed through unpleasant childhood experiences, the frustrations of the present, or through the lack of courage to face difficulties or tragic events.

When we write of courage, we include more than the ability to meet physical dangers. In the biblical sense, courage is a spiritual quality which fortifies one in direct encounter with the crushing disappointments of life.

You can triumph over obstacles by getting hold of the handle of faith. This is not compensation, but transformation. Faith and self-pity do not exist in the same soul.

Make life's difficulties serve! How?

1. COMPARE the difficulty with the larger context of life. What is a 24-hour difficulty compared with the average life-span of one-half million hours? Read the Book of Job. This is a dramatic portrayal of how a man can face the worst life can give and come out being the best. Children, possessions, and the support of his wife were taken from him.

2. COMPASSION for the needs of others. Someone is worse off than you. Develop interest in others and a desire to serve the less fortunate. The Apostle Paul had a severe difficulty. He prayed three times for healing. His handicap remained. Paul said, If I cannot be rid of it, I'll accept it and use it (II Corinthians 12:9).

Through Christ, we can get on with the adventure of living!

editorially SPEAKING

By W. T. PURKISER

The Church at Ease

The pastor of a strong city church recently wrote: "From Old Testament times till now a secure, stable, undisturbed and unruffled Church has meant spiritual death. That's why the prophet Amos came thundering to the sleek establishment of his day: 'Woe to them that are at ease in Zion!' That's why Jesus stung the consciences of the comfortable with his demand that eyes be opened to the misery of a neighbor, and ears sensitive to the call for compassion."

There is profound truth in these words. The Church of the risen Christ can never afford to be "at ease" until its "warfare is accomplished" and its last battle fought and won.

Both for individuals and for churches, complacency is the chief obstacle to growth. The smug sense of "arrival," of "having it made," destroys the vision and drive that alone provide channels for the Holy Spirit.

The church is at ease when worship becomes mechanical and stereotyped. A certain amount of form is necessary. But when order takes the place of ardor, the spontaneity of the Spirit is limited.

A. W. Tozer remarked, "There are churches so completely out of the hands of God that if the Holy Spirit withdrew from them, they wouldn't find it out for many months."

The church is at ease when its people are more concerned with machinery than with men and women, with their structures of organization than they are with their mission in the world.

The Church is at ease when it attempts nothing that other human organizations are not doing and in many cases doing better. The Church is rightly concerned with social justice, with freedom, with issues of war and peace, and with the burning problems of a world in chaos.

But if the Church brings to these problems no faith that goes beyond human limitations, no empowered word of "good news" from on high, no confidence in a God who is greater than all, then it will have failed the very society it seeks to help.

As David H. C. Read noted, "Too much modern religion is just holding up a magnifying glass to the messy world. We have something else to say." That "something else" is that the Lord God of hosts hasn't been driven into a corner of futility and He can do what all of us together can never

accomplish in a thousand years. To borrow a turn of phrase from Paul Rees, Nothing can save a tottering civilization but a towering Saviour.

None of us may know in detail what the future holds. What we do know is that there are probably difficult days ahead. We seem to be moving into a spiritual "ice age," and even churches in the free world that have had little or no persecution may again feel the lash and carry the cross of open opposition.

But as the late Vince Lombardi is reputed to have said, "When the going gets tough, the tough get going." It is time to put on again the "whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13). □

The Persistent Voice

One of marvels of the Bible is the way its authors express an almost limitless range of truth. What is necessary for our salvation is on the surface, so that he who runs may read. But what is helpful for our encouragement may be buried in the nuance of a word or a phrase.

A prime example of this is the word of Christ to Paul in II Corinthians 12:9, "And he said unto me, My grace is sufficient for thee."

Paul reported this, not as a past event, over and done with except for the memory. He put the verb in the perfect tense, a form that reports an event the effects of which are still felt.

Although it might have happened years before, Paul says that he still hears the Voice. Jesus was still saying to him, "My grace is sufficient for thee."

All of God's Word must come to us in the perfect tense. What God does for us does not end with the doing. What God says to us does not cease with the saying. What God does and says is reality now.

This fact comes out in the much loved twenty-third psalm. David begins this matchless poem with praise to the Lord, who is his Shepherd. "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (verses 2-3).

But then an interesting change takes place. "He" becomes "Thou." "Yea, though I walk through the valley of the shadow of death, I will

Both for individuals and for churches, complacency is the chief obstacle to growth. The smug sense of "arrival," of "having it made," destroys the vision and drive that alone provide channels for the Holy Spirit.

fear no evil: for *thou* art with me; *thy* rod and *thy* staff they comfort me. *Thou* preparest a table before me in the presence of mine enemies: *thou* anointest my head with oil; my cup runneth over" (verses 4-5).

The difference is that we speak of a person as "he" and "him" in his absence. But we only use "thou" and "thy" in the presence of the one to whom we speak.

Description turns to communion when we become fully aware of the presence of God. God is not only Lord afar off and long ago. He is Lord here and now. His Word and His grace are not only past fact; they are present reality.

Missionary J. Hudson Taylor gave an illustration from the New Testament in his comment on John 4:14, "Whosoever drinketh of the water that I shall give him shall never thirst." He wrote:

"Do not let us change the Saviour's words. . . . It is not 'Whosoever has drunk,' but 'Whosoever drinketh.' It is not of one isolated draught He speaks, or even many, but of the continuous habit of the soul.

"In John 6:35, also, the full meaning is, 'He who who is habitually coming to me shall by no means hunger, and he who is believing on me shall by no means thirst.' The habit of coming to Him is incompatible with unmet hunger and thirst. . . .

"It seems to me that where many of us err is in leaving our drinking in the past, while our thirst continues present. What we need is to be drinking—yes, thankful for each occasion which drives us to drink ever more deeply of the living water."

We must not forget the past. Nor may we live in it. In more ways than just one, "now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2).

So we must hear the persistent Voice. It is not enough that we heard it in time past. We must hear and heed it now—every moment and every day we live. □

Drugs in the Time of the End

Hidden behind a strange translation in the last book of the Bible are four references that seem to refer to drug abuse.

The original Greek term is *pharmakeia*. It is the word from which "pharmacy" comes. It literally means "the use of drugs" or the trance induced by the use of drugs.

Outside of the Book of Revelation, the term is used in the New Testament only in Galatians 5:20 as one of the works of the flesh and is translated "witchcraft."

Most English versions of Revelation use the word "sorceries" for *pharmakeia*. This is not without some reason. From ancient times there has been a close relationship between drug use and various sorts of witchcraft, sorcery, and interest in the occult.

In Revelation 9:21 we are told that, in spite of the judgments of God upon rebellious humanity, "neither repented they of their murders, nor of their *pharmakeia* [drugs], nor of their fornication, nor of their thefts."

