

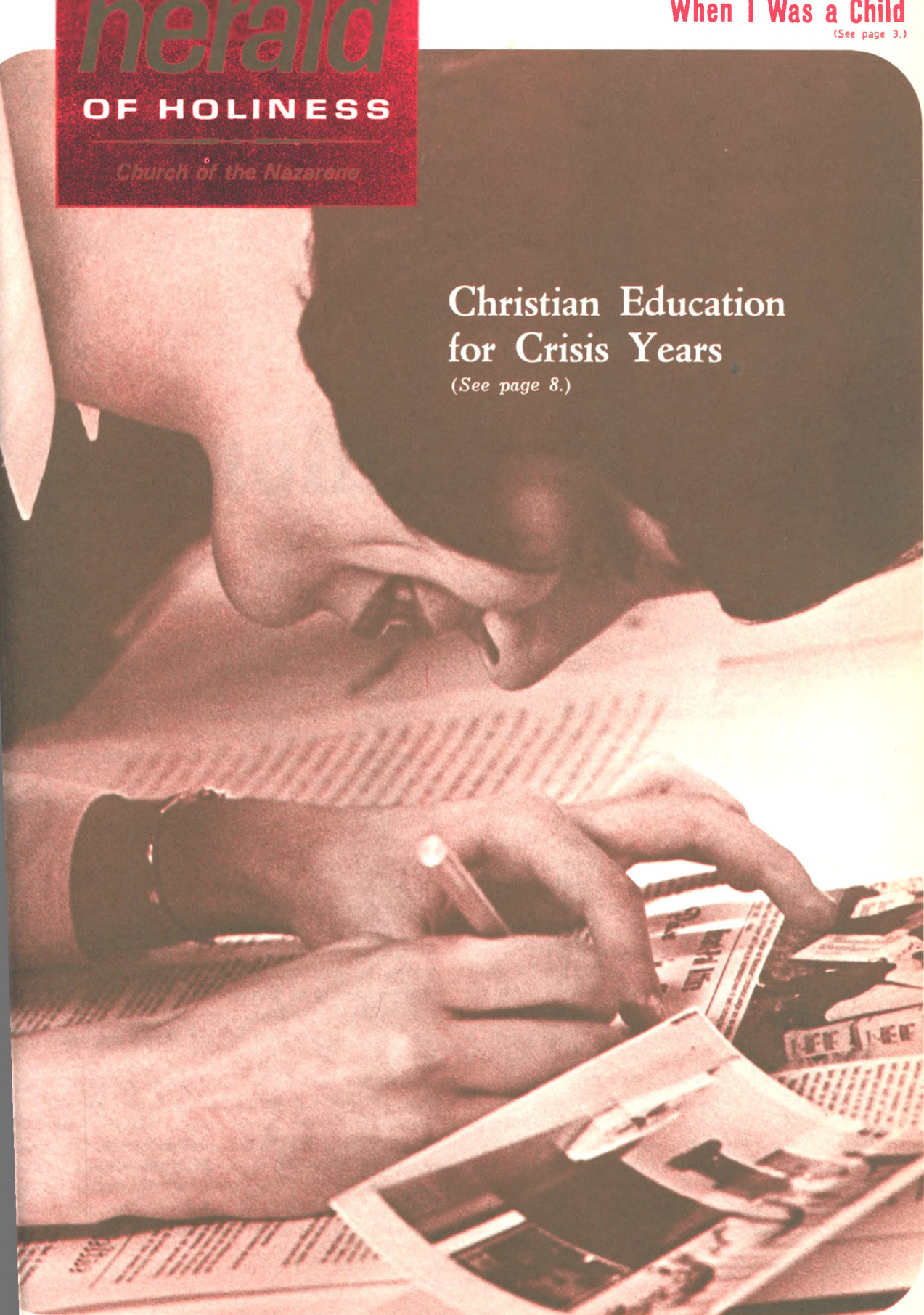
**herald**

**OF HOLINESS**

*Church of the Nazarene*

## Christian Education for Crisis Years

(See page 8.)





General Superintendent Williamson

# We March To a Million

And we do well. It would seem that the goal will be reached, thanks to substantial advance in overseas areas. But success in the enrollment drive will mock us unless we have commensurate increase in attendance. It will be ironical if the margin between names on the roll and that which indicates healthy growth—the number present Sunday after Sunday—is widened. Let us save ourselves from a humbling success by an all-out push to achieve proportionate gain in attendance.

And a more important question—What do we teach them while we have them under our instruction? In an article published in the *Los Angeles Times* on January 30, 1967, Dr. Max Rafferty places the modern Sunday school under solemn indictment. He scorns the substitution of coloring books, paper dolls, and gold stars on the attendance charts for the great biblical stories with their cultural as well as religious values. His conclusion is that if a youngster does not get this material in Sunday school he does not get it. It is not in the home or the court-restricted public school. The result is shocking ignorance of this priceless heritage.

A group of California pastors report that many churches in the several communities represented are considering the discontinuation of Sunday school for lack of interest.

They will substitute released school time for religious instruction. No wonder Dr. Rafferty is aroused.

This is not to suggest that the Church of the Nazarene follow suit. It is rather a warning and a challenge to gather in the boys and girls and their parents to give them instruction in the enduring Word of God. We must reach them in greater numbers with the timeless teachings of the Bible.

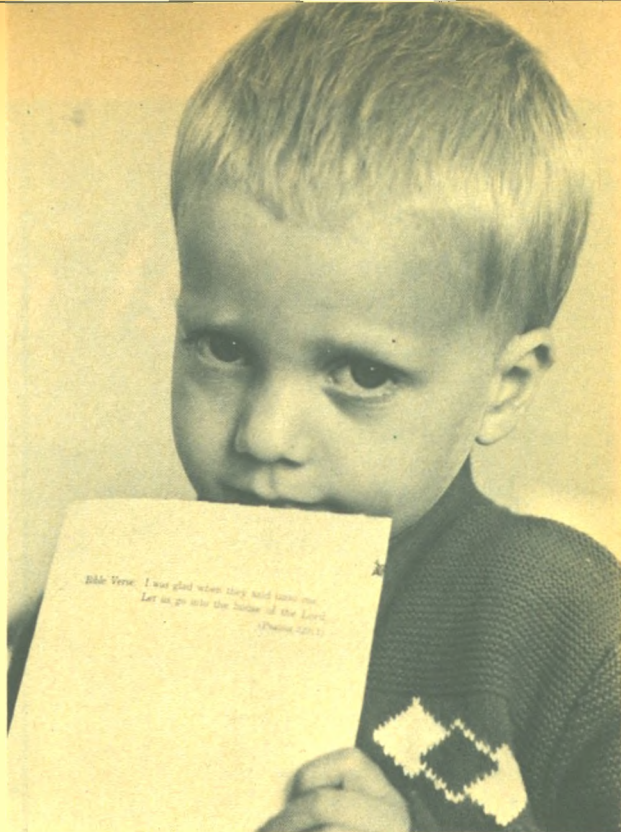
As early as children can learn nursery rhymes they can memorize scripture verses to go with them through life. And as soon as they read about Donald Duck and Mickey Mouse they can learn the great stories of the sacred heritage. We should not underestimate the capacity of a child to understand the doctrines of the Church. If he can read and write, he can experience forgiveness of sins and cleansing of the heart from its indwelling sin. When children can sing, "Jesus loves me," they know that by His death on Calvary He saves them.

