

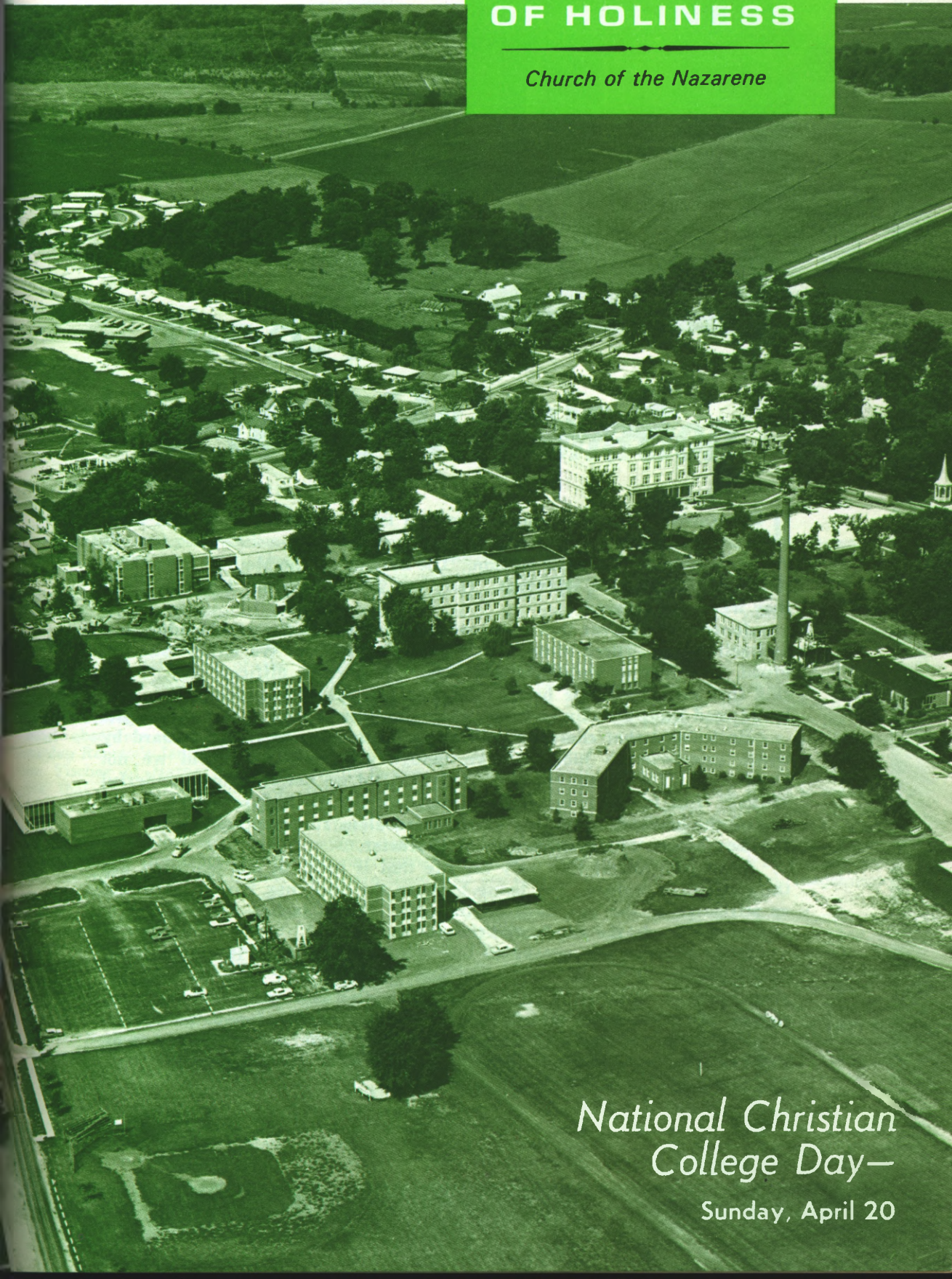
April 16, 1969

**THE CHURCH AND ITS YOUTH:  
A Crisis of Alienation**  
(See page 3.)

# *herald*

OF HOLINESS

*Church of the Nazarene*



*National Christian  
College Day—  
Sunday, April 20*





*General Superintendent Coulter*

# Talk About Being Relevant!

**T**HE words of Jesus still strike the real issues of men's lives with force and meaning.

He concluded His great sermon, "The Sermon on the Mount," with three striking and emphatic warnings. They are just as relevant today as when they were first uttered.

Jesus made it clear that every man must choose between self-indulgence and self-denial. There is no escape from this choice. We either take the broad, easy way or we deliberately take the narrow, difficult way. Jesus said that many take the broad road, but few take the narrow way. The broad road leads directly to death, while the narrow road is the way to life.

He warned that character will be the ultimate and final standard by which men will be judged. Even though some will say, "Did we not prophesy?" "Did we not cast out devils?" "Did we not do many wonderful works?" But in the eyes of the Master not all the high-sounding words, nor all the brilliant deeds, nor all the miraculous successes can compensate for the absence of Christlikeness of character.

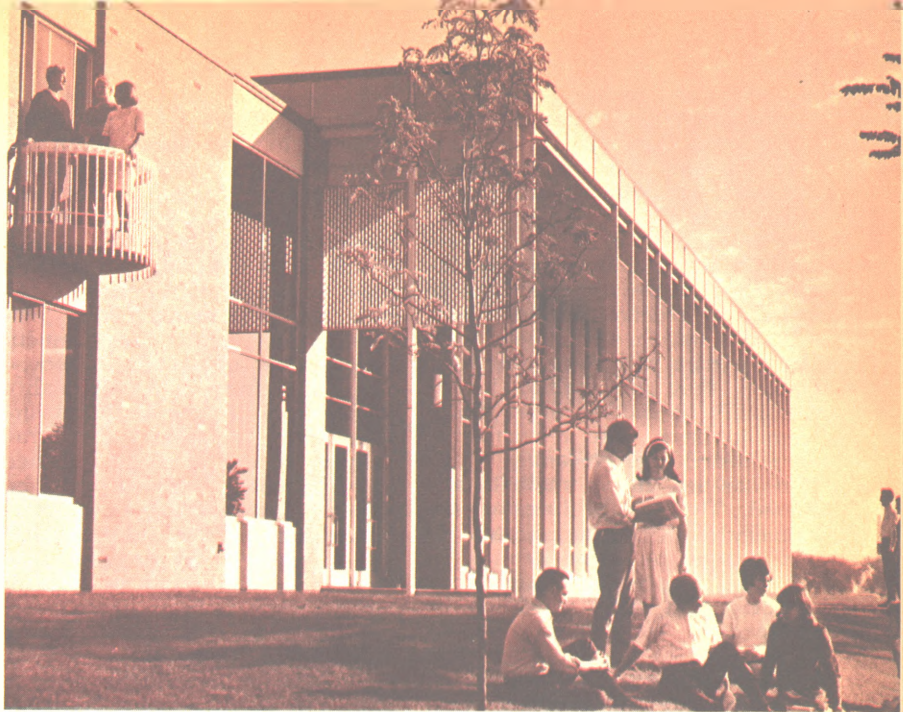
Jesus also taught that only the life that is built on His teachings has the capacity to endure. The house built on the sand may have seemed just as attractive as the one built on the rock. But it lacked the capacity to endure the floods, the winds, and the stress.

How relevant He speaks to our self-indulgent age. He strips away the hypocrisy of words, no matter how eloquent they may be, and the appearance of morality in good deeds, no matter how successful they may appear. He lets us know that, in this day of superficiality, foundations count.

Truth that is relevant deals with man's basic and ultimate needs. Relevance is more "than a friendly rapport with the spirit of the age." For every age, Jesus' words are relevant! □

By James H. Jackson, Jr.  
Minneapolis

# The CHURCH and Its YOUTH:



## *A Crisis of Alienation*

**D**URING the past year, academic communities from Columbia to the Sorbonne have been shaken to their foundations by student dissatisfaction. This unrest has not been limited to the campus, however, as evidenced by the flowering of the Haight-Ashbury district of San Francisco and last summer's tragic events at Chicago.

Most observers of youth, like *Saturday Review's* James Cass and John Fischer of *Harper's*, would agree that the unrest could not have gained ascendancy if a large number of ordinary, usually quiet, non-radical youth had not shared in this spirit. If this conclusion is valid, one may assume evangelical young people are in some way affected by this general transformation. Thus, it seems a concerned Church should evaluate the nature of this phenomenon and the impact on its young people.

Among dissatisfied young people there is an increasing sense of alienation from or a strong feeling of being out of step with the goals, methods, and values of society and its "establishment." Student-administration confrontations, where current university structures are questioned, and social protest movements, where the problems of

an open society (such as conscription, war as an instrument of national policy, social discrimination, or poverty) are confronted by a commitment to action, are indicative of this alienation.

In both collegiate and societal arenas, more traditional answers and methods are rejected, not for the reason of embracing the unknown for its own sake, but because traditional methods seem to lack the versatility, flexibility, and vitality to come to grips effectively with an increasingly vast, changing, and complex world society.

There are three major ways that young people have responded to this increasing alienation. First, there are those who are overcome by a sense of futility and contempt for society in general and "cop-out" in Haight-Ashbury, Big Sur, or Greenwich Village.