The symbolic Babylon is said to have deceived all nations by its *pharmakeia* (drugs) (Revelation 18:23). The "Directory of the Damned" in Revelation 21:8 lists "the fearful, the unbelieving, and the abominable, and murderers, and whoremongers [fornicators], and *pharmakois* [one who deals in drugs], and idolaters, and all liars."

Revelation 22:14-15 gives us the last great contrast between the people of God and those who reject His ways: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"For without are dogs [those who practice homosexuality], and *pharmakoi* [drug dealers], and whoremongers [fornicators], and murderers, and idolaters, and whosoever loveth and maketh a lie."

These are not pleasant words. That they should be spoken of moral conditions at the end of the age is certainly food for thought.

The abuse of drugs and the drive to legalize the use of some drugs (in addition to beverage alcohol) will probably be around for a long time. The Christian stance must always be that of total opposition.

Yet we shall never forget that those ensnared in the growing drug horror are souls for whom Christ died. While we abhor their sin, we must love them and, in the words of Amos 4:11, do what we can to pluck them "as a firebrand . . . out of the burning." □

THE HOME BIBLE CLASS

(the 20/20 vision of the church)

... and have taught you publicly, and from house to house (Acts 20:20).

Practically every Nazarene home is surrounded by people who need to be saved. Here are potential centers for evangelism. Bakersfield is no exception. Homes have been opened and people have been saved.

The home pictured here is a Lutheran home. The wife was concerned for her relatives. On the suggestion of her sister, who is a Nazarene, she opened her home for a class. Relatives and friends came.

As usual, there were Baptists, Catholics, Nazarenes, and others whose denominations were unknown.

God's Word did a mighty work. It convicted, enlightened, healed, revived, and saved.

The work of salvation began in the third meeting. A young wife and mother who had dropped out of the church nine years ago came to the Lord. She got into her car to go home. The full realization of the presence of Christ within dawned upon her.

She shouted her way home and rushed in to tell her husband how she had come to know Christ and how he could know Him. The next day he came to the Lord while on his way to work.

Since then they have been baptized and have joined the church. Today they are radiant Nazarenes at work in the Sunday school and are easily seen in the congregation as their faces glow with the presence of Christ. Home Bible classes do pay!—I. L. SHANAFELT, *Bakersfield, Calif.* □



Dr. Shanafelt, seated right, while hostess greets members of the class. They come dressed casually and from all religious backgrounds.



The Word of God is studied and hearts quickened by the Holy Spirit.



Home Bible teaching is a New Testament pattern



The Holy Spirit honors the teaching of the Word by bringing conviction and salvation. This young couple and two of their children have been saved, baptized, and united with the church.

Editor's Note: The above article and pictures came from the First Church of the Nazarene, Bakersfield, Calif.; Rev. L. W. Quinn, pastor. Dr. Ira L. Shanafelt is associate pastor in charge of outreach Bible classes. He is the author of *The Evangelical Home Bible Class*, a book developed to train leaders of home Bible classes.

Dr. Shanafelt will be one of the main workers at the IMPACT Train-

ing Conferences at Colorado Springs, July 12-16 and 19-23; and at the Northwest Nazarene College, July 26-30.

These conferences are sponsored by the Department of Evangelism and Christian Service Training. Check with your pastor for complete details regarding other courses and costs.

CHINESE YOUTH STRIKE FIRE

I nearly dropped the phone receiver at what I heard. A group of young people from the First Chinese Nazarene Church of Los Angeles had just returned from a three-day camp.

The voice said, "Brother Wiese, we have just returned from a camp in northern California (over 400 miles away), sponsored by the San Francisco Nazarene church and young people from the Alameda, Calif., church. We had a wonderful camp; all of us went to the altar to make a full commitment of our lives to God, and all have been filled with the Holy Spirit."

Never in my life had I ever heard such a statement, and to have it come from young people I was involved with! Eight of these were from my senior high class. This thrilled me beyond words. God was answering prayer.

That was on New Year's eve. Now months later the conduct of these young people continues to show evidence of the blessing they received.

Let me relate the main events in consecutive order. This phone call was from Glendale, seven miles north of Los Angeles, from the home of the Hom family. Flavia Hom, one of the campers, is an eleventh grader in my class.

Flavia said the girls were coming to our house for the night, to go see the Rose Parade in Pasadena the next day.

This was no surprise, for we had invited any of my class who wished to come and spend the night.

The girls would stay with us and pray all night. Flavia said, while the boys would go the Colorado Blvd. (the route the Rose Parade would take) to witness and give out tracts to the many thousands already gathered along the street, reserving places to view the parade.

They wanted especially to see Billy Graham, the parade grand marshal, and A. Lewis Singler, member of Los Angeles First Church of the Nazarene, and Rose Parade Association Chairman. But they were so involved witnessing and giving out tracts among the crowds back on the sidewalk that they all missed the entire first part of the parade.

They had two banners which they made at our house, 12 feet long, one reading, "God is love," and the other, "Christ is Lord." The lettering was beautifully done with a youthful



Mr. Wiese poses with his class

modern touch. Each banner was carried by two. We parked five blocks from the parade, and as they walked along they sang, praised the Lord, and called to others saying, "God loves you," "Jesus can save," or some other message.

After the parade, I invited them back to our house, and over hamburgers and French fries we had another hour of fellowship, singing, and praising the Lord. The young people were filled and they were all rejoicing. Leaving our house they called to each other, "Be early to Sunday school."

Many of my class were usually late, but this Sunday these and others they had phoned were there 15 minutes early, at 9:30. Noisily they proceeded to the classroom, singing, rejoicing with "Amens," etc. Then suddenly all was quiet. I investigated, peering in the back door—there 16 of my class were on their knees praying. I could not hold back the blinding tears. I quietly called or motioned to others to come and take a look. Something new had happened to my class. These campers gave testimonies in the Sunday school opening, took all the time of our class period to testify, and at their request were given time in the worship service and took nearly half the hour.

But it was wonderful. Many of the audience were melted to tears, as they listened to the testimonies, seeing the zeal and hearing the

"Amens" and "Praise the Lord!"

Not a week so far has passed without some new, refreshing experience occurring in connection with my class. That first Sunday morning filled first, and have been ever since. At worship service, the teens fill at least two front pews every Sunday, which before were often empty.

Our class attendance runs at 20. Now when a hand is raised it is often a request to testify. This last Sunday, Gary, one of the quietest of my class, asked to testify. For 12 minutes he told of his backwardness, his fear of class and the camp, lest he be asked some questions. But now all was changed. He told of witnessing at school and other places. He told how they were always late on Sundays, often too late for class. Since then they have always been on time. He tried to tell of God's special blessing on his heart and life. On closing, 10 or more voices joined in with "Amen" and "Praise the Lord!" I was melted to tears, and was not the only one.

Recently three of my class have been saved. This last Sunday eight of the class joined in a group for baptism and church membership. So our direction is forward.—HARRY A. WIESE. (Missionary in China for many years, retiring from service in Taiwan [Nationalist China] in 1966. Since retirement, he has been active in the Los Angeles Chinese Church.) □

PRO & CON

Pro: New Herald Letters

We love the new *Herald* and do not feel a bit cheated by it. Thank you for it.