Yes, we march to a million in enrollment now. A million in attendance should follow soon. While we press toward these goals let us deepen and enrich the Bible content of our teaching in moral and spiritual values. The methods can be improved at the same time. For this great work we need an army of better trained officers and teachers.

# When I Was a Child

• **By Ponder W. Gilliland**

Long Beach, California



**M**y youngest is at a difficult stage.

Not for her. Not even too much for me. For her mother.

She is at that high-heel, lollipop stage. If that sounds contradictory, it is.

It is, all at one time, confusing, lovable, frustrating, and laughable.

You can be all that at once only if you are eleven. And a girl.

Did you ever see a person in high spike heels running down a street after an ice-cream truck?

That's what I mean.

It just couldn't be. But it is.

She is not grown-up. But she is growing up. Too fast, seems like.

She combines the awkward and the beautiful.

It is a lot like that in the Christian life.

Except,

\* in the Christian life

\* we are all still growing up.

\* We have reached different degrees of maturity,

\* And very often this is the source of a problem.

It helps if we can remember that as long as we are still alive we should still be maturing in some ways. The need is there. We are supposed to grow, not only at the point of weakness, but at the point of greatest strength also.

What is the spiritual goal of the New Testament Christian?

It is to live and act like one who is maturing in Christ,

\* seeking to become more and more like Christ,

\* living more and more for His glory.

The goal is not maturity—but to be maturing.

Failure to see the difference has led to much frustration and failure in all churches, but particularly among those with a holiness emphasis.

Of course, we are aware that the ultimate goal is maturity.

\* This is obvious in God's purpose of redemption as seen in Romans 8. Being made conformable to His Son is a part of being made complete. It is as clearly seen in the purpose of the Spirit in the distribution of gifts. Paul told the Ephesians that it was that we might be brought unto the full stature of Christ.

\* This was even the purpose of Paul's preaching, for he told the Colossians that he wanted to be

able to present every man full and complete in Christ.

But one does not move toward the ultimate goal by being absorbed with it. Most of us are so very far from this fullness and completion in Him that to gaze upon the distant goal is to despair now.

Every good business has at least three goals: *long-range*, *medium-range*, and *immediate*. It is application, in a practical way, to the immediate that gives hope and meaning to the others.

So it is in the life of holiness.

\* When the heart has been made pure in love . . .

\* When the defiant self has been brought into alignment with Him . . .

\* When the pattern of rivalry has been abolished by that alignment . . .

\* the one accepts the ever-tugging goal of being made into His likeness.

But where does the light shine today? That is the question!

Walking in the light is not leaping to new levels. It is a journey of one step at a time, as the light moves onward.

It is amusing to see a little girl toggled out in Mother's hat, dress,



and shoes. She plays the game of the adult. But she can't bring it off. The sound of the ice-cream truck reveals her to be what she is—a child. Garments do not make an adult. And if a child tries too long and too hard to live up to the expectation of adult garments, pure misery and defeat will result. The combination of time and growth will correct this.

Sometimes the child doesn't choose the clothes that are too big. They are chosen for him. Like when a dad buys the football togs of a twelve-year-old for his six-year-old boy. He expects too much too soon. His progress is hindered, not helped.

We have a threefold responsibility in this matter of helping our people to grow:

\* *One*—Help the very young, in Christ, to understand that he should not expect to have the responses or comprehension of a more mature person.

\* *Two*—Be careful that no overanxious person forces mature garments on the spiritually young.

\* *Three*—Provide the surroundings, understanding, and means whereby spiritual babes and children may be always maturing in Christ.

It ought to be the most natural thing in the world for

- \* spiritual babies to act like spiritual babies,
- \* spiritual children to act like spiritual children,
- \* spiritual youths to act like the spiritually young, and
- \* spiritual adults to act like spiritual adults—not like babes.

There is a Guidebook to help all of us. It tells of exercises, proper food, and right surroundings for best growth. It is amazing and wonderful in its understanding and provisions for all who are growing. Sometimes it is Milk. Sometimes it is Meat. It is always Light: Light to walk in; Light to grow by.

In the "Herald of Holiness"

## 50 Years Ago

### *Leaders Speak on Education*

**The late Dr. H. Orton Wiley, president of Pasadena College, and church theologian**

The Pentecostal Church of the Nazarene will be able to perpetuate her high ideals of Christian experience, her intense and enthusiastic loyalty to Jesus Christ, her answering faith in the authority of the Scriptures, and her aggressive type of evangelism and missionary effort, only as she instills these ideals into the minds and hearts of her young people. Without this there can be no future for us as a church. —November 17, 1915.

**The late Dr. R. T. Williams, general superintendent**

The importance of our schools in promoting the church and in propagating holiness cannot be over-estimated. The education of today determines the standards of tomorrow. The church of this generation is the product of educational forces of yesterday, and the work of education today will be the church in the years to come.

We often say that the Pentecostal Church of the Nazarene has built schools. Truly it might be said, with no small degree of accuracy, that the holiness schools have done much in raising up the church. . . .