Second, some youth attempt to break the mold and the pattern of society by a radical response, as evidenced by such movements as Students for a Democratic Society.

Finally, there are those who respond to alienation by forceful activism, with deep concern for the ills of society and desire for its reform. Members of this group have a keen drive to gain a significant and effective place of leadership

within the general framework of society. In all three groups, however, these young people are some of the most educated, intelligent, and promising youth to be found, and cannot be ignored by the epithet of "immaturity."

An informal review of the attitudes of many evangelical youth, particularly on church-college campuses, reveals that the same themes of alienation and reaction predominate in relation to the institutional Church, its policies and priorities. This group is composed of a great number of the most promising, educated, and intelligent young people of the Church who criticize with all honesty some of its fundamental inadequacies and inconsistencies.

Although this dissatisfaction may not be a majority phenomenon, no church can afford to ignore it. The Church must reach out and hold these youth, for they represent its most vital source of potential growth. The Church cannot assume that these youth are merely resistant or unwilling to hear its message.

There are two major ways in which the Church has failed to understand and help the development of these promising young people. Again, one can see a paral-



led with the general pattern of youth unrest. Secular colleges and universities have failed to help their students answer such basic questions as: What is the nature of justice? What is the good life? How can the ills of society be corrected? Many of the most intelligent and sincere students come to college to receive a liberal arts education which would help them come to grips with these questions. Instead, they are trained in increasingly specialized areas which seem to have little relevance to their search for meaning. This void has left many students alienated. They struggle against the lethargy of the "establishment" to find answers by action, demanding a voice in academic decisions, demanding that their education be relevant to contemporary problems.

In a similar manner many promising and sincere evangelical youth come to church hoping to find answers to such basic and fundamental questions of Christian living as: How is a meaningful relationship with God maintained? What are the proper attitudes of a healthy prayer life? What is the relationship between developing a healthy, well-functioning personality and Christian maturity? What are the dynamics of a Christian's interpersonal relationships? What is the relationship of the evangelical approach to ethical problems and concern for the burning issues of society?

All too often they are confronted with a church which, for the most part, spends a great part of its energies in maintaining its programs and its structure for its own sake.

As in the university setting, the second major way that the Church

has failed to understand and help its young people is in not being sensitive to what these youth are experiencing as growing persons in an age of change. In response to their feelings of alienation, many young people in the college setting come naturally to use their quest for academic reform as a vehicle for continuous, major personal transformation. As Kenneth Keniston has observed, the movement of reform and personality change have become indistinguishable. There is a search for durability in an era of chronic change and frequently extremes must be tested before settling on a considered course. The university has not recognized the psychological function of this quest for reform and has been at best unresponsive and sometimes repressive. Young people feel both these actions threaten their developing personhood and become more "radicalized."

In the same manner the Church has not faced up to the fact that the adolescent mind, is, above all, a mind in transition between childhood and adulthood. Young people need, as Charlotte Towle observed, to rework the absolutes of a child's conscience to come to mature adult perspectives. In many ways the questioning of some ethical absolutes and the call for church reform are the testing of extremes and the attempt to work through personality transformation.

However, the Church in general has often tended to misread this phenomenon. It has not recognized the importance of this testing in the growth of a young Christian. This lack of patience on the part of the Church has merely

compounded the problem. As a result, the frustration and alienation felt by many promising evangelical youth are driving them to "cop-out," to seek rebellion, or to engage in forceful activism.

If the Church is to appeal to these promising yet alienated youth, making it worthwhile for them to make a significant investment in its life, some basic alterations must be made.

First, the Church must recognize the poverty of words surrounding doctrine and reaffirm the evangelical approach in relevant terms. Holiness has lost its meaning to many because of repeated use of devalued expressions and clichés.

Second, the Church must address itself openly to fundamental questions of how to make the Christian experience concrete. It is a growing sense of frustration to many youth that their religious heritage has not taught them, in relevant terms, the ethical perception behind specific prohibitions of church guidelines.

Third, the Church must escape the isolationism resulting from the edification of the church structure. The Christian fellowship must strive to be complete, enclosing social needs, regardless of class, as well as spiritual needs.

Fourth, pastoral acceptance of youth and the understanding of their problems as young people see them must be increased. Also, such awareness must be reflected in official literature.

The Church of the Nazarene is the logical body to reach these alienated youth for evangelical Christianity. The challenge is manifest and the opportunity is clear. □

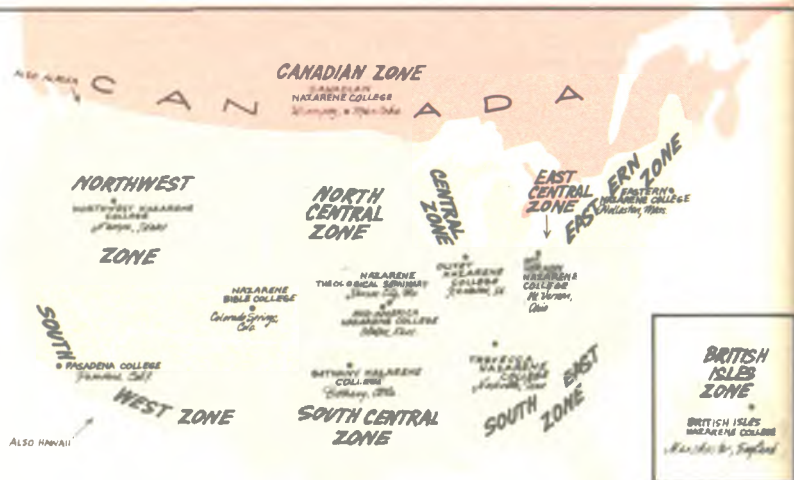
## ABOUT THE COVER . . .

Sunday, April 20, is National Christian College Day. The Church of the Nazarene offers some of the finest facilities and programs in the field of higher Christian education.

Our cover photo, a dramatic aerial view of the campus of Olivet Nazarene College in Kankakee, Ill., represents a typical Nazarene campus among the 12 institutions of higher learning on the 10 educational zones, as outlined on map at right.

Latest enrollment figures from the Department of Education, of which Dr. Willis E. Snowbarger is executive secretary, reveal a total of 9,016 students at the 12 schools.

A statement recently published by the department describes both the goals and the products of these schools: "Students at Nazarene colleges are sharp collegians with a purpose. For most of them, finding and doing God's will is the highest form of success, whether in full-time Christian service or as laymen." □



# Not I but CHRIST

I'VE tried so hard and failed so often! I'm discouraged!" That is a common complaint of those who are seeking a victorious Christian life.

The answer is a very simple one: "Quit trying; begin trusting."

There is absolutely no use in *trying* to live the sanctified life. Down this road there is nothing but frustration, futility, and failure. No one can live the sanctified life by trying; anyone can live it by trusting.

In Galatians 2:20 we read: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." So the King James Version. But the Greek word order is quite different. Literally it reads: "With Christ I have been crucified; and no longer is it I [Greek, *ego*] that lives, but in me lives Christ." Paul begins with *Christo* ("with Christ") and ends with *Christos*—and all in between is Christ!

It has been well said that Paul's theology can be summed up in one phrase—*en Christo* ("in Christ"). The Christian life commences in Christ, continues in Christ, and culminates in Christ. Apart from Christ there is no Christianity and there is no Christian experience. All that we receive from God comes to us *in Christ*. In Him we have everything; out of Him we have nothing.

Let's take another look at this Galatians text. When translated correctly as above, it make a double declaration.

PAUL FIRST SAYS: "With Christ I have been crucified." Self-crucifixion is impossible. It has often been attempted by ascetics and mystics. But always to no avail!

The only way that the sinful self can be crucified is *with Christ*. We have to identify ourselves with Christ on the Cross. There we die with Him, that we may live with Him.

There can be no resurrection without a prior

crucifixion. When we have been crucified with Him we shall find ourselves living the resurrection life of victory in Him.

The simple truth is that there is no salvation, no sanctification, no victorious living apart from Christ. In Him there are all of these.

George Mueller, the man of faith of Bristol, England, said: "There was a day when I died, utterly died." From then on he lived life to its full, until he became known as one of the greatest saints of all history.

At the time of his ninetieth birthday, Mueller gave this testimony: "I was converted in November, 1825, but I only came into the full surrender of the heart four years later, in July, 1829. The love of money was gone, the love of place was gone, the love of position was gone, the love of worldly pleasures and engagements was gone. God, God alone, became my portion."

Because he died out to all these, God could give to him in abundance. He wanted no money for himself, but received unnumbered thousands of pounds for his many orphans.

He sought no place, but he has an unrivalled place in the annals of faith.

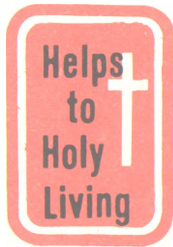
He never desired position, but became one of the most honored Christians of his generation.

He did not ask for pleasure, but found greater joy than most men experience. His was truly a life "in Christ."

THE SECOND DECLARATION Paul makes is this: "No longer is it I that lives, but in me lives Christ." In other words, Christ has taken the place of the carnal ego in control of my life.

That is exactly what sanctification means. Once it was "I"; now it is "Christ." Instead of consulting my own desires and wishes I ask Him what *He* would have me do. The sanctified life is the Christ life.