—GRACIE BRACKETT
Washington

A strong, positive note of praise from these islands for the recent issue of the *Herald*, May 26!!

For our congregation, community, and friends, this copy could not have been better. We really appreciate the new *Herald*, its contents, the new cover, the latest news. It is a thrill to receive it airmail—we "eat it up." But the May 26 issue really will be a blessing to our country.

That is why I have ordered additional copies through Home Missions Department for distribution to all our contacts.

Thank you so much—keep it coming!

—DAVID S. WAYMAN
Bermuda

DISTRICT ASSEMBLY INFORMATION

EASTERN MICHIGAN, July 14-15. Church of the Nazarene, 928 E. Ten Mile, Ferndale, Mich. 48220. Host Pastor: Joseph D. Biscoe, Jr. General Superintendent: Dr. V. H. Lewis.

MICHIGAN, July 14-15. Indian Lake Nazarene Campground, Rte. 2, Vicksburg, Mich. 49097. Caretaker: Clyde Grubb. General Superintendent: Dr. Samuel Young.

OREGON PACIFIC, July 14-15. First Church of the Nazarene, 727 W. Broadway, Eugene, Ore. 97402. Host Pastor: Robert Beaty. General Superintendent: Dr. Eugene L. Stowe.

CENTRAL OHIO, July 14-16. Nazarene Campgrounds, 2708 Morse Rd., Columbus, Ohio 43224. Caretaker: John Carpenter. General Superintendent: Dr. Orville W. Jenkins.

HOUSTON, July 21-22. First Church of the Nazarene, 46 Waugh Dr., Houston 77007. Host Pastor: Hugh B. Dean. General Superintendent: Dr. George Coulter.

KENTUCKY, July 21-22. Broadway Church of the Nazarene, 324 E. Broadway, Louisville, Ky. 40202. Host Pastor: David Krick. General Superintendent: Dr. Samuel Young.

NORTHERN CALIFORNIA, July 21-22. Beulah Park Campgrounds, Santa Cruz, Calif. 95060. Host Pastor: Don R. Peterman. General Superintendent: Dr. Eugene L. Stowe.

NORTHWEST OKLAHOMA, July 21-22. Bethany Nazarene College, Herrick Auditorium, 6789 N.W. 39th Expressway, Bethany, Okla. 73008. Host Pastor: Ponder Gilliland. General Superintendent: Dr. Orville W. Jenkins.

PITTSBURGH, July 22-23. Mt. Chestnut Nazarene District Center, R. D. 5, Butler, Pa. 16001. Host Pastor: Robert Goslaw. General Superintendent: Dr. Edward Lawlor.

DICK NEIDERHISER ACCEPTS COLLEGE POST

Rev. Richard (Dick) Neiderhiser assumed a new assignment as dean of students at Mid-America Nazarene College, Olathe, Kans., early in June. He has worked at the denominational headquarters in Kansas City since June, 1964, when he joined the staff in the Department of Youth as director of Young Adult Fellowship.



For the past year and a half Mr. Neiderhiser has assisted Dr. John L. Knight, executive secretary of the Department of Evangelism, as office manager. Prior to coming to Kansas City, he served pastorates at Uniontown and Union City, Pa.; East Gary and West Lafayette, Ind.

Mr. and Mrs. Neiderhiser have four children—Cindy, Brian, James, and John. □

CLIP HERE

NEGRO SCHOLARSHIPS

Will YOU help?



Negro pastors of Nazarene churches who will attend summer refresher courses in a Nazarene college can receive financial aid through the Negro Scholarship Fund. Anyone wishing to contribute to these scholarships may send monies to the Department of Home Missions and receive 10 percent missionary special credit.

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MOUTH-TO-HEART RESUSCITATION

Simply speaking words to the hearts of men—does this sustain life?

Consider how this "mouth-to-heart resuscitation" quickened 1,503 persons Easter Sunday morning at the Midway City (Calif.) Church of the Nazarene.

How did the church get that many to attend on that day? Pony riders? Helicopter rides? Prizes (bikes, transistors, dolls)?

Nope.

Anything wrong with rides and prizes as an attendance incentive? Not necessarily. It has proven to be effective many places, many times.

Which makes the Midway City story all the more astonishing—they did it with *words!*

The talking began four months before Easter—back in December. About 6,000 families were visited by the people of the church, the leaders of 10 bus routes, and the pastor himself—Rev. Marion McCandless.

Each of the 6,000 visited was handed an invitation to sign as a tentative promise to attend one of the services Easter Sunday morning four months hence. About 1,000 families accommodated the visitors with signed cards.

The cards were then filed for four months, but they were not forgotten. Volumes of prayer went up for these people. God carefully prepared them for the next volley of words to emanate from the lips of concerned Midway City Nazarenes.

One week preceding Easter, each family which had previously signed an "I will come on Easter" pledge received a warm letter of reminder, signed by the pastor.

Then the Saturday before Easter, 1,000 telephones danced a staccato of bright and cheerful words—words from a host of church workers inquiring, "Did you receive our pastor's letter this week? May we have the pleasure of your visit at one of our Easter services tomorrow morning?"

Words—words of welcome and concern—awaited the dawn.

"Now upon the first day of the week, very early in the morning, they came . . ."

The first service was at 6 a.m., attended by 214—a promising beginning. A combined Sunday school and church service was held at the usual Sunday school time, followed by another service of worship—three services in all. Everyone who visited any of the three services completed a visitor's card—regulars and visitors alike.



Pastor Marion McCandless (front) with fleet of 10 buses and drivers

It was unbelievable—1,503 persons had responded to the words—and prayers—of the church including the regulars. Count 'em: 830 adults, 200 teens, 473 children. Total attendance on a normal Sunday at Midway City runs between 600 and 700. And that, too, is because people call,

witness, and pray.

And if there's a moral to the story, that's it. The most simple outreach method is still the New Testament way: *words*—"And they spoke the word of God with boldness . . . from house to house."—GEORGE L. SMITH, Stanton, Calif. □

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**BENNETT DUDNEY
ACCEPTS
ATLANTA PASTORATE**

Rev. Bennett Dudney, director of Christian Service Training for the denomination since 1959, has accepted the call to pastor Atlanta First Church and will begin his pastoral duties on August 22. He



plans to conclude his summer schedule of IMPACT Training Conferences through June and July.

In connection with his denominational assignment, Mr. Dudney has been involved in training institutes, church and Sunday school clinics and conventions. He has authored four texts widely used in training sessions throughout the general church.

Prior to coming to Kansas City, Mr. Dudney served as minister of Christian education at Bethany (Ok-

la.) First Church and Chicago First Church. He also held the pastorate of the Kankakee (Ill.) First Church.