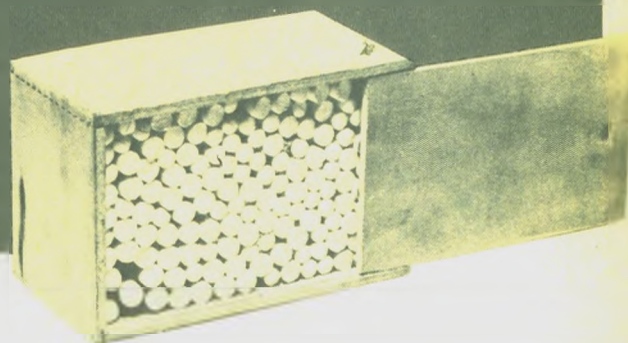
If the pastors tell the young in their churches that they need only to be filled with the Spirit, and get along without the academic training they at once drive a nail in the coffin of the school and at the same time do the young people an injustice. We need the Holy Ghost first, last and all the time, to be sure, and if we must choose between education and the Holy Ghost, then give us the Spirit, yes! yes! yes! but may we not have both?—July 26, 1916.

**The late Dr. J. B. Chapman, general superintendent**

Our purpose is to make . . . a recognized A-1 college. . . . Our proposition is to "give the best educational advantages and the best spiritual environments."—July 18, 1917.

Volume 56, Number 7, April 5, 1967; Whole Number 2867. HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri 64109. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Cover and page 8: Elden Rawlings; page 3, Dave Lawlor; page 6, Walt Boiler, Winchester, Pa.

# Education Is Big Business



• **By Willis Snowbarger**  
Secretary, Department of Education

ACCORDING to educated estimates, the United States spends \$50,000,000,000 annually for education. This makes education the largest business of the country apart from national defense.

The Church of the Nazarene cannot count in billions, but thinks big and counts in millions of dollars and thousands of students in its own educational program.

This emphasis on education dates back to Bresee, McClurkan, Hills, and others, who as leaders in the early days of the denomination also played major roles in the development of academies, Bible colleges, liberal arts colleges, and even "universities."

\* \* \*

THE CONVICTION that education is necessary to the work of the church has gone into the far corners of the earth as literacy work, English classes, nurses' training schools, elementary and secondary schools, and colleges have been built to further the preparation of nationals who will become the leaders of an indigenous church.

Schools stressing Bible and theology serve to prepare ministers in countries more advanced in Western ways, and in the United States and Canada the system is canned

with seven thriving liberal arts colleges and one theological seminary.

While the preparation of an educated ministry has always been an accepted role of Nazarene educational institutions and remains a primary concern to the present, increased numbers of lay students have enrolled as the colleges were able to offer strong and attractive programs and as the importance of churchmanship in the laity was recognized.

\* \* \*

THE TABLE below will show the size and scope of the Nazarene commitment to education.

Educational Institutions of the Church of the Nazarene Around the World 1966

	Number	Enrollment
Primary Schools	153	15,137
Secondary Schools	11	674
Bible Colleges	30	869
Special Schools (that is, nurses' training, teacher training, etc.)	95	2,961
Colleges	7	7,530
Seminary	1	213
<b>TOTAL</b>	<b>297</b>	<b>27,384</b>

Most of the primary and secondary schools and all but two of the Bible colleges and special schools are located in the world

missions areas. In the United States, the church is in the process of opening two new junior colleges and a Bible college.

Publishing and adult education are indispensable parts of the educational program of the church as well as the society at large. Christian Service Training through classes in the local church or home study showed a total of 113,176 credits earned in 1966.

\* \* \*

THE NAZARENE Publishing House produced and distributed approximately 1,000,000,000 pieces of religious literature in the same year. These items ranged from small tracts through Sunday school periodicals, to college textbooks in Bible and religion, and a Bible commentary.

A large majority of the pastors, missionaries, and evangelists in the church are alumni and former students of Nazarene educational institutions, as are increasing numbers of national workers on mission fields and laymen in local congregations. Education is big and important business in the Church of the Nazarene.



# Youth in Search of Meaning

• By John H. Cotner  
Kankakee, Illinois

**I**T APPEARS from where I sit that the younger generation is taking over. Recent census reports indicate that there are more teen-agers today than ever before in the history of the human race. Right now one-seventh of the population of the United States ranges between thirteen and nineteen years of age—that comprises a total of nearly 25 million people.

Even more amazing is a projection recently made that by 1970 over 50 percent of the total population of the United States will be under twenty-five years of age.

The American press is giving more and more space to today's youth. *Esquire*, *Time*, and *Look* magazines have devoted entire issues in recent months to describing "how the younger set is taking over."

There is something thrilling be-

hind these statistics. That is the fact that the younger generation constitutes what Sam Wolgemuth of Youth for Christ calls "the generation of hope."

We who work closely and mutually with today's young people know that they are honest, ambitious, and dead-serious idealists. They respond immediately to the call of duty and this with great conviction. If they are unchallenged, it is because we adults have not set before them anything worth living for, by either practice or preaching.

In summarizing his observations about today's young people, Wolgemuth concludes that they are extremely well-educated, relatively well-to-do, and grossly dissatisfied and disenchanting. Concerning their dissatisfaction he says, "They are not satisfied with

anything—themselves, their parents, their church experience, their country, racial hatred, school, the world, and the philosophy that happiness can be bought.”

Generally speaking, adults cast a wary eye at this new generation. They take a variety of attitudes toward this surging tide of youth.

Some are suspicious of them no matter what they are doing and would write them off as a bad debt. The unsavory publicity created by a very small minority of delinquent teens casts a lengthy shadow over the whole youthful population, leading many adults into suspicion and pessimism.

**S**OME ADULTS identify with the youth, even to the point of imitating their fads. This often results in the creation of a sort of cult of youth followers, if not a form of youth worship. Nothing is more ridiculous than an obviously disproportioned and run-down grandmother attempting to emulate the Beatles by taking over the twist, slithering down the street in tight pants, or promenading in a straight hairdo.

Still others treat young people as children, imposing upon them their adult patterns as the best and only right ones for the new generation. Philip Wylie, writing in the *Saturday Evening Post* (September, 1965), says concerning this attitude, “The fundamental complaint of Young Americans is this . . . they cannot talk with grown people . . . their efforts to communicate are completely squelched. The proper designation of these youngsters is The Squelched Generation.”

Still other adults believe that their role is to search with young people for personal solutions to their contradictions and mutual

problems. There seem to be few adults in this category! Perhaps it is because it is difficult for us to “crawl into their skins” and understand their thought patterns and attitudes.

Of course, young people need to understand adults as well. Actually their needs and problems are not greatly different from ours. The only way a redemptive and creative relationship of mutual understanding and trust can come about is for adults to be completely transparent before younger people. We need to see behind each other’s masks and learn together—learn about things, each other, and above all, about God.

Today’s young people are in search of meaning. In the midst of the incredible knowledge explosion this search is relentless. Youth is in search of a cross to bear.