As we said above, no one can live the sanctified life—in himself. We can live it only in Him. We see many people *straining, striving, struggling* to live the Christ life. All this is utter futility. The



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only way we can live the Christ life is to let Him come in in His fullness and live His life in us.

Often we hear people say: "Christ is my Savior the Holy Spirit is my Sanctifier." This is a false antithesis, with no support in Scripture. Actually, the Holy Spirit regenerates (saves) us just as much as He sanctifies us.

And it is equally true that we are not only *saved* in Christ, but sanctified in Christ. It is His indwelling fullness, made real to us by the Holy Spirit, that constitutes our sanctification.

When we learn to live fully in Christ, by faith, we have found the secret of the sanctified life.

But what does "faith" mean? Too often it is defined in terms of mental *assent*, of the mind's acceptance of certain credal statements. But it is moral *consent*, the commitment of the will to Christ. And then, as D. L. Moody noted long ago, it is *laying hold* of Christ as our Savior—and also as our Sanctifier.

John G. Paton was translating the New Testament into the language of New Hebrides. It was a seemingly impossible task. Primitive languages are entirely concrete; they have no abstract terms. He found no native words remotely related to the great Christian concepts of love, grace, faith. What could he do?

One day as he was struggling in vain to find some word for "believe," a national came into the hut. Tired from much walking, he threw himself down in a chair. As he did so, he said in his native dialect, "I'm leaning my whole weight on this chair."

Immediately something clicked inside the missionary's brain: "That's it! Faith is leaning one's whole weight upon."

He asked the man to repeat the phrase and wrote it into his translation.

Faith is "leaning one's whole weight" on Jesus Christ. And He will not let us down. Everyone else will—sometime, somewhere. But He never!

Trying to live the sanctified life can become the endless frustration of a would-be perfectionist. Letting Christ live His life in us is an endless adventure. □



# Faith at Home

## Seeing Clearly

"Mom, they're beautiful!" Susan peered through my just-washed kitchen windows.

"Yeah," Bill piped up, "they're so clean, it doesn't look like glass at all. I feel as though I can reach out and touch those evergreens."

I couldn't believe my windows had been that dirty! They were. It wasn't obvious, like muddy footprints or sticky fingermarks—only a cloud-thin film—but what a difference when I wiped them clean!

The green lawns seemed fresher, as if they'd had a thirst-quenching rain. The lines of neighboring houses and buildings became sharp, distinct. Our flowers glowed alive with reds, blues, and golds. What delight we'd been missing because of that slight, dulling barrier!

It reminded me of the experience I'd had during our church's last revival services. I hadn't been aware of any definite separation from my Lord. There were no outstanding blots or smudges I could find. However, I asked *Him* to search and cleanse my soul. If there was some unsuspected problem, I wanted it pointed out, eliminated.

As always, He was faithful. What a difference His cleansing touch made in my spiritual sight! Suddenly I could see many areas of joy had been dimmed by particles of spiritual grime.

Some were tiny anxieties I'd felt too minor to bring to God's attention. Others were small cares caused by a hectic, fast-paced world crowding between me and my Master. Oh, they were almost unnoticeable; but there, nevertheless.

Perhaps these specks seem too insignificant to bother with, but there is a great danger here. If you've ever been inside a neglected house, you'll understand. Coats of dust build up on windowpanes over the months and years. Finally, what began as a slight haze becomes so thick it shuts out the glorious sunlight and distorts what we see!

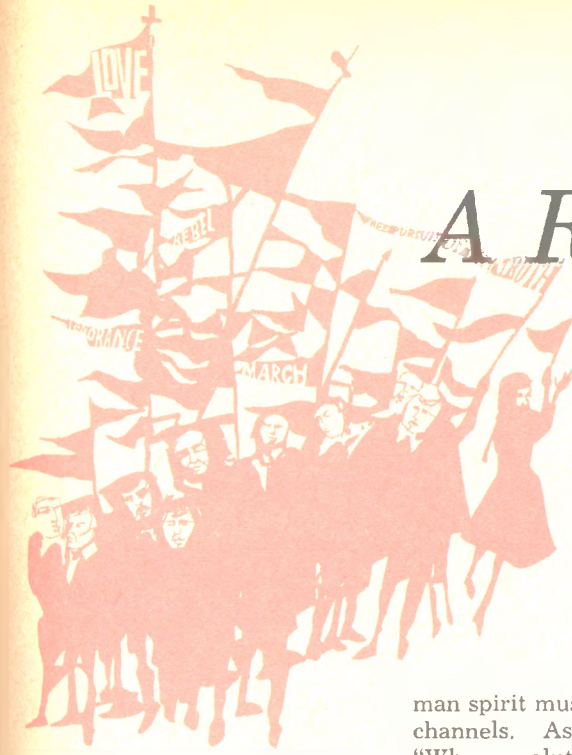
So can the windows of our spirit become gradually, insidiously, blocked from the illuminating rays of God's love. Our sight is shut off by the things of this life.

How long has it been since your soul's windows have been made shining clean? Why wait a moment longer to experience the radiance and sparkle of thoroughly clear spiritual vision?

You'll be so thrilled by the change. The view is out of this world. □



By Rosemary Lee  
Worthington, Ohio



# A Revolution of Rising Expectations

entrenched privilege and prejudice around the world. No power and no alignment of powers can roll back this tide, for it is one of the great surges of the human spirit in our times and it has history and human decency pushing it irresistibly along.

What a challenge for the Church today, and what a privilege! But the danger is that the Church may miss the opportunity to identify itself with this ferment, with this struggle for the needed changes toward human betterment and fail to communicate to the masses that the Church is not only interested in their souls, but in their lives, their hopes, their homes, their aspirations, their fulfillment as human beings.

The poor heard Jesus gladly precisely because He identified himself with their hopes and needs and inner urges for fulfillment and freedom and whatever changes were necessary to promote their realization.

Should the Church that wears His name do less today?

And yet any number of professing Christians could join that timid churchman who said, "Wherever the Apostle Paul went, there was a revolution. Wherever I go, they serve pink tea."

And it is this terrible danger that the Church will be so busy drinking pink tea, engaging in small talk and fussing about secondaries and petty differences, swishing around feverishly in the eddies and backwaters of ecclesiastical concerns, that it will miss the mainstream of ferment and

man spirit must break out into new channels. As one expressed it, "When evolution is blocked, revolution occurs."

For human hopes and aspirations for a better life, a fuller life, a life of greater dignity and dimension can never be indefinitely damned up or denied. And history is the story of these human hopes spilling over the dams thrown up against them.

Over a half century ago Edward Markham asked this question:

*How will it be with the kingdoms  
and with kings—  
With those who shaped him  
to the thing he is—  
When this dumb terror shall  
rise to judge the world,  
After the silence of the centuries?*

And it is given to us who live in the last half of this twentieth century to answer that question.

For the fermenting, yeasty, downtrodden masses of the world are rising like a dark tide, spilling over ancient boundaries and sweeping across entire continents and lapping against the shores of

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**Radio Sermon  
of the Month**

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**T**HE upward thrust of the destitute, downtrodden masses around the world today is referred to by some as a "revolution of rising expectations."

The deprived millions of the world have, indeed, broken camp with the past and are on the march ignorant of their destination, but marching. As one of the self-appointed leaders of this unwieldy mass put it recently: "We don't know exactly where we're headed, but we know one thing—we'll never go back to where we've been."

It is this marching, this breaking out of the restricting molds of the centuries, this striking out on new paths, this spasm of urgent and desperate hope and insistence that things can be better, that conditions can and must improve, that freedom is attainable, that dignity and equality must be made available to all men now—it is this urgent upward thrust that is called a "revolution of rising expectations."

"Those who make peaceful revolution impossible," said the late President Kennedy, "will make violent revolution inevitable." It is when the God-given impulse for freedom and fulfillment and human growth is blocked that the hu-



change and so will fail to provide a redemptive corrective to the violence and extremism and excessive disruptions of this revolutionary time.

This "revolution of rising expectations" can be a creative time, for change is not necessarily bad. Change *can* be good—if the change is from inequity to equality, from slavery to freedom, from poverty to abundance, from debauchery to decency, from futility to fulfillment, from fear to faith.

And shouldn't the Church—shouldn't all Christians—be in the forefront of such a revolution if it can bring about such changes? For it was Jesus himself who gave tre-

mendous encouragement and thrust to these creative changes by His life-style, His attitudes, His insistence that truth, to be relevant, must be expressed in new forms, new patterns, new relationships.

It was Jesus who said, repeatedly, "It was said by them of old time . . . but I say unto you . . ." And it was Jesus who said, "No man putteth a piece of new cloth unto an old garment . . . neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

For Christ knew that it was the grace, not the channel, that was sacred; that it was the growth and fulfillment of the human spirit that had God's eternal backing—not the traditions or the institutions that crystallize and solidify and ultimately thwart and hinder that growth.

Let us then, as followers of that Christ, deplore the militancy, the violence, the anarchy that accompany this "revolution of rising expectations"; but let us, in Christian love, nurture the hopes of men everywhere that they will one day live in freedom and fulfillment as sons of God, obedient to His will and His purposes in the world. □

• **By John A. Wright**  
Spring Arbor, Mich.