In January of this year he was elected by the General Board to serve as general secretary of stewardship. Both of the offices which are being vacated through his resignation will be filled by a mail vote of the General Board. □

**NEW ASSIGNMENT
FOR WENDELL WILLIAMS**

Rev. E. Wendell Williams has assumed the duties of financial assistant and office manager in the Department of World Missions according to Dr. E. S. Phillips, execu-



tive secretary of the department. Mr. Williams' assignment became effective June 1.

Prior to coming to World Missions, Mr. Williams served as office assis-

tant in the Department of Ministerial Benevolence and Board of Pensions for three years. He replaces Galen Olsen, who has returned to the University of Oregon to pursue graduate studies in the field of business administration.

Before coming to Kansas City in 1968, he pastored Concord (N.C.) First Church and Greensboro (N.C.) First Church.

Mr. Williams is married to the former Anna Stucki and they have two children—Lynn, 12; and Ward, 10. □

ANNOUNCEMENT

Dr. Leon Chambers, formerly professor of religion at Mid-America Nazarene College and Trevecca Nazarene College, is slated for evangelism beginning June, 1972. Contact him at 107 Lakewood Circle, Rte. 10, Gadsden, Ala. 35901.

Rev. Frank Webster, pastor of the Church of the Nazarene in Cardiff, Wales, is coming to the U.S.A. for a preaching tour during September and October, 1971.

Rev. Sydney Martin, pastor of the Parkhead, Glasgow, Church of the Nazarene, will come to the States in the spring of 1972 for the Leinard Lectures at Nazarene Theological Seminary and will stay until the General Assembly in June.

Pastors who would like to schedule either of these outstanding preachers from the British Isles should contact Dr. J. Kenneth Grider, Nazarene Theological Seminary, 1700 E. Meyer, Kansas City, Mo. 64131.

L A N D S

(LOCATING ANOTHER NAZARENE DEVELOPMENT SITE)

"Locating Another Nazarene Development Site" is an approved 10 percent missionary special. Your gift will help buy land for missionary work at home administered by the Department of Home Missions. Allocate any amount. Mark the checks, "L.A.N.D.S., a Missionary Special." Enclose your church name and district.

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THE NEED IS GREAT!

OF PEOPLE AND PLACES

A 50-YEAR HOMECOMING CELEBRATION set for July 11 is being planned by the Bentonville, Ark., church. Invitations to the special observance Sunday services have been sent to as many former pastors, members, and friends of the church as can be located. Rev. Robert E. Hollis is the present pastor. □

CARAVANER DEBBIE THORNTON of the Port Angeles, Wash., church became the recipient of the Esther Carson Winans Medal, highest honor conferred in the Pathfinder



Debbie Thornton proudly displays her earned medal.

division. The award was presented in a public service by Debbie's guide, Mrs. David Branscome.

Debbie completed the program for this award in two years. The Pathfinder division of the Caravan program is for girls grades four to six and junior high.

Mr. Don Short is Caravan director for the Port Angeles church. Rev. Edward W. Wallace is pastor. □



Dr. Peale, Rev. Jerry Appleby

REV. JERRY APPLEBY, field supervisor in American Samoa, was recently asked to host a visit of Dr. Norman Vincent Peale. Mr. Appleby had invited Dr. Peale to be guest speaker at a Rotary Club luncheon after learning of his intended visit.

Most of the Americans of the island were guests at the luncheon. Mr. Appleby said he considered it an honor and privilege which he will long remember to be able to host his American guest. □

A SENIOR COUPLE, Mr. Luther Gains, 81, and Mrs. Abigail Gains, 78, from the Charleston (W. Va.) Davis Creek Church, were honored during a special church emphasis in March.

March 21 was designated with the appropriate slogan—"Let's get going for the Gains" day. Attendance reached 495. Fifty-three of the spe-

cial guests came especially to honor the couple.



Mr. and Mrs. Gains

They have been Christians for 45 years and members of the Davis Creek church 23 years. They joined under the pastoral ministry of Rev. Dennis Wyrick.

The couple have eight children, 21 grandchildren, and 33 great-grandchildren. Four generations of the family presently attend this church. □

SOUTH ARKANSAS DISTRICT LAYMEN'S RETREAT DRAWS OVER 150 LAYMEN

Over 150 laymen gathered for the South Arkansas Laymen's Retreat held in Arkadelphia, Ark., April 30—May 1. Dr. Harold Hoyt, head of the psychology and philosophy department in San Antonio Junior College and former professor at Bethany Nazarene College, Bethany, Okla., was the special speaker.

Mr. and Mrs. James Pepper of Arkadelphia were selected as the "Young Adult Couple of the Year." They were chosen as a result of their involvement in the local and district program of their church.

James Pepper is the Sunday school



Mr. and Mrs. James Pepper hold trophy presented to them at laymen's retreat.

superintendent of the El Dorado (Ark.) First Church and is faithful in all areas. His wife, Barbara, is the pianist, sings in a trio, and serves on the NYPS council. □

MOVING MINISTERS

J. D. Havner from Jacksonville (Fla.) Normandy, to Tallahassee (Fla.) First.

Garth Hyde from Delta, Colo., to Lander, Wyo.

R. O. Johnston from Greene, Ohio, to Cleveland (Ohio) Bethel.

Randolph Michael from Nazarene Theological Seminary, to Southlake Tahoe, Calif.

Bruce Petersen from Nazarene Theological Seminary, to Saginaw, Mich.

Lyle B. Pointer from Nazarene Theological Seminary, to Dickinson, N.D.

William L. Poteet from Nazarene Theological Seminary, to Elk Grove, Calif.

Roy Wells from Louisville (Ky.) Buechel, to Dayton (Ohio) Maryland Ave.

Oliver Wirth from New Paltz, N.Y., to Freeport, N.Y.

John A. Knight from Mt. Vernon Nazarene College, to Nashville, Grace.

O. J. Finch to Vista, Calif.

DR. PARROTT INAUGURATED

Three former college presidents, 121 representatives from educational institutions and learned societies, and the U.S. Secretary of Labor took part May 29 in the inauguration of Dr. Leslie Parrott as the seventh president of Eastern Nazarene College, Quincy, Mass.

Secretary James D. Hodgson praised private, church-sponsored colleges for the part they have played in the development of the United States. He reminded the colorful, sun-bathed audience which stretched between Gardner Hall, the administration building, and College Church that small liberal arts colleges have produced the last two presidents of the United States.

Dr. Parrott, in response to charges by representatives of the general church, the faculty, the board of trustees, and the student body, assured the continuation of a college loyal to the church, and of close communication with the student body and faculty.

At an inaugural luncheon, Dr. Walter F. Johnson, professor of higher education at Michigan State University, pointed out to an audience with representatives from institutions scattered throughout the East that "at a time when small, church-related colleges are most needed, they are closest to being forced out of existence." He was referring to the rising cost of education which has resulted in the closing or modification of numerous educational institutions.