Billy Graham recently stated that “modern youth needs three things to bring meaning and happiness to life: a flag, a cause, and a song.”

Dave McKenna, the youthful president of Spring Arbor College, recently said in an article in *Christianity Today* that “youth will flock to the opportunity to become attached to a cause.” Their underlying restlessness, manifested in so many ways, stems from a constant inborn yearning to find an important reason for living. Everyone, especially the young person, has need for something bigger than he is to “sell out” to. He is ready and willing to be a part of the solution if he can isolate the problem.

The challenge of the Cross is still strong. Christ never promised an easy solution to the nagging yearnings that burn and throb in the human breast. He did say, “If any man will come after me, let him

deny himself, and take up his cross daily, and follow me” . . . and, “Lo, I am with you alway.”

I was talking with one of our varsity basketball players recently while returning on the bus from a distant city. He told me how desperately he wanted to be in top-notch physical condition in order to play his best ball game. He talked of running, push-ups, regular practice sessions, and striving to attain a correct mental attitude for each game. “During a game,” he said, “there can be no distractions—just total concentration on basketball!”

Christianity has similar disciplines. Like basketball, where there is no such thing as a “natural athlete,” there is no such thing as a “natural Christian.” It takes work!! It requires full devotion to Christ—complete and undivided concentration on being a follower of Christ. This is the cost of Christian discipleship.

You cannot go halfway—being a Christian is an “all, or nothing at all” proposition. The cost is high, as it has always been. There is nothing compelling about an anemic, lukewarm Christian—of this variety Jesus said He would spew them out of His mouth.

**Y**ES, MY young friends, from where I sit it appears that your generation is taking over. You are facing harsh and foreboding realities. Your adult friends stand ready to join you in this life-shaping enterprise. You have our encouragement and support. May I suggest that the supreme authority which you want and so desperately need, whether you know it or not, is Jesus Christ. I challenge you to discover this authority and see His lordship mirrored in your lives.



# Christian Education For the Crisis Years

• **By W. Shelburne Brown**

President, Pasadena College

**J**oe" and "Jane College" are flooding onto the campuses of the United States in constantly increasing numbers. Our Nazarene institutions are feeling the same influx that is shared with the rest of the nation and are being subjected to the same kind of pressures for expansion that the public institutions experience.

Who are these young people that we are serving? What are they like when they come to our church colleges? Why is it necessary and imperative that we plan for solid and growing support for Christian education?

The youth on Nazarene campuses around the world are a part of the generation in which they live. Most of them come from Christian homes with ties to both home and church in a way that many young people do not know. But remember—they are bombarded with the

same propaganda of materialism and pushed by the same social forces that are shaping the rest of the youth of the nation.

\* \* \*

WHAT ARE the characteristics of this generation?

1. They are the youth in a prosperous society who have enjoyed unparalleled affluence all of their lives. World War II was brought to a close with only the small privation that rationing represented. Most of us are aware that in spite of a war, and perhaps because of it, the affluence of the people of the United States developed during and immediately after the war years.

These young people do not remember World War II nor have they much interest in it. It is as much a part of ancient history to them as the Civil War and World War I.

Because of a rising standard of living, most of them do not understand hard work, nor are they anxious to know much about it. Life has been easy. Money has been plentiful without hard work, and only the "square" is duped into taking a job where real hard work, sweaty labor is involved. If you know the angles and know how to work it right, you can get paid for doing nothing, or nearly nothing. The closer you come to that "ideal," the "cooler" you are as a person.

2. Another characteristic of the generation is a lack of commitment. Much of this is due to the soft life and lack of commitment they find in their own parents. The materialism they find around them allows them to see through the sham of religious and moral commitment that is verbalized but seldom lived.

\* \* \*

PATRIOTISM HAS become a second- or third-rate virtue through propaganda from questionable sources. The "rah, rah" spirit of the old college days has disappeared. A girl from Barnard College expressed the feeling of most of her generation when she said, "I have about as much dedication to Barnard College as I did to the Girl Scouts, and that lasted about three weeks.

Even material values do not challenge these youth enough. As a *Newsweek* article expressed it, "Never have so many children been such complete strangers to famine, plague, want, or war. Theirs are the blessings of prosperity, theirs the spoils of peace."

There is an innate desire for commitment that shines all the way along the college line. When President Kennedy announced the program of the Peace Corps, he was flooded with applications. Nothing could have spoken more plainly of the deep hunger for a cause. Its quasi-religious motif gave more inspiration to our country than we have had within the last generation.

3. A third characteristic of college young people is the new climate of permissiveness in which they have come of age. The *New York Herald-Tribune* made an extensive analysis of student opinion on matters of honesty, sexual



morality, and related subjects.

Here is a sample of some of the reactions:

"With regard to sexual morals, I subscribe to Hemmingway's well-known code: What is moral is what you feel good after."

"Legislating morality is not a part of the educative role the academy assumes. Students should be left free from enforced restrictions in these areas."

"The college may have the right to make such rules, but I then also have the right to defy them if I think the college laws absurd and wrong. My ideas are my ideas and negotiable only on my plane."

To this age of young people there is little of mystery in sex. They have been surrounded by cheating and are familiar with it. Lawlessness is a game they have seen played, sometimes successfully. Authority is almost as bad a word as puritanism. Life is often something that is dull, blasé, and with which they are bored, rather than a fresh and exhilarating experience. If someone suggests the use of LSD as a rather interesting pastime, they are apt to try it.

4. A fourth characteristic of college youth, which is true in every age as well as in the present, is that it is a time of new freedom. When a young person leaves home to go to college, he has left home—period.

\* \* \*

YOU MAY think your young people are different, but in the measure you think so, in that measure you do not know young people. Whether they go to college or not, this is the moment of maturity when they are ready, willing, and determined to try their own wings in the flight of life. Trying to keep them from it is like trying to reverse the process of nature.

Whether parents like it or not, there will be an assertion of personal freedom—if not with the cooperation of their parents, then in defiance of them. The college age is the age for breaking away from home.

Consider along with these factors the nature of a higher education. Elementary school has as its primary concern the teaching of the skills of education—reading,

writing, arithmetic. High school has as its primary concern an integration of the student into his society—history, geography, English, speech, languages, etc. College is charged with the task of guiding young people in the process of examining the values of society. This has always been the work of the college, and will continue to be so.

\* \* \*

IT IS expected that the individual student will critically examine the values that he finds within the society in which he lives. After critical analysis he will form his own value system and then go back into the world to make a contribution to his age in improving those values and the condition of the society in which he has been nurtured.