## A Right Perspective

**S**OME years ago a guest was visiting in our home. At the time for family devotions I asked her to read for us some scripture. She read the seventy-third psalm and read it so that I have never forgotten it.

The writer of the psalm confessed to having a hard time because of the "prosperity of the wicked." He admitted being tempted to feel bitter because unrighteousness seemed to pay and goodness went unrewarded.

Perhaps it was because this was so close to my own feelings that I could readily understand how he felt.

But then came that great text: "Until I went into the sanctuary of God; then understood I . . ."

How much we need God's house to help us to have the right perspective! How much we need a right perspective! Only God can help us here, for in so many things it is true that "things are not what they seem."

Recently we took a trip to Shenandoah National Park and Skyline Drive. It was beautiful to see the fields of grain laid out in quilt-like pattern across the Shenandoah Valley.

I couldn't help thinking of the farmer down there working in the fields. To him the fields must have looked so different. They were not quilt-patch size to him, but must have seemed to stretch unending in the oppressive heat.

We saw the beauty of the total pattern. He saw the burden of a particular field. The slant of a field added to its wonder from where we saw it. It added to its work from his point of view.

How good to see the grandeur of the valley from on high! How oppressive to feel the smallness of your field, hemmed in by the hills! You see, it is a matter of perspective.

Our fields are not of golden grain, perhaps, but each of us does have his fields of labor. Often it is the church with its message, its music, its members, that God uses to help us see these fields in their right perspective.

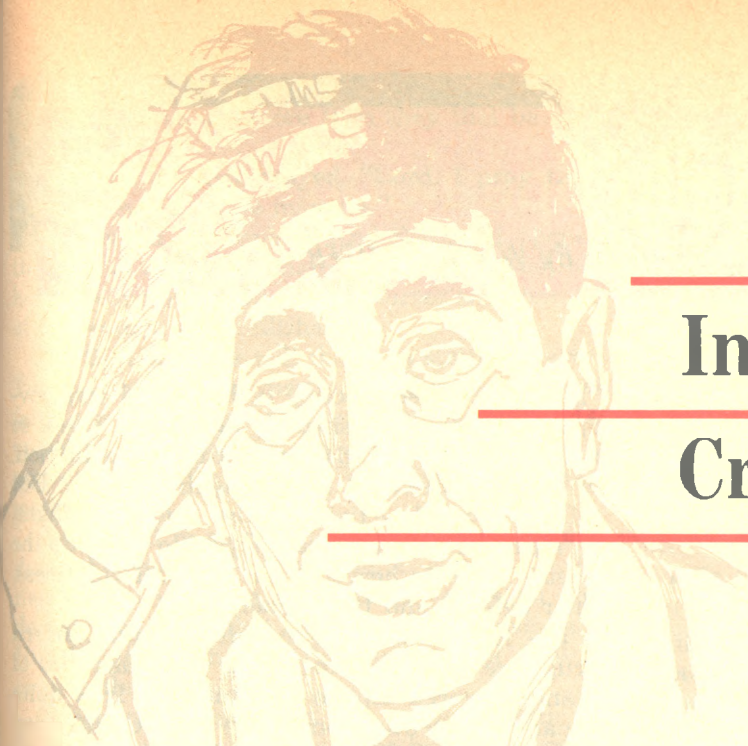
Sometimes it is a book or a vacation that enlarges our vision. We must see the total picture, not just our little field—eternity as well as time, love as well as labor, beauty as well as burden.

Most of all, it is important to keep an inner attitude that is open to enlargement by God. Self-pity with its resultant bitterness hampers any new perspective. Thankfulness, meekness, humility open our vision to larger things.

I do not want to be a visionary, seeing only things afar off. Nor do I want to be a pessimist, seeing only the difficult things right around me. I want, with God's help, to keep a right perspective. □



# Intense Fears Create Problems



**A** businessman, bent on achieving success in accumulating much of this world's goods, set up a goal for himself. He turned all his thoughts and meditations to his own ambition in life, until he had no other interest but self.

He lived in constant fear and anxiety that his business venture might collapse. He developed various gastric disturbances which had no organic basis, and his physicians advised, "You must get away from your work."

The businessman followed a rather typical course, characteristic of nervous patients, trying various medicines, hoping to get relief for his gastric distress and his varied bodily tensions. He tried hospital rest, sedatives, shots, and vacations, which only worried him because he was away from his business—his love.

A woman was hardly comfortable in a psychiatrist's office when she poured forth this story: "I'm afraid I'm having a nervous breakdown. I can't control my thoughts. I have a tight-band feeling around my head which seems to get tighter day by day, giving me the fear that something is going to snap and I will lose control of myself. At times I have thought of doing away with myself, but I know that comes from Satan. Now I am afraid to be by myself. What if I should lose my mind and in a moment take my life?"

Thousands upon thousands of patients have emotional conflicts because they cannot make the necessary adjustments to the situations around them. These people make up the 60 to 75 percent of the patients who show up in doctors' offices and receive the diagnosis, "There is nothing wrong physically. You are just nervous."

They come seeking help—release from the bondage of fear, worry, and anxieties.

Those who are beset by emotional problems do not come to this state of suffering overnight. In many cases the suffering has been a long time in developing. The constant anxiety, day and night, over a long period of time brings on bodily tensions, which the patient presents to his doctor.

These symptoms of emotional conflicts are extremely real to the patient and cannot be classed as willful imaginations. The bearer

cannot shut them out as one turns off a water faucet.

Those who suffer from nervousness are aware of the fact that, when their fears are intensified, their bodily tensions increase; and when the fears diminish, the bodily tensions gradually subside.

To find a relief, many try methods and sedatives to divert the thinking processes. As one psychiatrist puts it: "The sedatives calm and soothe; the shock treatments make them forget the symptoms; but none of these therapies deliver them from the source of their suffering, which is the sick soul."

Prayer, Bible-reading, and a strong and enduring faith in God have dispelled the fears, anxieties, and worries of many upset individuals. Thousands have found God the way out of their dilemma and sickness.

If a personal faith in a loving Saviour and a day-by-day walk with Him ought to do anything at all for us, it should, at least, give us a sense of inner peace and joy in the midst of a troublesome and chaotic world. □

**HURRY**  
**HURRY**

## TO ALL CHURCH TREASURERS:

Those who sit in darkness awaiting the light depend upon our churches' EASTER OFFERING.

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# Editorially Speaking

By W. T. PURKISER

## **Pessimism and Realism**

There is a fine line between pessimism on the one hand and realism on the other. Yet it is necessary that we try to find that line and stay on the side of realism.

Pessimism is a mood that is very prevalent in these times. There is much to encourage it.

Few would deny that there is a vast uneasiness abroad in the world. Christ's incisive phrase, "men's hearts failing them for fear" (Luke 21: 26), is vividly descriptive of our day.

The symptoms of our collective disease are many and varied. There is little need to go over the sorry list again. The planless, day-to-day, fatalistic attitude toward life; the erosion of moral integrity on a mass scale; the loss of modesty and common decency, the debasing and commercialization of sex; the challenge to all organized human life posed by violence, crime, delinquency, class and mass hatred—these are just a random sampling of signs of the sickness of society.

Beneath the surface of things is the hollowness of the human heart, the emptiness of life. As Keith Miller put it, "Behind the remarkably placid masks of the faces we see every day on the streets and in our businesses and clubs there lies a world of twisting souls, living with frustration and the fear of failure and meaninglessness, a world of souls without rudders, without any real sense of ultimate direction."

One Christian leader recently said, "Our world is on fire, and man without God cannot control the flames. The demons of hell have been let loose. The fires of passion, greed, hate, and lust are sweeping the world. We seem to be plunging madly toward Armageddon. We live in the midst of crisis, danger, fear, and death. We sense that something is about to happen. We know that things cannot go on as they are."

General Omar Bradley said, "Our humanity is trapped by moral adolescents. We have too many men of science, too few men of God. The world has achieved brilliance without wisdom, and power without conscience." Perhaps the way we should say it is that we need many more men of science who are at the same time men of God.

The Swiss medical man Paul Tournier wrote.

"Modern Western society is dominated and governed by noise, newspapers, radio, and speed, so that men have lost the sense of inner meditation, of mature reflection, and thoughtful action. But all this feverish activity is also a form of flight, by means of which men are trying to cover up the unease in their hearts, their spiritual emptiness, their defeats, and their rebellion."

The fastest selling commodity in the modern drugstore is aspirin, including vast quantities of orange-flavored aspirin for children. It is quite apparent that what some have been calling "our brave new world" is a world full of headaches.

IN SPITE OF IT ALL, we must not give way to pessimism. This is because pessimism is paralysis. It looks on the current scene and shakes its head in despair. Because pessimism assumes that nothing can be done, it therefore does nothing.

The very word "pessimism" should teach us this. It comes from a root which means "to make worse." It is putting the very worst possible construction on actions and happenings. When fully expressed, pessimism leads to the conclusion that life is evil and not worth the effort to make it better.

Realism, on the contrary, is not blind to its problems. It is willing to face the liabilities of the situation. But realism is aware of possibilities as well as problems. It sets the assets over against the liabilities.