Dr. Johnson said that "a college should never apologize for its church affiliation," but further reminded the group that the church must recognize the need for the college's sensitivity to social problems. "God cannot be put in a box," Johnson observed. Church-related colleges, he said, can "help interpret the Church to the world, and the world to the Church."

If the new president is sensitive to the needs for the college to remain distinctly Nazarene, he also senses the importance of ministering to the individual. In a baccalaureate sermon which evolved into a commitment service, Dr. Parrott spoke to graduating seniors on human suffering. He observed that the new graduates could respond to life resentfully, by bearing it stoically, or by drawing on the power of the Holy Spirit.

Dr. Samuel Young, general superintendent and fifth president of ENC, told 132 graduating students during commencement exercises



Mr. James D. Hodgson, secretary of labor (left), and Dr. Leslie Parrott, president of Eastern Nazarene College (right), at the inauguration of Dr. Parrott as the seventh president of ENC on May 29. Mr. Hodgson was the guest speaker.



Mr. Robert Bradbury of Braintree, Mass., president of the student body of ENC and a member of the graduating class of 1971, delivers a charge to Dr. Leslie Parrott, president of ENC, on the occasion of his inauguration as the seventh president. Seated are two former presidents of ENC: Dr. G. B. Williamson, general superintendent emeritus; and Dr. Samuel Young, general superintendent.

May 31 that "it is easier to be a fanatic or a charlatan, than an authentic reformer." He charged the students, "Whatever else you do, obey the ancient slogan of certain monks, 'Above all, do not lie to yourself.'"

Dr. G. B. Williamson, former general superintendent and fourth president of the college, addressed a Friday luncheon, and Dr. E. S. Mann, sixth ENC president, and secretary to the denomination's Department of Education, brought greetings on Saturday.

According to Dr. Donald L. Young, dean, ENC offers 15 majors in the arts and sciences, majoring in preparation for service professions: teaching, the ministry, social work, and medicine. Young announced in April new programs in general science,

nursing, and education and business administration.

Dr. Parrott assumed the presidency of Eastern Nazarene College in August, 1970, but as is the practice in most institutions of higher education, formal inauguration followed some months later.

Mrs. G. B. Williamson, wife of the former general superintendent, struck the keynote for the inaugural weekend. She recounted a Chinese parable of the molding of a bell which required a human sacrifice before the metals would fuse. Making a college succeed, Mrs. Williamson said, still requires deep commitment on the part of its constituency. "The bell of the seventies," she said, "now is being forged for Eastern Nazarene College." — ELDEN RAWLINGS. □

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EASTER ECHOES

SHENANDOAH, IA., NAZARENES gave \$1,328 in the Easter offering for world evangelism. The congregation, which is composed of 65 members enjoyed a thrilling day climaxed in the spirit of Christian stewardship. The Easter attendance reached 157. Eugene L. Mingus is pastor.

Teens from the church presented a dramatic illustration of the nineteenth and twentieth chapters of John. A three-dimensional setting of platform scenery was prepared by Marvin Fender, a senior high teen. The teens participated also in the offering and gave over \$150 from their own earnings. □

THE HURRICANE (W. VA.) TEAYS VALLEY CHURCH broke a record in Easter offering giving when it reached a total of \$1,038. The previous record was \$550.

The church, organized five years



Rev. Ronald E. Graham and NWMS President Mrs. Marie Tillman stand at the cross which symbolized the giving of the Teays Valley Church.



Costumed church choir makes public presentation.

ago, used a styrofoam cross upon which individuals placed flowers to designate the amount of pledges. A lily represented \$100; a red flower represented a pledge of \$75.00; and a pink flower, \$50.00. The idea was given by District Superintendent Gene Fuller of the Virginia District.

Two weeks before Easter, Pastor Ronald E. Graham brought a message on the theme of the Cross; a trio sang "I Gave My Life for Thee"; and the congregation placed the flowers on the cross. □

PORTLAND (ORE.) FIRST CHURCH presented John Peterson's cantata *No Greater Love* in the civic auditorium, for Easter worshippers. Directed by Ken Riggan, the fully costumed choir sang to

the accompaniment of the Lewis and Clark College orchestra.

In two services the choir and cast ministered to 3,700 people. Pastor Paul E. Simpson reported that letters and telephone calls following the performances were overwhelmingly enthusiastic. The church hopes to make this public service to the community an annual event. □

THE ALBANY (OHIO) UNION RIDGE CHURCH distributed hollow Easter eggs for the world evangelism offering emphasis. A larger egg was used to contain the contents of the smaller ones on Easter Sunday. With 96 people in attendance, a goal of \$465 was reached. Leonard McVey is pastor. □

NAZARENE CAMPS

July 16-25, **CENTRAL OHIO.** Nazarene campgrounds, 2708 Morse Rd., Columbus, Ohio 43224. John L. Knight, Charles Millhuff, evangelists. James and Rosemary Green, singers. H. S. Gallo-way, district superintendent.

July 16-25, **MICHIGAN.** Indian Lake Nazarene Campground, Rte. 2, Vicksburg, Mich. 49097. Bert Daniels, I. F. Younger, and T. W. Willingham, evangelists. Ron Lush, singer. Fred J. Hawk, district superintendent.

July 18-25, **OREGON PACIFIC.** Nazarene District Center, 288 Woodland Ave., Woodburn, Ore. 97091 (Junction I-5 and Rte. 214 W.). Mendell Taylor and Paul Martin, evangelists. Kenneth Stark, missionary. Gilbert and Vera Rushford, singers. Carl B. Clendenen, district superintendent.

July 19-25, **EASTERN KENTUCKY.** Mt. Hope Nazarene Campground, Rte. 1, Flemingsburg, Ky. 41041. Stuart McWhirter and C. B. Cox, evangelists. Wally and Ginger Laxson, singers. D. S. Somerville, district superintendent.

July 19-25, **GEORGIA.** Campgrounds, Adrian, Ga. 31002. Ben F. Marlin and Forrest McCullough, evangelists. Jim Bohi, singer. Jack H. Lee, district superintendent.

July 19-25, **LOUISIANA.** Fort Jessup Camp, 6 miles east of Many on Hwy. 6, between Natchitoches and Many. Glen Jones, evangelist. Wayne Haas and family, singers. T. T. McCord, district superintendent.

July 19-25, **MISSOURI.** Pinecrest Camp, Star Rte., Fredericktown, Mo. (6 miles south on Hwy. 67). Fred Thomas and Wilbur Brannon, evangelists. James Monck, youth evangelist. Gene Braun, singer. Donald J. Gibson, district superintendent.

July 19-25, **NORTHWEST OKLAHOMA.** First Church of the Nazarene, 6800 N.W. 39th Expressway, Bethany, Okla. 73008. Kenneth Pearsall, evangelist. James Van Hook, singer. Jerald R. Locke, district superintendent.

July 23—August 1, **EASTERN MICHIGAN.** District Center, 6477 Burkhart Rd., Howell, Mich. 48843. Hardy C. Powers and Charles Ide, evangelists. Don Bell, music. E. W. Martin, district superintendent.