In the freshman year the student usually learns to study independently. Sophomoric doubts are no accident. They are a part of the thinking process. By the junior year it is hoped the student will begin to learn how much he does not know, and by the senior year it is hoped a healthy humility may have been developed about his own abilities and his own store of knowledge. With that kind of humility, he or she is in a position to make some contribution to the world.

Most of the anxieties expressed regarding our college young people are simply a result of the process of education. We try to teach our young people to think, and then become disturbed when they start doing so. There are always risks in education. There will always be. When you teach people to think for themselves, you cannot guarantee the final outcome. As a result, some of our students fail to develop the kind of character and sense of values that we would like.

The alternative is to try to keep them from thinking at all, and to force them into the mold of the one who is "dead both to rapture and despair, a brother of the ox."

What would have happened to them if they had gone to a secular campus? We do not know because we have taken the risk of trying to educate them in a Christian atmosphere. Our only solution is to look around at what is happening on campuses without any

sense of spiritual direction and form a hypothesis out of the facts as we see them.

In the light of the facts as we observe them in 1967, what is the significance of our Nazarene colleges? There has never been a time when they were more relevant to the needs of society and the church, nor more deserving of support. There is a cost to be paid. The cost in dollars is negligible in comparison to the cost of the alternative. Our colleges have been and will increasingly be the fountainhead for church leadership in both lay and ministerial roles.

What then is the heart of a Christian education? It is not found only in the classroom. Christian teachers can have a strong influence there. But repeated surveys of college students across the nation prove over and over that the really molding forces are not in the classroom contacts, but the extracurricular relationships.

Earl McGrath, in a recent publication, states what is rather common knowledge: "The influence of the total campus experience outside the classroom may be even more important than formal teaching, for students typically spend only one-eighth of their day under instruction. During the remaining seven-eighths, the church-related institution has the opportunity to achieve its particular goals."

That is why it is important that we have chapel. That is why it is important for us to have Christian professors in constant contact with the students. That is the reason for revival meetings, and Christian workers' bands. That is the reason for providing as wholesome a social program as can be provided. That, too, is the reason for Christian young people to be associated together to test their ideas on one another in dormitory sessions and campus relationships.

\* \* \*

AND AT the heart of it all is a faculty of people who have something to contribute from their hearts as well as from their heads. A diploma can be acquired at some other spot as well as in a church college, but the molding force of a Christian campus is the significant contribution Nazarene colleges can and do give to this generation.

# Editorially Speaking

• By W. T. PURKISER

## A Pilgrim or a Tramp

Dr. Paul S. Rees has recently written, "The Christian is not a settler here. He is a pilgrim. A *pilgrim*, let it be quickly added, and not a tramp! A tramp is aimless; a pilgrim has a shrine in his heart and a destination in his eye."

This is well-said, and makes an important distinction.

There is an obvious sense in which some Christians may be said to become tramps—church tramps, that is. They join "the tribe of Gad." They go wherever the newest religious novelty is, be it a popular preacher or an inspiring musical group.

If one's major reason for going to church is personal enjoyment or even profit, there may be something said for this shop-around attitude. But if one's major reason for going to church is to worship God and through the ministry of a local church to serve the Kingdom, then it becomes the height of futility.

The story has been told of a typical "church tramp" who began to realize one day how useless his life had become so far as the work of the church was concerned. He went for a walk to try to think the matter through.

On the street the gentleman met a small boy dragging a reluctant pup behind him.

"Hello," the man said, "where are you taking the pup?"

"To the pound," was the short reply.

"But why?" asked the man. "What's wrong with him?"

"He won't stay home," the boy said. "He follows anybody who comes by. And you know, Mister," he added, "the dog that follows everybody does nobody any good."

The man thought a minute.

"Son," he said, "give me the dog. Let me see what I can do with him."

When the boy gladly handed over the leash, the gentleman turned to his new acquisition and said, "Well, Fido, you and I are going to turn over a new leaf. For you know," he said, "the dog that follows everybody does nobody any good!"

BUT THERE IS A DEEPER SENSE in which a Christian may become a spiritual tramp. It lies in the area of aimlessness. When a social worker

asked a rather typical "hobo" how he decided in which direction to travel, the man's reply was, "Why, I just turn my back to the wind and go."

Paul speaks of those whose Christian lives are as unstable as the shifting breeze. "We are not meant to remain as children at the mercy of every chance wind of teaching and the jockeying of men who are expert in the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the head" (Ephesians 4:14-15, Phillips).\*

The context makes it clear that being blown about by "every wind of doctrine" is a mark of immaturity. When we see that immaturity is not necessarily a matter of age but of inner development, we may understand better the importance of clear goals and aims in the Christian life.

One may have well-defined goals for his professional and economic life and still be quite aimless spiritually. To win family and friends to Christ, to develop a strong prayer life, even such a concrete project as reading the Bible through from Genesis to Revelation, are all aims that give direction and a sense of progress to the personal life.

There is danger in drifting. Drifters become doubters. Drifters are easily discouraged. Life becomes a treadmill and real progress comes to a halt.

THE LIFE OF A CHRISTIAN PILGRIM is so very different. He has "a shrine in his heart and a destination in His eye." He knows where he is going.

From the days of Abraham on, following God has been described as a pilgrimage. Abraham became the "friend of God" and the "father of the faithful" by following the call to a far country. Over and over, the life of the devout child of God has been described as "the way," "a highway," "walking with the Lord," a journey toward a city.

The point is that it is just as possible to lose touch with God by stopping while He moves on as it is to lose Him by turning back. To follow means to keep in touch by moving along.

The peril of the Church is always that it feels itself too much at home in the world. The settler

\*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

always has a different attitude than the pilgrim.

This does not mean that the Christian will not mix with other people. His pilgrimage is of the sort that makes him yearn to take others with him. His invitation is that of Moses to his father-in-law, "Come thou with us, and we will do thee good."

The way the Christian walks is through the world, not an uninhabited land. As Ernst Schrupp has said, the true Church "neither finds false security by conforming to the world, nor stands aloof from the world in pharisaical arrogance. Neither a Church conformed to the world, nor a Church ignorant of the world can fulfill her mission in the world."

Yet even in the world, the Christian pilgrim is unique in a winsome way. As A. W. Tozer remarked about "Abraham the Hebrew," while he spoke the language of the people among whom he sojourned, he spoke it with an accent. They all knew he was not fully one of them.