One of humanity's ever present faults is to reckon without God. This may be done either in the way of pride and self-sufficiency (the easy optimism that needs no God) or in the way of hopelessness and despair (the fatalism and gloom that looks for no God).

Blindness to the power of the unseen is vividly illustrated in the account of Elisha and his young assistant in the siege of Dothan (II Kings 6: 8-18). The king of Syria sent an army to capture a single prophet. Elisha was in Dothan, and the Syrian force surrounded the town during the night and awaited the dawn.

Elisha's assistant was up early. He went out and discovered the enemy army completely encircling the town.

Hurrying to Elisha, the servant said, "Alas, my master! how shall we do?"



Elisha's calm reply was, "Fear not: for they that be with us are more than they that be with them."

Then the prophet prayed, "Lord, I pray thee, open his eyes, that he may see."

The record is simple: "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The Syrians were still there, as strong as ever. The danger did not disappear. But the eyes of faith saw more than the peril and power of the enemy army, and the siege ended dramatically and unexpectedly with the total defeat of man's might.

Few would be so presumptuous as to predict in detail the course of future events. But the Christian can face the future without pessimism and despair, confident that God has neither abdicated His throne nor turned the direction of history over to the devil.

Christian realism does not neglect earth to dream of heaven. That could be but the worship of comfort. Christian realism believes in heaven but lives on earth—and thereby brings a bit of heaven to earth. □

## **The Other Side of Prayer**

One side of prayer is the basic belief that "prayer changes things." One who prays does so in the confidence that his prayer makes a difference, not only with himself but with others and with circumstances.

It is possible that there could be meditation and pious contemplation without this sort of faith. Some might seek to cultivate their inner lives and strengthen their resolves by some sort of flexing of their spiritual muscles.

But prayer in its full biblical sense works on the conviction that God, in answer, steps into situations and makes changes that would not otherwise occur. Jesus related prayer to "what things soever ye desire." Paul spoke of "prayer and supplication, with thanksgiving" as an occasion of making requests "known unto God."

The very lifeblood of prayer is faith that we "do receive" and "shall have" that for which we ask. On any other basis, prayer tends to become empty ritual.

Yet there is another side to prayer. William Barclay put this in clear focus when he wrote:

"It may well be that the wrongest thing of all in the attitude of so many people to prayer is that they try to use prayer as a means of escaping things, of running away from things, whereas prayer is a means of triumphantly facing the unfaceable and doing the undoable and bearing the

unbearable and passing the breaking-point without breaking."

What we need to remember is that prayer is not denied when the answer is given in another way than we expected. The Lord sometimes delivers the righteous out of his "many afflictions" by giving him strength to bear them unafraid.

It is not necessary that prayer be the rope to pull the land out to the boat. It may draw the boat in to the land. In either case, the result is the same. The boat makes it safely to shore.

THIS IS WHY we may safely lay our needs and desires and goals before the Lord and leave to Him the choice of the means by which to answer. God has promised to answer our prayers, but He has not promised to answer them in exactly the way we ask.

Generally speaking, our instincts are better than our judgment. Our choice of goals is better than our choice of means. Our heart may be truer than our heads.

For this reason, it is both wise and essential to append to each prayer in all sincerity, . . . "according to Thy will." Presumption might pray otherwise, but faith is willing to let God answer as He sees best.

It is God's own presence in answer to prayer that makes it "a means of triumphantly facing the unfaceable and doing the undoable and bearing the unbearable and passing the breaking-point without breaking."

Missionary Pioneer David Livingstone once spoke to the students of Glasgow University. His body bore the marks of his African labors. He was gaunt and haggard from almost 30 rounds of severe illness. His left arm hung limp at his side, crushed by the attack of a lion.

Without self-pity, Livingstone told of the hardships and trials of his work. But then he said, "Would you like me to tell you what supported me through all the years of exile among people whose language I could not understand and whose attitude toward me was always uncertain and often hostile?"

"It was this: 'Lo, I am with you alway, even unto the end of the world.' On these words I staked everything, and they never failed."

Nor will they ever fail—in America, or Africa in Britain or Barbary, in Canada or Cuba.

The greatest answer to any prayer is a Presence. It is the presence of the God of all grace, who alone can promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2). □

# ANNOUNCING!

**THE SECOND**

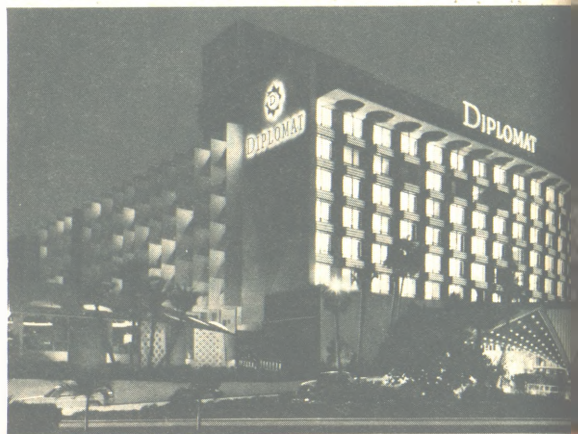
## **International LAYMEN'S CONFERENCE on EVANGELISM**

**Tuesday evening, August 18 – Sunday noon, August 23, 1970**

Sponsored by the Department of Evangelism/Church of the Nazarene

- \* *Informative, Inspirational Seminars*
- \* *Challenging, Soul-stirring Speakers*
- \* *Interest Groups and Relaxation Times*

All in superb surroundings! After investigating other facilities, the General Committee voted to return to The Diplomat, which so graciously hosted our 1966 Conference. Their accommodations will help make this another unforgettable experience! (See rate information.)



**The DIPLOMAT**  
Hollywood-by-the-Sea  
Florida

# PLAN NOW

## **TO ATTEND!!!**

**Attendance LIMITED to 2,000:**

- \* *Adults Only (18 and over)*
- \* *District Quotas Honored Until January 5, 1970. (See listing on following page.)*

**REGISTRATION and RESERVATION INFORMATION on following page.**







# Campus Commentary

## WE HAVE NOT BEEN WRONG

In warfare, there is a certain disdain for those who constantly study but never decide, for those who are always training the troops and never ready to commit them to battle. Similarly, athletic coaches claim never to have lost a game while coaching from the grandstand; they only lose when they are charged with making decisions in the heat of the game and on the field of action. Monday morning quarterbacking generally deserves the ridicule it receives from the participants of the Saturday before.

### A Daring Commitment

The Church of the Nazarene made a daring commitment to Christian higher education long before all the factors could be fully weighed. Roman Catholics and Lutherans committed themselves heavily to elementary and secondary education. Our situation was very different and such a program for Nazarenes would have required boarding schools. After beginnings in this direction, we decided it would be better for children in their younger years to be under the careful supervision of the home and parents. Our institutions emphasized college-level work. At least, for us this was right.

It was right for many reasons. The school is always a poor substitute for a home. Incurrigibles at home were incurrigible at school. The influence of the church on the public school is more effectively demonstrated when our young people are there in greater numbers and we stand with them. The nurture of the Christian family and home church can be very effective in the first 18 years. But haven't we heard that this virtually settles life's major questions and goals? Let's look at that more carefully.

### A Child Comes of Age

What happens in the college years? A boy must suddenly be a man. A girl ups and marries. In or out of college, a career choice is reconsidered, if not made for the first time. A religious choice is confirmed in the light of complicated questions never dreamed of at age six. Lifetime friendships are formed. Values and priorities are adopted. Character is rapidly becoming fixed. A child comes of age.

A good parent who understands adolescence and wants to be helpful, recognizes his limitations. It's too late for new precepts; only example will have influence. The complex questions are too hard. He needs help. And besides, there is no doubt as to the "press" of the peer group. The going thing on campus, the "beautiful people," prevailing standards of conduct, all bring social pressure. By no means all who say they want to be "free" demonstrate their immunity to these influences. While independence is the goal, dependence may even have increased as it is spread to several groups.

## The Best Answer

The Nazarene college is the best answer we have to this need. Greatly enlarged areas of freedom without total dispossession is the result. Other churches are making an agonizing reappraisal of their commitments to elementary and secondary education, but they are also trying to strengthen the church relationship with their colleges by greater support. State institutions are forming smaller "colleges" within the university to correct the evils of mass higher education. Vacillation in the policies of others makes Nazarene educational leaders look good.

We have not been wrong. There is something very crucial about the college years. We cannot do it all. We cannot even enter all of the open doors. Never was our prior commitment to Nazarene higher education more clearly right than now, in view of the current crises in education.

With courage and conviction we should get on with the action. We have never had better trained "troops." Christian colleges are one of the primary necessities if we are to carry the battle of our times. What is good and right for our students will also be best for the church.

To find counsel for difficult questions, to seek knowledge where faith is also nurtured, to be a part of the social pressure for right living, to make Christian friends, and to gain a certainty in the area of values—where do you turn, if not to a Christian college? □

## CAMPUS NEWS

**LAY MISSIONARIES** are responding to an appeal by Dr. Raymond Hurn Department of Home Missions. As he has visited Nazarene college campuses he asks for volunteers who are willing to take jobs during their first two to five years out of college in an area where they can assist a home mission church. "The response has been gratifying" writes Dr. Hurn. □

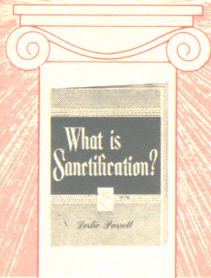
**LAND DEEDED.** Nazarene Bible College has just received the second parcel of land from Sproul Investments. This is part of the total donation of 100 acres which is to be given to the college in four phases.