July 23—August 1, **NORTHERN CALIFORNIA.** Beulah Park Campgrounds, 1200 El Rancho Dr., Santa Cruz, Calif. 95060. Curtis Smith, Jerald D. Johnson, John A. Knight, evangelists. Gary Moore, singer. E. E. Zachary, district superintendent.

July 23—August 1, **NORTHWESTERN and SOUTHWESTERN OHIO.** Nazarene District Center, Rte. 2, St. Marys, Ohio 45885. Charles Hastings Smith, Bert Daniels, and T. W. Willingham, evangelists. Paul Qualls, singer. C. E. Shumake and Dallas Baggett, district superintendents.

July 23—August 2, **CANADA CENTRAL.** Cedardale, Hamilton First Church of the Naza-

rene, 92 Ottawa St. N., Hamilton, Ontario, Canada. Arnold Airhart, evangelist. Rev. and Mrs. Douglas Alexander, missionaries. Ray Moore and Rev. and Mrs. James Bell, singers. Bruce Taylor, district superintendent.

July 24—August 1, **PITTSBURGH.** Mt. Chestnut District Center, Rte. 5, Butler, Pa. 16001. Leslie Parrott and Paul Stewart, evangelists. Curtis Brown, singer. Robert Goslaw, district superintendent.

July 25—August 1, **CANADA WEST.** Family Camp, Harmattan (15 miles west of Olds) Alberta, Canada. James McGraw, evangelist. DeVerne Mullen, singer. Herman L. G. Smith, district superintendent.

July 26—August 1, **FLORIDA.** Suwannee Campgrounds, White Springs, Fla. 32096. (3 miles North to White Springs on U.S. 41). Charles H. Strickland and Stuart McWhirter, evangelists. Wally and Ginger Laxson, singers. A. Milton Smith, district superintendent.

July 26—August 1, **ILLINOIS.** Nazarene Acres, Rte. 1, Mechanicsburg, Ill. 62545. Leon Chambers, evangelist. Allen Killen, singer. L. S. Oliver, district superintendent.

July 26—August 1, **NORTHEAST OKLAHOMA.** First Church of the Nazarene, S. Delaware and E. 12th St., Tulsa, Okla. 74135. Lyle E. Eckley, evangelist. James and Rosemary Green, singers. E. H. Sanders, district superintendent.

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VITAL STATISTICS

DEATHS

REV. LEROY A. MOYER, 79, died Mar. 20 in Youngstown, Ohio. Funeral services were conducted in Bellevue, Ohio, by Rev. William Couchenour. He is survived by two daughters, Mrs. Nile DuVall and Mrs. John Mullarky; two sons, Irvin and Gilbert; eight grand-children; and 10 great-grandchildren.

REV. JAMES S. BARR, 65, died Apr. 16 in Decatur, Ill., having served as a minister for almost 40 years. Funeral services were conducted by Dr. L. S. Oliver and Rev. Gilbert Hughes. He is survived by his wife, Pearl; two daughters, Mrs. Milton (Elsie) Marsh and Bessie; and three grand-children.

ERNEST H. GORTON, 75, died May 10 in Lansing, Mich. Funeral services were conducted by Rev. C. Kenneth Sparks. Surviving are his wife, Edna; two sons, Lawrence and Rev. David E.; and three grandchildren.

ROSS B. DRAKE, 38, died Apr. 30 in Battle Creek, Mich., as a result of a car accident. Funeral services were conducted by Rev. James C. Gillhart and Rev. Harold Johnston. He is survived by his wife, Mary; three sons, Alan, Randall, and Eddie; and a daughter, Jeannie.

MRS. L. LEE (ROSA MYRTLE) GAINES, 82, died May 19 in Corpus Christi, Tex. Funeral services were conducted by Rev. Bud Garber. She is survived by her husband, Rev. L. Lee.

JOHN HENRY MORRIS, 78, died Apr. 17 at Fallon, Nev. Memorial services were held in Fallon, Nev., by Rev. I. W. Dickey. Interment was in Ballenger, Tex. He is survived by his wife, Efa, six daughters, and two stepsons.

MRS. NANCY KEMPER WICKENS, 70, died May 23 in Bethany, Okla. Funeral services were conducted by Dr. Ponder Gilliland and Dr. Mel-Thomas Rothwell. She is survived by one son, Hobart; three grandchildren; five sisters; and one brother.

CARL CLIFFORD DODD, 83, died May 2 at Ft. Worth. Funeral services were conducted by Rev. Lee Steele and Rev. John Clark. Interment was in Trenton, Mo. He is survived by one daughter, Mrs. Albert Neuschwanger; one son, Kenneth; five grandchildren; nine great-grandchildren; and two sisters.

BIRTHS

—to Kenneth and Marilyn (Baldwin) Irwin, Louisville, Ky., a girl, Holly Michelle, Apr. 28.

—to Rev. Paul N. and Carolyn (Matthews) Vail, Muncie, Ind., a girl, Rebecca Joan, May 14.

—to David R. and Suzanne (Stevens) Zachary, Omaha, a boy, Baron Lane, May 10.

—to Dale and Gary Lynne (Gibson) Currington, Warren, Ohio, a boy, Brent Edward, May 28.

—to Dave and Marleen (Fowler) Bomar, Perysburg, Ohio, a boy, David Michael, Jr., May 10.

—to Ron and Lucille (Smith) Doughty, Birmingham, Ala. a boy, Michael Joseph, Apr. 26.

ADOPTED

—by Richard and Lois (Gardner) Haines, Portland, Ore., a girl, Kimberly Kay, born May 1, adopted May 3.

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"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

July 11—"When the Saints Go Marching Out"
July 18—"What Is There to Sing About?"

NEWS OF RELIGION

83 PHOTOS DOCUMENT RUSSIAN CHRISTIANS' SUFFERING. A collection of 83 glossy photographs sent from Russia document in detailed fashion what Rev. Richard Wurmbrand calls "organized persecution of Evangelical Baptist Christians" in the Soviet Union.

Mr. Wurmbrand says some of the pictures show prayer houses which have been recently desecrated and confiscated by Communist authorities. Others show churches demolished by bulldozers, furniture destroyed with axes, and believers marching in long lines to protest.

By virtue of Article 142 of the Soviet Penal Code, the Soviet State has the right to deprive parents of their parental rights and to take away their children if they receive a religious education. Such children, Mr. Wurmbrand reports, appear in the photographs.

The director of Jesus to the Communist World, Inc., which is headquartered in Glendale, Calif., added that the authenticity of the photographs is verified by the Soviet press itself. □

PSYCHIATRIST DEFENDS PORNOGRAPHY LAWS. "The Supreme Court in its attempt to lift bans on censorship has opened a veritable Pandora's box of sexual perversions and depravity upon the American public," a psychiatrist testified in Washington, D.C.