The fact is, this world is not our home. We are here for such a short time! What is important about the journey we make is neither its point of origin nor the surroundings along the way. What is important about the trip is the destination.

A real pilgrim has "a destination in his eye." He is like the company of long ago of whom the sacred writer said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

"For they that say such things declare plainly that they seek a country.

"And truly, if they have been mindful of that country from whence they came out, they might have [Greek, would have] had opportunity to have returned.

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Hebrews 11:13-16).

"If they had been mindful of that country from whence they came out," they might have gone back. But they were not like Lot's wife. They had learned, like Thomas Wolfe in our day, "You can't go home again." For the old haunts are no longer "home."

The pilgrim keeps his mind full of the city toward which he journeys. In this he finds his sense of direction and his measure of progress.

## **So Easily Forgotten—So Much Appreciated**

Home Department Director Earl C. Wolf recalls the comment someone made to the effect that the Home Department is "a Christlike ministry

that is so easily forgotten by those who *can* and so much appreciated by those who *can't*."

The Home Department is the arm of the Sunday school that takes the Bible lesson to those who cannot come to the church building. These include the elderly, invalids, and convalescents as well as some in isolated areas who do not have transportation. Some surveys indicate that this would amount to as much as 14 percent of the population.

The Home Department is one of the most unselfish services of the local church. Those enrolled in the Home Department will usually not be able to attend Sunday school. They won't add to the "average attendance." But God knows where they are, and He counts them.

If we take seriously the Great Commission, we cannot ignore the challenge of the Home Department. Our legitimate concern with the young and active should not blind us to the needs of the aged and inactive.

Granted that most conversions occur in years of youth, the eleventh hour is not without its fruit for the Master. No one ever retires from his position as an object of God's love and concern.

It is this that gives point to the Home Department campaign throughout our church over the five Sundays of April. All can participate by turning in the names of prospects asked for last Sunday.

The emphasis for the second week is the enrollment of and ministry to those who are living in their own homes or in the homes of relatives. For the third week, attention is directed to those who live in rest homes, sanitariums, convalescent homes, and in some cases orphanages. Even jails and reformatories should not be overlooked.

Others who do not or cannot come to Sunday school—"shut-outs" and "stay-outs"—should be remembered and enlisted.

The "why" and "how" of it all is explained in the book by Dr. J. Fred Parker, *The Sunday School Reaches Out*. A "must" for those who have been delegated responsibility for the Home Department, this is an excellent presentation for all who count on hearing the Master say:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for . . . I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25: 34-40).

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Christ carried nothing to excess. In Him we perceive sorrow without moroseness, joy without frivolity, spirituality without asceticism, freedom without license, earnestness without fanaticism.  
—Selected.

## Vital Statistics

### DEATHS

PAUL H. BRITTON, sixty-four, died February 27 in Mount Zion, Illinois. He is survived by his wife, Goldie, two daughters, Mrs. Gerald Oliver and Lois Britton Garrett; one son, Frank; two brothers, Howard D. and Wayne K.; and nine grandchildren.

REV. ROY COX, seventy-seven, died February 7 in Temple City, California. Funeral services were conducted at Whittier, California, by his pastor, Rev. Nelson Gunstream, and Rev. J. E. Williams. He is survived by his wife, Myrtle.

WALTER R. CROSBY, seventy-eight, died February 29 in a San Diego, California, nursing home. Funeral services were conducted by his pastor, Rev. Wm. S. Hanna, Rev. Frank Watkins, and Rev. Arthur F. Grobe. He is survived by his wife, Neva; four sons, Douglas, Russell, Paul, and Phillip; three daughters, Mrs. Eleanor Cornford, Mrs. Ruth Edwards, and Mrs. Carol Unfried; one brother; one sister; eighteen grandchildren; and four great-grandchildren.

MRS. DELIA EVELYN KASTNER, thirty-five, died March 4. Memorial services were conducted by Dr. M. Harold Daniels, Rev. Frank McConnell, and Rev. Jack King, in Bethany, Oklahoma. She is survived by her husband, Don; two sons, Kenneth and Stephen; one daughter, Pamela; her parents, Mr. and Mrs. Gilbert Beckel; and two sisters.

JOSEPH B. MARTIN, eighty-eight, died January 21 in a Vivian, Louisiana, hospital. Funeral services were conducted by Revs. Crane, Tyson, Morgan, and Biddle. He is survived by three daughters, Mrs. Rebekah Sasser, Mrs. W. A. Giles, Mrs. L. U. Phillips; four sons, Jack Howard, James Reginald, Allison, and Joseph B. Jr.; twenty-four grandchildren; and fourteen great-grandchildren.

FRFD J. MORGAN, seventy-two, died February 13 in a Drumright, Oklahoma, hospital. Funeral services were conducted by Rev. Harold H. Coats. He is survived by his wife, Zora; two sons, Ralph and Carl; three daughters, Elois Brown, Peppy McNeil, Nancy Stinson; two brothers; ten grandchildren; and four great-grandchildren.

REV. MARTHA (HOWE) WISLER, eighty-nine, died February 16. Funeral services were conducted by her pastor, Rev. Paul Seymour, and Rev. William B. Kelly. She was an elder in the Church of the Nazarene.

### BORN

—to Rev. and Mrs. Paul C. Smith of Crystal Lake, Illinois, a son, Mark Hobson, February 17.

—to LaWayne and Melva (Krippners) Horton of Many, Louisiana, a daughter, Jill Renea, February 16.

### ADOPTED

—by Rev. and Mrs. D. M. Stenger of Cadiz, Ohio, a son, Paul Andrew, February 26.

## Announcements

### RECOMMENDATIONS

Rev. Ralph Rice, a member of Chicago Central District for many years, and district secretary for nineteen years, is entering the evangelistic ministry. He has done outstanding work in the pastorate and understands many areas of concern involving the pastor. Brother Rice is true to the doctrine and experience of holiness. He is faithful to the cause of the Church of the Nazarene and is forthright and evangelistic in his preaching.—Mark R. Moore, Superintendent of Chicago Central District.

### EVANGELISTS' OPEN DATES

Marvin S. Cooper, 1514 N. Wakefield, Arlington, Virginia 22308. Open dates in May.

David J. Myers, Route 1, Box 108-A, Logan, Ohio 43138. Open time in June and July.

J. W. Swearingen, Olivet Nazarene College, Box 215, Kankakee, Illinois 60901. Open time in July and August.

### SPECIAL PRAYER IS REQUESTED

—by a Christian lady in California for her granddaughter who is planning to marry out of the faith.