The original donation of 28 acres includes the area on which the buildings now stand and was the most valuable of the area with a valuation of \$450,000 at the time of donation. The 32 acres just deeded is valued at \$189,000 and brings the total acreage to 60 with a total valuation of \$639,000. The donor is Mr. Fred Sproul of the Sproul Investments Inc. and Mr. Roy I. Pring of the Pring Ranches, Colorado Springs. □



# GOLDEN PEDESTAL

## Book Selection



### WHAT IS SANCTIFICATION?

By Leslie Parrott

The truth of entire sanctification can be made obscure by theological terminology. However, viewed in the light of divine provisions for man's spiritual needs, this work of grace is altogether scriptural and necessary for an "uttermost salvation."

In this book of 10 chapters, Dr. Parrott makes plain the need and the provision for an experience that cleanses from inherent sin, and gives power for service. The how, when, and why; the temptations of the sanctified; what sanctification does and what it does not do; how it affects one's life and conduct—all of these important aspects of sanctification are covered in workaday language.

The new convert, the justified Christian struggling with carnality, the seeker for heart purity will find positive help in this booklet. 48 pages, paper.

50c

Order from your

NAZARENE  
Publishing House

### PASADENA RETIREMENT HOME PLANNED

The city of Pasadena, Calif., has approved construction of a six-story retirement apartment building and adjoining nursing home adjacent to Pasadena College, Bresee Church, and the Pasadena branch of the Nazarene Publishing House.

The project is being undertaken by a group of Nazarene laymen headed by Dr. Ivan D. Janosky, a La Canada physician. Dr. Janosky stressed the

fact that the facility will not be connected with the church in any official way, but is expected to serve the large concentration of Nazarene population in southern California.

Construction of the \$2.5 million project is being privately financed. Costs for occupants are expected to be within the budgets of most retired persons, in many cases underwritten by Social Security and the Medicare program. □

### OF PEOPLE AND PLACES

FREEDOM FOUNDATION awards were won by Rev. John R. Andrus, pastor of Chattanooga (Tenn.) First Church, and Miss Margaret Headrick, also of Chattanooga First.

Andrus received the George Washington Honor Medal Award for his sermon entitled "I Believe in America," and Miss Headrick, a sophomore at Trevecca Nazarene College, received the same award for her essay entitled "United We Stand." They were among a select group of Chattanooga individuals, organizations, and schools chosen in national competition for their contributions in the promotion of Americanism. □

REV. AUBREY PONCE expresses sincere thanks for the many prayers and thoughtful remembrances of his friends during two and one half years of illness. His heart has improved and he has accepted the call to the West Columbia (S.C.) Central Church. □

### MOVING MINISTERS

John W. Mellish from Wayne, Mich., to Adrian (Mich.) First.

T. O. Parson from Marlow, Okla., to Dallas Casa View.

S. J. Roberts from Fort Wayne (Ind.) First to Alexandria, Ind.

Norman Robinson from Heysham, Lancashire, England, to Oldham, Lancashire, England.

Robert Russum from Yazoo City, Miss., to Rosebloom, Miss.

Robert E. Salsler from Parkersburg (W. Va.) Southside to Newell (W. Va.) First.

Samuel Southerland from Bainbridge, Ga., to Jacksonville (Fla.) Faith.

Roland A. Stanford from Edison, N.Y., to Bath, Me.



### "Showers of Blessing" Program Schedule

Dr. William Fisher

April 20—"A Revolution of Rising Expectations"

April 27—"A Revolution of Lowered Expectations"

May 4—"Why Be a Christian?"

### NEW "SHOWERS OF BLESSING" OUTLETS

KGEM	Tulare, Calif. 1370 kc.	2:45 p.m. Sunday
WWHO-FM	Jackson, Miss. 94.7 meg.	8:00 p.m. Sunday

WOTT	Watertown, N.Y. 1410 kc.	6:00 a.m. various 12:00 noon days
CFQC	Saskatoon, Sask., Can. 600 kc.	8:15 p.m. Thursday
WVIM	Vicksburg, Miss. 1490 kc.	7:45 a.m. Sunday
WVAF-FM	Charleston, W. Va. 99.92 meg.	9:00 a.m. Saturday

### DISTRICT ASSEMBLY INFORMATION

SPANISH EAST, April 25-26. 89 Henry St., Stamford, Conn. 06902. Host Pastor: Francisco Laiacona. General Superintendent: Dr. Edward Lawlor.

WESTERN LATIN-AMERICAN, April 23-24. Boyle Heights Church of the Nazarene, 213 South Broad St., Los Angeles 90033. Host Pastor: Jonathan Salgado. General Superintendent: Dr. V. H. Lewis.

### VITAL STATISTICS

#### DEATHS

WILLIAM H. GASSETT, 91, died Feb. 20 in Tulsa, Okla. Funeral services were conducted by Rev. Gene Nease. Surviving are four daughters, Elizabeth Margerum, Esther Gassett, Ruth Champney, and Hanna Creason; seven sons, Paul, Si, David, Jonathan T., C. B., S. A., and E. E.; 27 grandchildren; and 11 great-grandchildren.

MRS. HENRIETTA MARIA HAMPSTEN, 85, died Mar. 9 in El Verano, Calif. Funeral services were conducted by Dr. E. E. Zachary. Interment was at Santa Rosa, Calif. She is survived by her husband, Rev. Philip.

MRS. MABEL G. PEED, 55, died Feb. 28 in Brush, Colo. Funeral services were conducted by Rev. Paul Jackson and Rev. J. C. Avants.

MRS. ETHEL A. MOSGROVE, 62, died Mar. 12 in Oxnard, Calif. Funeral services and interment in Cleveland, Ohio. Surviving are her husband, Walter G.; one daughter, Mrs. Phyllis Lickliter; four sons, Harold C., Ralph W., Ronald G., and Melvin E.; and 12 grandchildren.

JESSE NEWMAN, 81, died Feb. 15 in Gilmer, Tex. Funeral services were conducted by Rev. Floyd Rowe in Longview, Tex. He is survived by his wife, Ida, one stepdaughter, and two stepsons.

LOUISA BRIDGEMAN, 79, died Jan. 8 at Carmichael, Calif. Funeral services were conducted by Rev. Vernon L. Wilcox. Interment was in Sacramento, Calif. Surviving are her husband, Claud E.; two daughters, Mrs. Ruth Sullivan and Mrs. Barbara Peysar; two sons, Daniel L. and Wilfred S.; and seven grandchildren.

VIRGIL V. WILCOX, 86, died Mar. 6 in Pasadena, Calif. Funeral services were conducted by Dr. J. George Taylorson. Interment was at Alta-dena, Calif. Surviving are his wife, Ivah A.; three sons, Rev. Vernon L., Wendell O., and Galen D.; seven grandchildren; two great-grandchildren; and one sister.

WILLIAM DENNIS, 98, died Mar. 12 in Sacramento, Calif. Funeral services were conducted by Revs. Vernon L. Wilcox, Kenneth Vogt, Edward C. Garrison, and LaRolf McCoin. Surviving are three daughters, Mrs. Alice Schoellerman, Mrs. Lucy Hensley, and Mrs. Bernice Schoellerman; two sons, Walter and Chester; 10 grandchildren; and 20 great-grandchildren.

MRS. MAY VICTORIA WELSH, 88, died Feb. 28 in Columbus, Ohio. Funeral services were conducted by Dr. Miles Simmons and Rev. Carl H. Roberts. She is survived by five daughters, Mrs. Eunice May Isaacs, Mrs. Vernon (Ruth) Creasap, Mrs. Meredith (Alice) Hakes, Mrs. W. Dow (Naomi) Hutchison, and Mrs. Carl (Esther) Roberts; two sons, Joseph C. and Paul C.; 14 grandchildren; 21 great-grandchildren; and one brother.

#### BIRTHS

—to Paul and Claudia (Tupper) Harvey, West Quincy, Mass., a daughter, Kristen Leigh, Feb. 12.

—to Bobby and Gloria (Geiger) Andress, Frankfurt, Germany, a daughter, Kimberly Dawn, Jan. 31.

—to Rev. and Mrs. Floyd Hall, Castalian Springs, Tenn., a son, Stephen Joseph, Dec. 2.

—to Ronald and Shirley (Horton) Gullefy, Vandenberg Air Force Base, Calif., a son, Myron Lee, Feb. 20.

—to Mr. and Mrs. Vernon Ray Gable, Chickamauga, Ga., a son, Jason Vernon, Feb. 17.

—to Mr. and Mrs. James Pettigrew III, Kermit, Tex., a son, Mountie Deven, Jan. 20.

### ANNOUNCEMENTS

#### RECOMMENDATIONS

Timothy Singell, 334 E. Water St., Bourbonnais, Ill. 60914, is a licensed minister, having completed his work in January for graduation from Olivet

Nazarene College. He is now giving full time to evangelism. I commend him to our churches, knowing he will give his best.—Chicago Central district superintendent, Forrest W. Nash.