Dr. Armand DiFrancesco of Buffalo, N.Y., told a House Postal Subcommittee that "those who view pornography are, in a sense, psychological peeping Toms."

He said he has witnessed many causes of marital problems and breakups involving pornography. Dr. DiFrancesco charged that the Presidential Commission on Obscenity and Pornography "ignored the reports of 254 psychiatrists and psychologists who saw or found direct links between pornography and a sex crime." □

"GOOD NEWS" TOPS SPOCK. The American Bible Society's modern English translation of the Bible, *Good News for Modern Man*, reportedly has passed in sales volume Dr. Benjamin Spock's *Baby and Child Care* book in paperback.

The ABS-sponsored translation of the New Testament, known officially as *Today's English Version*, has sold more than 25 million copies in North America, compared with sales of 24.1 million of Spock's famous volume for new parents.

The modern version of the Bible each year has outsold the best-selling paperback of that year, according to the Bible Society, which released the figures at its annual meeting in New York.

The total distribution figures of Bibles and portions of it during 1970 by the American Bible Society were 99,595,467, an increase of 23,378,914 over 1969. □

U.S. NEWSMAN FOUND NO EVIDENCE OF RELIGION IN COMMUNIST CHINA. Red China's drive against religion and religious practices seems to have had a "sweeping effect," according to a U.S. newsman who recently spent three weeks traveling in the east coast areas of China.

Tillman Durdin of the *New York Times*—the first American journalist to be granted a one-month entrance visa to mainland China since 1950—said that "old religious practices" were among the "four olds"—old things, ideas, customs, and habits—that were targeted for elimination early in the Cultural Revolution which began in 1966.

The "four olds" had already suffered setbacks in the years of Communist rule preceding the Cultural Revolution, Mr. Durdin noted in the *Times* on May 19. But "the Maoist leadership" tried to use the "new revolutionary upsurge launched in 1966" to eliminate them "completely," he said.

Between 1966 and 1968, Mr. Durdin said, what remained of "old religious practices" and "old social practices, such as traditional weddings and funerals" were violently attacked and suppressed. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **Would you be so kind as to help me. I have been dealing with a Jehovah's Witness, and she keeps asking me where in the Bible one can find that man has an immortal soul.**

That the personal identity which is called the soul and spirit survives death and is in conscious existence after death is seen in the following passages: II Samuel 12:23; Job 19:25-26; Psalms 16:10-11; 23:6; 73:23-26; Ecclesiastes 3:21; 12:7; Isaiah 26:19; Daniel 12:2-3; Matthew 17:3 in connection with Luke 12:4-5; Matthew 18:8; 22:30-32; 25:41, 46; Mark 3:29; Luke 16:22-23; 23:43; John 5:28-29; II Corinthians 5:1, 6, 8; Philippians 1:21-24; II Thessalonians 1:7-9; Jude 13; Revelation 14:11 in connection with 20:11-15.

While none of these verses specifically says, "All human souls have endless existence," when you put them all together they add up to the same thing.

It would not be at all unfair to ask your friend where she finds any verse indicating that the soul or spirit of man (in contrast to his body) is to be annihilated.

You are apt to need more help than this, however, in dealing with the whole range of error in this movement. I recommend that you write the Publishing House for the

books and pamphlets available on the subject.

Above all, don't fail to press upon this lady the truth of John 3:3, "verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

The Witnesses are vitally interested in the "kingdom," and call their meeting places "Kingdom halls." They need to be told that the only way into the kingdom of God is by a new birth—becoming new creatures in Christ (II Corinthians 5:17).

■ **If, as Abraham says in Genesis 20:12, Sarah was the daughter of his father but not the daughter of his mother, why are there no daughters mentioned in Genesis 11:26-27 where the family of Terah is mentioned?**

Sarah was indeed Abraham's half-sister. Such marriages were not

forbidden at that time as they were later (Leviticus 18:9).

Sarah is not mentioned in Genesis

11:26-27 because all biblical genealogies run through the male side of the house.

■ **I was led to Christ by a Nazarene, but there is no Church of the Nazarene in our town and I am attending a church which believes almost like the Nazarenes except the belief in the baptism of the Holy Spirit such as on the Day of Pentecost where they spoke in other tongues and prophesied. Could you clear this for me by explaining this?**

Let me recommend a couple of books you may order from the Nazarene Publishing House. One is a little book of mine called *Spiritual Gifts: Healing and Tongues* (23 pages, 35c). The other is by Donald S. Metz, *Speaking in Tongues: An Analysis* (115 pages, \$1.00).

Briefly, the view you speak of is not really Pentecostal but Corinthian. The languages at Pentecost were recognizable and understandable languages and are listed in Acts 2:7-11.

Equally competent Bible scholars disagree over the nature of the tongues in Corinth (I Corinthians 14).

The older and still very credible view is that these were also languages, unknown to most of the people in the local group, but still recognizable by those who were educated—as seen, for example, by the use three times of the word "unlearned" (verses 16, 23, and 24) to describe those who could not under-

stand what was going on.

The newer view is that these were ecstatic utterances without any earthly lingual counterpart, or the so-called "unknown tongues" of the present day. Such utterances have occurred in a number of different religious contexts, both Christian and non-Christian, but with much greater frequency since the beginning of the modern "tongues movement" in 1911.

My personal leaning is toward the older interpretation. But of some items I am completely convinced:

1. No language, known or unknown, is presented in the New Testament as a "sign" or evidence of the baptism with the Holy Spirit.

2. In any local church where tongue speaking is not the general practice, any who receive the "gift" tend almost inevitably to feel themselves spiritually above those who do not. There may be exceptions, but exceptions are what they are.

3. The comparison of the lan-

guages of Acts 2 with the "tongues" (the word in the Greek is the same, by the way—*glossa*, from which we get the English words "glossary" and "glossolalia") of Corinthians presents a basic dilemma to the "tongues movement."

(1) If the two are the same, then the only kind of tongues in the New Testament are intelligible, recognizable languages.

(2) If the two are different, then the "unknown tongues" of Corinth have no connection with the baptism with the Spirit in any sense, since the Corinthian church was notoriously weak spiritually and riddled with sin, strife, and doctrinal heresy (I Corinthians 3:1-4; 5:1-2; 6:1-8; 8:7-12; 11:17-30; 15:12).

This doesn't mean that I Corinthians is without value for us. It is an important part of the full Word of God. But the constructive teaching as far as Christian life and attitudes are concerned is found in I Corinthians 13. Let's stay with the "more excellent way."

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BOOK CORNER

YOU'LL LIKE BEING A CHRISTIAN



By **C. William Fisher**. Kansas City Mo.: Beacon Hill Press of Kansas City, 1971. 42 pages, paper, 50c; 3/\$1.25; 12/\$4.00; 50/\$15.00.

Do you want a small book to send a friend who shows interest in the gospel?

Do you need something to leave in the hands of a new Christian?