—by a Christian lady in Utah for a family with a very serious problem.

—by a Christian mother in Missouri that her daughter and son-in-law with two children, who have a very serious problem, will let God come into their lives.

—by a Christian widow in Indiana that she will have steady work and also for her sister that the Lord will heal her and she will be able to walk again.

—by a Christian in Indiana for two families that they will feel the need to attend church regularly.

—by a Christian lady in Indiana for a special unspoken request.

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131  
HARDY C. POWERS, Chairman  
V. H. LEWIS, Vice-chairman  
GEORGE COULTER, Secretary  
HUGH C. BENNER  
G. B. WILLIAMSON  
SAMUEL YOUNG

## Moving Ministers

Rev. Howard Hill from Warren (Ohio) First to East Liverpool (Ohio) First.

Rev. Dwight Neuenschwander from Colorado Springs (Colo.) Trinity to Wichita (Kan.) Linwood.

Rev. W. J. Campbell from Mt. Pleasant, Tex., to Idabel, Okla.

Rev. William Varian from Flint (Mich.) Central to Chicago (Ill.) First.

Rev. Phil Riley from Decatur, Ga., to Topeka (Kan.) First.

Rev. E. Ray Jewell from Mt. Vernon (Ohio) First to Springfield (Ill.) East Side.

Rev. Dallas A. McKellips from Coffeyville (Kan.) Central to Oklahoma City (Okla.) Meridian Park.

Rev. C. Marcelle Knight from Wichita (Kan.) Linwood to Oklahoma City (Okla.) First.

Rev. A. Gordon Blacklock from Alhambra, Calif., to Simi (Calif.) Valley.

Rev. O. E. Williams from Greenbrier, Ark., to Camden, N.J.

Rev. Ernest Armstrong from Tulsa (Okla.) Central into evangelistic field.

Rev. Harold Suman from Montpelier, Ohio, to Findlay (Ohio) Summit Street.

Rev. Henry DeShaw from Camden, N.J., to Baltimore (Md.) Hallmark.

Rev. Stewart Fretz from Pennsburg, Pa., to Coatesville, Pa.

Rev. Ronald Adams from New Castle (Pa.) East Side to Du Bois, Pa.

Rev. Russell Harris from San Benito, Tex., to Waco (Tex.) Trinity Heights.

Rev. Willard Hubbard from Temple (Tex.) First to San Benito, Tex.

Rev. W. M. Lynch from Waco (Tex.) First to Harvey, Ill.

Rev. Warren Copeland from Kingstree, S.C., to Callett, Va.

Rev. Clifford Joines from Broken Bow, Okla., to Antlers, Okla.

Rev. Grady Gibson from Idabel, Okla., to Tulsa (Okla.) Dawson.

Rev. Thomas Burton from South Gate, Calif., to Waco (Tex.) First.

Rev. Earl Poorman from Jordan, Ind., to Roachdale, Ind.

Rev. T. O. Parsons from Altus, Okla., to Marlow, Okla.

Rev. Charles Willis from Oklahoma City (Okla.) Emmanuel to Oklahoma City (Okla.) McConnell.

Rev. James R. Snow from Oklahoma City (Okla.) First to Sacramento (Calif.) First.

Rev. David Radcliffe from Roanoke (Va.) Garden City to Ashland (Ky.) Grace.

Rev. Paul R. Smith from evangelistic field to Spencer, W.Va.

Rev. R. J. Wiens from Edmonton, Alberta, to Fostoria, Ohio, as associate pastor.

Rev. Jerrold R. Lake from Lawrence, Kan., to Benton, Ark.

Rev. Odell Harris from Mineral Wells, Tex., to Brownwood (Tex.) First.

Rev. James Wolstenholm from Edmonton (Alberta) Calder to Red Deer (Alberta) West Park.

Rev. Robert Quanstrom from Tinley Park, Ill., to Corpus Christi (Tex.) Trinity.

Rev. D. C. McPherson, Jr., from Okeechobee, Fla., to Tampa (Fla.) Grace.

Rev. Ronald Rodes from Albuquerque (N.M.) Los Altos to Colorado Springs (Colo.) Trinity.

Rev. Claud Dicus from Hillsboro, N.D., to Pierre, S.D.

Rev. Paul Bynum from Oxford, Ind., to Willow Springs, Mo.

Rev. Vern H. Lewis from Hood River, Ore., to Klamath Falls, Ore.

Rev. Gerald Baker, student, to Fairview, Pa.

Rev. Richard Hayes from Monaca, Pa., to Winchester, Va.

Rev. Robert Harmon from Orangevale, Calif., to Red Bluff, Calif.

Rev. Eugene Sanders from Corpus Christi (Tex.) Trinity to Tulsa (Okla.) Central.

Rev. Edwin Ahla from West Memphis, Ark., to Dexter (Mo.) Southwest.

Rev. Blaine Strauser from Placentia, Calif., to Riverside (Calif.) First.

Rev. Robert Field from Winchester, Va., to Ranoake (Va.) Garden City.

Rev. John J. Hancock from Dunbar, W.Va., to Weirton, W.Va.

Rev. Billy Ferguson from Canadian, Tex., to Jonesboro (Ark.) Rogers Chapel.

Rev. Clifford Cash from Gas City, Ind., to Milford, Ill.

Rev. Howard Smith from Dalhart, Tex., to Dodson, Tex.

Rev. Bobby Ferguson from Higgins, Tex., to Conroe, Tex.

Rev. L. Dean Hess, student, to Scottsboro, Ala.

Rev. John Howald, Jr., from Newport (Ky.) First to Charleston (W.Va.) Davis Creek.

Rev. Robert Winegarden, evangelist, to Mt. Erie, Ill.

Rev. Howard Albright from Cliftondale, Mass., to North Syracuse, N.Y.

Rev. John Buchko from Rockford (Ill.) Auburn to Birdsboro, Pa.

Rev. Dennis Kiper from Bellefontaine, Ohio, to Montpelier, Ohio.

Rev. J. Wesley Sherril from Delta, Ohio, to Chestertown, Ind.

Rev. Wayne E. Cummings, student, to Lavelle, Pa.

Rev. James Irwin, evangelist, to Northfield, N.J.

Rev. Clem Dozer, student, to Pennsburg, Pa.

Rev. Kirby Choate from Clinton, Okla., to San Antonio (Tex.) South.

Rev. John May from Weirton, W.Va., to Newport (Ky.) First.