**EVANGELISTS' OPEN DATES**

M. L. Turbyfill, 6812 N.W. 29 Terrace, Bethany, Okla. 73008, has open May 19 through August.

**DIRECTORIES  
GENERAL SUPERINTENDENTS**

Office: 6401 The Paseo  
Kansas City, Mo. 64131

**District Assembly Schedule**

Samuel Young	
Hawaii	April 17-18
Central California	May 7-8
Southern California	May 21-23
Arizona	May 28-29
Rocky Mountain	June 5-6
Nebraska	June 19-20
Canada Central	June 26-27
Chicago Central	July 10-11
Eastern Michigan	July 16-17
Pittsburgh	July 24-25
Missouri	August 7-8
Virginia	August 14-15
Northwest Indiana	August 28-29

**V. H. LEWIS**

Western Latin America	April 23-24
Washington Pacific	April 30—May 1
Los Angeles	May 14-15
San Antonio	May 21-22
Northeast Oklahoma	June 18-19
Southwestern Ohio	July 2-3
Central Ohio	July 16-18
Kentucky	July 24-25
East Tennessee	July 31—Aug. 1
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11

**George Coulter**

Sacramento	April 30—May 1
Idaho-Oregon	May 8-9
Northwest	May 14-15
Canada Atlantic	June 5-6
Maine	June 11-12
New England	June 18-19
Northwestern Ohio	July 9-10
Colorado	July 16-18
Northern California	July 23-24
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11

**Edward Lawlor**

Spanish East	April 25-26
Washington	April 30—May 1
Philadelphia	May 7-8
British Isles North	May 19-20
British Isles South	May 24-26
Nevada-Utah	June 19-20
Upstate New York	June 26-27
Northwest Oklahoma	July 23-24
Illinois	July 30—Aug. 1
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6

**Eugene L. Stowe**

Mississippi	April 30—May 1
Alabama	May 14-15
Florida	May 19-20
North American Indian	June 5-6
New Mexico	June 11-12
Northeastern Indiana	June 25-26
Michigan	July 16-18
Eastern Kentucky	July 23-24
Southwest Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11

**Orville W. Jenkins**

Central Latin America	April 17-18
West Texas	May 7-8
Canada Pacific	May 22-23
Alaska	May 29-30
Dakota	June 11-12
Canada West	June 19-20
Oregon Pacific	July 16-17
Gulf Central	July 25
Akron	July 31—Aug. 1
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

**NEWS OF RELIGION**

**You Should Know About . . .**

**SUNDAY SALES BAN UPHeld.** North Carolina's Supreme Court has upheld the constitutionality of a Raleigh ordinance prohibiting the sale of certain items on Sundays.

The S. S. Kresge Company had contended the law was in violation of the First Amendment of the U.S. Constitution, involving separation of church and state. In its ruling the court described any benefit resulting to the churches from the Sunday sales ban as "minimal and remote." □

**SENATOR HATFIELD TO SPEAK AT EVANGELISM CONGRESS.** Five-well-known church leaders, including Senator Mark Hatfield (R., Ore.) will deliver position papers at the United States Congress on Evangelism, September 8-13, in Minneapolis.

Senator Hatfield, an active Baptist layman and speaker at many church and church-related convocations, will speak on "Evangelism and Coming World Peace." The other four speakers are Dr. Leighton Ford, Dr. Paul S. Rees, Dr. Richard Halverson, and Dr. Harold J. Ockenga.

The Congress, which is expected to draw 8,000 people to Minneapolis, will be church-slanted in its emphasis, according to Dr. Paul Fryhling, chairman of the Executive Committee. It will seek as one of its major purposes to challenge congregations along an all-out evangelism outreach.

Of the 8,000 delegates, one-third will be pastors, one-third laymen, and one-third evangelists, evangelism executives, seminary students, and others in Christian work. □

**COMMUNISTS HARASS THAI CHRISTIANS.** Five Thai Christians have been killed by Communist guerillas infiltrating northern Thailand, according to "Christian Times."

Overseas Missionary Fellowship personnel working with the Meo tribe along the Laotian border where the incidents occurred have partially withdrawn, but O.M.F. work throughout the rest of the country has not been hindered.

The Red infiltrators have sought support for their cause by any means, but Christians have refused to yield to the Communist pressure. Five have paid with their lives. □

**"BACK TO THE BIBLE BROADCAST" 30 YEARS OLD.** Begun on May 1, 1939, by Theodore H. Epp as a live, 15-minute, daily radio program, the "Back to the Bible" broadcast is about to celebrate its thirtieth anniversary of ministry.

Now broadcasting for 30 minutes, the interdenominational gospel broadcast, with headquarters at Lincoln, Neb., has more than 3,520 releases a week and is heard on some 530 selected radio stations around the globe. □

**IT SAYS HERE**—"The world is composed of takers and givers. The takers may eat better, but the givers sleep better."—"Ohio State Grange Monthly." □

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

**EROTIC MYSTIC POET OUT TO "DIVINIZE" SEX-OBSSESSED AGE**—A silver-haired Dominican monk in New York, an author of sensuous poetry, announced that his work is "to divinize the sexually-obsessed age mankind has entered.

"You can't stop it," he says. "My work is to make it holy." In another quote the poet told George Cornell of the Associated Press: "We're neither all animal nor angel, but uniquely both. The sacramental life always was meant to order the two together."—Evangelical Press News Service. □



# Late News

## HEART ATTACK FATAL TO TEXAS MINISTER

Rev. E. B. Matthews, 57, pastor of the San Antonio Hatfield Memorial Church, died of a heart attack March 19. For many years he had served in the evangelistic field, and only recently had assumed the San Antonio pastorate. His wife, Bessie Mae, survives. Funeral services were conducted March 21 by Rev. James C. Hester, superintendent of the San Antonio District. □

## PROSPECTIVE MISSIONARIES TO BE INTERVIEWED ON TOUR

The Department of World Missions is conducting a new recruitment program during April and May of this year.

The purpose is simple—to have direct, personal contact with those who are interested in missionary service. The approach is unusual—no public service, no offering, no missionary speaker.

Dr. E. S. Phillips, Franklin Cook, and Brad Moore of the World Missions office will conduct the sessions in 16 cities. Dr. Phillips, executive

secretary of the department, will be meeting with pastors to discuss the missions program of the church. Cook and Moore will be meeting with missionary candidates and those interested in becoming candidates. The sessions will be informal.

Approximately a 50-mile radius around the following metropolitan areas will be involved:

### APRIL

- 21 ST. LOUIS (Mo.) Kirkwood Church
- 22 MARION (IND.) First Church
- 24 CINCINNATI (OHIO) Springdale Church
- 25 COLUMBUS (OHIO) Linden Church
- 28 LANSING (MICH.) First Church
- 29 DETROIT (MICH.) Ferndale Church

### MAY

- 1 SYRACUSE (N.Y.) Immanuel Church
- 2 MALDEN (MASS.) Church
- 5 BALTIMORE (MD.) First Church
- 6 PITTSBURGH (PA.) North Hills Church
- 8 AKRON (OHIO) First Church
- 15 DALLAS (TEX.) Bruton Terrace Church
- 16 FT. WORTH (TEX.) River Oaks Church
- 20 DENVER (COLO.) Lakewood Church
- 22 WALLA WALLA (WASH.) First Church
- 23 YAKIMA (WASH.) First Church

Those interested in missionary service are urged to attend the nearest meeting. The evening sessions begin at 7 p.m. at each location. □

## MOVING MINISTERS

Robert Harris from Huntington, Ind., to Fort Wayne (Ind.) Main Street.

George Hemmingsen from Shipshewanna, Ind., to Riverview, Ind.

Jerald Hueber from Muncie (Ind.) Forest Park to Portland, Ind.

Claud Lykins from Muncie (Ind.) Riverview, to Fort Wayne (Ind.) First.



## FOUR HONORED IN THE NAMING OF NEW COLLEGE BUILDINGS AT MID-AMERICA

HIGHLIGHT of the banquet preceding the annual meeting of the board of trustees of MANC was the official naming of four of the college buildings after individuals whose interests have contributed to the school's founding.

Holding special appreciation plaques, in photo from left, are Mr. R. R. Osborne, Olathe, Kans.; Mr. E. W. Snowbarger, Sylvia, Kans.; Mr. M. S. Lunn, Shawnee Mission, Kans.; and Mr. John Stockton, Kansas City.

Buildings at the college named after these men are the administration building (Osborne), men's dormitory (Snowbarger), women's dormitory (Stockton), and the library-classroom building (Lunn).

The presentations were made jointly by Dr. Wilson R. Lanpher, district superintendent, and Dr. Curtis Smith, MANC president. □

## OF PEOPLE AND PLACES

ESCONDIDO (CALIF.) GRACE CHURCH raised \$350 in the Alabaster offering by using a unique method of investment of the Lord's "talents." Sixteen families accepted \$1.30 as their talent to invest to help build a church on the mission field. Each selected its own enterprise—hobbies, crafts, small business projects, and many other ingenious ideas—to multiply the \$1.30. Some amounts grew to \$75.00, \$60.00, and \$50.00. Each family joyfully gave the increase as God prospered. Mrs. Erma Havens, NWMS president, and Pastor Eldon Coble led the experiment, which they claim is worth repeating. □

MR. AND MRS. VIRGIL V. WILCOX of Pasadena, Calif., observed their sixtieth wedding anniversary February 16, at Sacramento, Calif., by attending services at North Church of the Nazarene. Assisting them in the celebration were their three sons, Rev. Vernon L. Wilcox of Sacramento, Wendel O. Wilcox of Vallejo, and Galen D. Wilcox of San Jose, and members of their families.