Would a good, strong essay be helpful to you?

Here it is: *You'll Like Being a Christian*, by C. William Fisher.

It is a small book but it comes on strong—"But the churches themselves share in the blame for the confusion about what it means to be a Christian, especially those whose ministers are preaching from a Bible they don't believe, about a Christ whose deity they deny."

It is a small book but big in clear, quick, demanding scriptural facts—no mumbo jumbo.

Its message is positive, lifting. Clear in its warning, yet encouraging in tone, it is the warm heart of a good man saying, "After 40 years of knowing Christ and 30 years of proclaiming Him around the world, I can say that the surest things I know are the things that pertain to Christ . . . and, oh, yes . . . there is one thing I'm absolutely sure of, you'll like being a Christian."

I know. This is more of a recommendation than a review, but as I read it, I liked it. I wanted others to read this book and give it to still others to read.

The book sounds like Evangelist C. William Fisher of "Showers of Blessing" radio program, heard around the world, and that's a good message . . . right now.—**PAUL MARTIN**. □

CORRECTION

In the June 9 *Herald*, a news article on page 20 entitled "Women in Watertown" appeared without the name of the writer. The story was written by Charles Shaver, Olathe, Kans. □

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TREVECCA CELEBRATES 70th ANNIVERSARY

NEW LEADER FOR MAINE DISTRICT

The Maine District has elected Rev. J. (Jack) E. Shankel, pastor of Augusta, Me., church as its new superintendent. The choice was made on the third ballot taken at the annual assembly, June 16, held at the Skowhegan Me., church.

Mr. Shankel will fill the vacancy which occurred with the retirement of Rev. Joshua C. Wagner, who had served as district superintendent since 1960.

The Maine District is composed of 54 churches having a membership of 3,000 and a Sunday school enrollment of over 8,200.

Before assuming his Augusta pastorate in 1965, Mr. Shankel pastored the Duxbury, Mass., church for three years.

He has served as a member of the advisory board on the Maine District and as chairman of the church schools board. He is a graduate of Eastern Nazarene College, Wollaston, Mass. □



Display of portraits marking seventieth anniversary of Trevecca Nazarene College.

Included in the 1971 commencement season celebrations at Trevecca Nazarene College, Nashville, was the unveiling of oil portraits of all former presidents. The portrait presentations were made in commemoration of 70 years of service rendered by Trevecca as an educational institution of the church.

Following the baccalaureate sermon by President Mark R. Moore, the portraits were unveiled one by

one. Appropriate citations were read by Dr. William J. Strickland as the works of art were uncovered.

All of the portraits were painted by Rockwell Brank of South Portland, Me., except that of A. O. Hendricks. His portrait was done by his daughter, Mrs. Evelyn Hendricks Hathaway, of Summerland, Calif. The portrait of Dr. Mark Moore is to be added to the display at a later date. □

VETERAN MISSIONARY DIES

Dr. William Sedat, missionary for 25 years in Guatemala, passed away June 14. Death was due to a brain tumor.

Dr. Sedat was a linguist and translator of note. He put the Kekchi and Pocomchi Indian languages into writing for the first time and prepared a grammar and dictionary on each language. He translated the entire New Testament into Kekchi and the major part of it into Pocomchi before he furloughed to the U.S. in May, 1970.



Dr. Sedat

In January, 1971, he accepted an assignment to teach at the Costa Rica Nazarene Seminary. He was on his way to assume the new responsibility when he was stricken with a severe blackout in Guatemala City, April 9. Flown home, he was placed under the care of a San Francisco physician. The Sedats took residence in San Francisco.

Funeral services were held at Pasadena (Calif.) Bresee Church on Friday, June 18, at 1 p.m. with Rev. Ralph Hertenstein officiating.

Surviving members of his family are his wife, Mrs. Elizabeth Sedat; and four children—John, Jean, Nancy, and William. □

IMPACT CONFERENCE COMMITTEE MEETS IN KANSAS CITY

General Superintendent George Coulter addressed a conference committee which met in Kansas City, June 11 and 12, to lay plans for regional IMPACT conferences through 1972-73.

All Nazarene colleges were invited to send representatives to join with headquarters executives in this consultation on conference goals and plans. Education representatives present were: Willard Taylor, dean, Nazarene Theological Seminary, Kansas City; Hugh Rae, Canadian Nazarene College, Winnipeg, Canada; Frank Carver, Pasadena College, Pasadena, Calif.; Ottis Sayes, Olivet Nazarene College, Kankakee, Ill.; Robert Sawyer, Mid-America Nazarene College, Olathe, Kans.; Edward Sauner, Northwest Nazarene College, Nampa, Idaho; Mark Moore, Trevecca Nazarene College, Nashville; Lee McCleary, Eastern Nazarene College, Quincy, Mass.; and Roy Cantrell, Bethany Nazarene College, Bethany, Okla.

The plans call for approximately 25 regional IMPACT conferences with nine or 10 of these on college campuses in the fall of 1972 and spring of 1973. Dialogue sessions as well as workshops and public meetings would be on the format.



Dr. Coulter speaks at conference meeting. Dr. John Knight is seated at speaker's table.

Headquarters departments and commissions participating in this coordinated program will be Church Schools, Education, Evangelism, Home Missions, Publication, World Missions, Youth, Christian Service Training, and Stewardship.

The specific emphasis of IMPACT is personal and individual, Spirit-guided action—now. Acceptance of the concept of "Immediate Personal ACTION for Christ" by the entire church could accelerate the development of a great range of needed methods. It is hoped that the conferences will see marked progress toward this goal.—Reported by B. EDGAR JOHNSON, chairman IMPACT Committee. □



**"BY ALL MEANS...
SAVE SOME"**

Peaches and Toast

Home-canned peaches and toast served with generous portions of time spent in Christian fellowship while other tasks remain undone." You have just read a recipe for soul winning which, though sounding very unpretentious, may be listed with gourmet recipes when it comes to success.

This particular recipe was served many times to a young couple who blamed their backsliding on what seemed to them a careless neglect on the part of Christian friends during a time of acute stress and strain in their lives.

Emotionally grieved and bewildered, they had decided no one really cared and in their bitterness had nearly lost faith in the reality of God.

But—someone did care! Strangers heard of their spiritual need—strangers who loved not only lost souls but the persons

to whom those souls belonged. Strangers who cared enough to become friends!

Before long, God's love revealed through their lives melted the bitter hearts and helped to mend the painful wounds. Two young people again found peace within and restoration of church fellowship. They became established in the faith, and after nearly 20 years are still rejoicing because someone cared.

The first two ingredients may be changed, depending upon the finances available. The remainder of the recipe must be followed exactly; no substitutions allowed.

As for me, please pass the peaches and toast—that's what I was served . . . ummm, delicious! And the hosts: Mr. and Mrs. Lloyd Alexander, faithful laymen in Nampa, Idaho.

JANE POWERS PHILLIPS
Missionary, South Africa