Less than three weeks following the anniversary, Mr. Wilcox passed away at the age of 86. He and his wife, Ivah, had been members of Bresee Church in Pasadena since 1926 and Nazarenes since 1920. □

THEY CALL IT "Operation Plantation Conversion"—these nine students from Bethany Nazarene College. The project is to be in Costa Rica, where they will be giving their entire summer for the construction of buildings at the Central American Nazarene Seminary. They will also be holding church services and witnessing for Christ. Four of the fellows already feel the call to full-time service for the Lord, and all of them testify to the fullness of the Spirit in their lives. There are three freshmen, five sophomores, and one junior. Pictured, standing, from left, are Thomas Davis, James Miller, Jerry Porter, Miles Arbuckle, Dixon Davenport. Front row, Michael Bigler, Paul Harris, David Hess, Philip Clayton. This skilled group includes carpenters, painters, ironworker, electrician, plumber, welder, roofer, and landscaper.



## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### THE DIVINE-HUMAN BOOK

(April 20)

Scripture: Luke 1:1-4; I Corinthians 2:9-16; II Corinthians 4:7; II Timothy 3:14-17; II Peter 1:20-21; Revelation 1:1-4 (Printed: Luke 1:1-4; I Corinthians 2:12-13; II Corinthians 4:7; II Timothy 3:14-16; II Peter 1:20-21)

Golden Text: II Corinthians 4:7

God's Word, men's words—the Bible is both at once. The doctrine of inspiration is a truth beyond reason, but not unreasonable.

1. "The word" and "the words" (Luke 1:1-4; I Corinthians 2:9-16)

The gospel is based upon the eye-witness testimony of those who were "ministers of the word," not just the word about Jesus, but the Word that is Jesus.

"The words" that tell about "the Word," i.e., the writings of the apostles, are not products of human wisdom but of the Spirit's teaching. Paul's claim is plain. God has revealed things by the Spirit. Men have spoken these things in words taught by the Spirit. The Bible is a divine-human Book!

2. *Inspiration and instrumentation* (II Timothy 3:14-17)

Scripture has its origin in God. It is inspired, or "God-breathed." It is "given" and not merely produced.

It has its direction toward man, "the man of God." Through scripture comes wisdom unto salvation. Through scripture come doctrine, reproof, correction, and instruction that equip and qualify us for service. The word from heaven has down-to-earth purpose!

3. *Holy men and Holy Spirit* (II Peter 1:20-21; Revelation 1:1-4)

The Source of prophecy is the Spirit of God. He "moves" the prophets to speak. The impulse to prophesy is born from above, from God, who "shews" to His servants things to come.

The method of prophecy is the speech and writing of holy men. Men attuned to God and chosen by God receive and transmit the message.

The divine "treasure in earthen vessels"—this is the Bible. The "treasure" does not become earthen; the "vessels" do not become divine. The Book is divine-human. □

Conducted by W. T. Purkiser, Editor

Reference is made to I Corinthians 13.

I have been a member of the holiness church over 50 years. I can testify to a clear-cut, definite experience of baptism with the blessed Holy Spirit—the most precious spiritual experience of my entire life. I would give worlds if I could testify to an unbroken life of perfect victory down across these many years. But I cannot. And I have through these years observed holiness people in all degrees of Christian growth and development and I cannot truthfully say I have seen one who lived up to I Corinthians 13. I have been gently rebuked for implying that this is not necessarily the picture of the sanctified life.

My question is this: Are we not misled, and what is worse, are we not misleading in holding up this high standard as *the* sanctified life? One almost wonders if we are not making hypocrites of our young people and those newly coming under the influence of the church.

Please be assured that this question is not presented critically or cynically. I am simply a realist. What is your position on this vital subject?

Much what I take yours to be. I Corinthians 13 does indeed represent the ideal of the sanctified life and a state of grace possible only in the sanctified life. But it is too much like a portrait of Jesus himself for many of us to lay claim to the full realization of that ideal.

We have to distinguish between ideals and standards in the sanctified life. The standard is the floor, the minimum. The ideal is the ceiling, the maximum. You are in the room if you are on the floor—even though you can't as yet reach the ceiling.

Sometimes in our enthusiasm to present the maximum of God's grace we preach the maximum as if it were the minimum. But this is misleading, and this does make for a kind of hypocrisy—especially in the preacher.

Love, you see, can be pure and perfect and yet capable of almost unlimited growth. My love for my wife when we were married was as pure as love could be in that it excluded all

rivals. But it has matured across 38 years until now that first love seems very inadequate and immature indeed.

So our love for the Lord is made perfect by the sanctifying lordship of the Holy Spirit. It is pure and perfect in that all rivals are excluded.

Yet that pure and perfect love is to "abound more and more in knowledge and in all judgment" (Philippians 1:9) as we grow toward "the measure of the stature of the fulness of Christ" (Ephesians 4:11-16).

And I Corinthians 13:4-7 in what I believe to be the best modern translations of these verses is about the best measuring stick I know: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things."

**A friend of ours has become so mixed up in her beliefs. She believes in reincarnation or what she calls "soul progress." She says that after we die we come back in another body to make amends or be punished for things done in the former body until we have worked our way up to where we are equal with God. Please give me Bible references to teach her the fallacy of such a belief.**

She is indeed mixed up.

I'm not sure she will accept the authority of the Bible, but if she will you can ask her to consider carefully such passages as II Samuel 12:23-24; Job 7:10; Psalms 73:23-26; Matthew 18:8-9; Luke 16:19-31; 23:43; John 9:1-3; 14:1-3; II Corinthians 5:1-8; Philippians 1:21-24; I Thessalonians 4:14-18; and Revelation 20:11-15.

There are a great many more. But apart from these is the total absence of

anything in either Scripture or good sense that would support this kind of theosophy. Why, for example, should anyone be punished or rewarded for anything of which he can have not possible knowledge such as his evil or good in a prior incarnation?

The terrible danger of playing fast and loose with the truth of God as taught in the Scripture is nowhere better seen than in II Thessalonians 2:10-12.



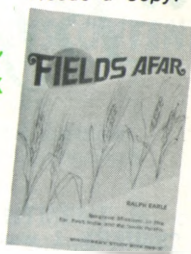
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# “By All Means . . .

## FOR THE GOOD OF OTHERS

**T**HERE I was doing my clothes at the local launderette. While waiting for the drier to stop, I was reading First Peter in *Good News for Modern Man*. After a quick glance at the timing meter, my eyes focused on a particular verse: “Each one, as a good manager of God’s different gifts, must use for the good of others the special gift he has received from God.”

The folding and hanging of the clean garments was done automatically. My mind kept playing back the phrase . . . *for the good of others* . . . *for the good of others*. Why hadn’t I seen it before? How could I skip over the importance of the Christian’s obligation to others?

Each one of us is different. God plans for the individual. He gives us talents to match our personalities and capabilities. He expects us to use these . . . *for the good of others*.

Look at the people with musical abilities. And churches are begging for song leaders and piano players. Here is an opportunity to help people worship the Saviour in song, a way to use a “gift” . . . *for the good of others*.

Others have the gift of ready speech. Theirs is a special ability to give a sincere witness to the lost, to point the wayfarer to the Cross. They can use words . . . *for the good of others*.

Also, *for the good of others*, some can bake a delicious cake or pie to get acquainted with a new neighbor to establish a witness, or prepare a helpful dish at the time of bereavement, expressing love and concern.

Two people come to mind who practice their gifts for others. One is a carpenter, nearly 30,

member of the board, hard worker. He puts in 40 hours at his regular job and does odd tasks on the side. He donates the equivalent of an eight-hour day every month to the church, finding things to do to help. Giving his tithe is not enough for him—he must give himself, his talents . . . *for the good of others*.

The second person is a church secretary. Her work is all volunteer in addition to her regular employment at a local factory. Shy, and without the natural ability to meet people, her “gift” is office work—concise minutes of the board meetings, Sunday bulletins with that “printed” look, reports sent in on time. She too gives herself . . . *for the good of others*.

What can you do? Make posters? Paint walls? Drive a bus? Plant flowers—that grow? Clean a house? Sew? Look what you could be doing! Advertising the coming revival or missionary meeting, helping redecorate that dingy classroom, running the Sunday school route, making the church property the prettiest spot in the neighborhood, sparkling up the interior of the church, making curtains or choir capes or pageant costumes.

There is a place—a need—for your ability, whatever it is. More than likely no one else can or will do exactly what you can do. If you don’t help, then the task may be incomplete.

Why not give your “gift” . . . yourself . . . *for the good of others?* □

—GENE R. DUNAWAY  
Buckingham, Va.

# SAVE SOME!

Cor. 9:22