Rev. Gerald Eddy from Horseheads (N.Y.) Grace to Patchogue, N.Y.

Rev. Dick Moore from Tucson (Ariz.) Palmdale into retirement.

Rev. Glynn Thomas from Lisburn, Ireland, to Dublin, Ireland.

Rev. Sterling Williams from Beaumont (Tex.) Westfield to Chandler, Okla.

Rev. Richard J. Kissee from Olivet, Ill., to Hammond (Ind.) Woodlawn.

Rev. Jack Scharn from Arcadia, Calif., to Los Angeles (Calif.) Central as associate pastor.

Rev. Harold Bonner from Los Angeles (Calif.) Highland Park to Alhambra, Calif.

Rev. Eddie Eubanks from Ojai, Calif., to Palmdale, Calif.

Rev. Byron Conner from Norwood, Mass., to Somerset, Pa.

## "Showers of Blessing" Program Schedule

April 9—"Judgment Can Be Good." by

Ponder Gilliland

April 16—"How Great Is Our Society?"

by Wm. Fisher

NEW "SHOWERS OF BLESSING" STATIONS

WOMI Owensburg, Kentucky

1490 kc. 6:45 a.m. Saturday

WSKT Knoxville, Tennessee

1580 kc. 8:00 a.m. Sunday

WNCC Barnesboro, Pa.

9:50 kc. 5:15 p.m. Sunday

KUAM Agana, Guam

610 kc. 9:00 a.m. Sunday

## Reaches Hundredth Birthday

Mrs. Eva Corson, born November 21, 1866, celebrated recently her one hundredth birthday in Roosevelt, Oklahoma, with her two children, three grandchildren, ten great-grandchildren, and one great-great-grandson.

She and her husband, the late Ed E. Corson, were founders of the Southwest Oklahoma Holiness Association.

Mrs. Corson, who held a minister's license and served at various times as a

pastor, taught a Sunday school class at the nearby Hobart, Oklahoma, church until she was eighty-two years old.

While she has lost her hearing and eyesight, she continues to be cheerful. "Jesus is coming soon," she says. "I don't want to miss it. I want to be ready."

MR. AND MRS. JERRY KELLEY, Santa Clara, California, celebrated their fiftieth wedding anniversary recently at the home of their son, Don, in San Jose, California.

MR. AND MRS. HARRY H. Ernest, Bethune, Colorado, were honored on the occasion of their fiftieth wedding anniversary in the Burlington, Colorado, church recently. Five children, three of whom are members of parsonage families, and another who is a professor at Eastern Nazarene College, were present.

FOR THEIR WORK in the removal of an abandoned home, fifteen boys who are members of Nazarene Trailblazers in Mojave, California, were cited by the city for outstanding civic work. They were awarded a four-star certificate by the past president of the Chamber of Commerce, according to their pastor, Rev. H. D. James.

FIVE TREVECCA Nazarene College students attended a federal seminar on government service recently in Washington, D.C., sponsored by the National Association of Evangelicals. The conference was to encourage Christian young people to enter a career of politics. Attending from Trevecca were Macon Dew, Dwight Ragsdale, Ted Hoskins, John Stark, and Tom Cook. They were accompanied by professor Ed LeJeune.

STUDENTS AT Pasadena College have received this year \$115,000 in scholarships and grants-in-aid. Seventy-five percent of the student body

received financial assistance during the spring semester. The breakdown is as follows: President's scholarship, 13 percent; Pasadena College scholarship, 13 percent; athletic scholarship, 6 percent; grants-in-aid 43 percent.

IN THE CHANGE to the quarter system at Pasadena College, tuition costs for the nine-month school term will remain the same, according to Dr. Shelburne Brown, president. Previous semester hourly cost was \$30.00. Under the new quarterly system, hourly cost will be \$20.00. Three quarters beginning in September will occupy the same block of time as two semesters.

AN ORDAINED ELDER for forty-two years, Dr. Donald E. Snow, pastor at Dayton (Ohio) First Church since 1955, has resigned effective September 3. Dr. Snow, sixty-seven, will accept an evangelistic commission from the Southwestern Ohio District, and conduct Bible conferences and evangelistic meetings. He and Mrs. Snow will reside in Glasgow, Kentucky.

DR. A. ELWOOD SANNER, chairman of the Division of Religion and Philosophy at Northwest Nazarene College, delivered the Wiley Lectures at Pasadena College in mid-March. His subject was "Unique Elements in Nazarene Theology."

REV. LEIGHTON HOLDER, pastor at Dayton, Washington, was elected recently as president of the Columbia County ministerial association.

### News of Revival

#### NET Team Brings Results

KENT, Wash.—Ninety-three persons sought spiritual help, eight persons joined the church by profession of faith, and five more transferred their membership to the Kent Meridian Church during a revival with Evangelist Paul Martin and the Washington Pacific NET team.

Visitors to Sunday school came from among scores of shoppers who heard the youth singing in a nearby department store, according to the encouraged pastor, Rev. Clark H. Lewis.

PINELLAS PARK, Fla.—Evangelist Roy Vaughn preached to record crowds at the two-year-old church here and 60 persons sought spiritual help, according to Pastor William Norris, whose congregation began with 16 members but swelled to an attendance of 147 during the revival.

PIONEER, Ohio—An "amen" corner was responsible for "new fires of courage and concern" during a revival here with Evangelist John H. Lanier. Other denominations were represented during the revival, according to Pastor Max Case.

## Approved Missionary Specials for Overseas Home Missions

Each January some special needs for the overseas home mission fields are approved as missionary specials. These are items that could not be included within the regular allocations to the fields and most of them are for property items. Individuals and churches may give to help provide for these specials, and such giving counts on the "10 percent for missions" program. This is over and above the regular giving to the General Budget.

These items are needed. If you or your church would like to help towards any of these, you may write to Dr. Orville W. Jenkins, general Home Missions secretary, for further information.

### AUSTRALIA

For guesthouse for Nazarene Bible College \$2,500

### DENMARK

On property of Mosede Church in Copenhagen \$13,500

### EUROPEAN NAZARENE BIBLE COLLEGE

On property and remodeling \$38,000  
Scholarship for a student from Indonesia \$600

### THE NETHERLANDS

On property in Haarlem, near Amsterdam \$5,000

### TAMOA

To replace truck recently wrecked \$2,000

### SOUTH AFRICA

For books for Nazarene Bible College library \$1,000  
Towards new dormitory \$2,000

### SWEDEN

On property in Stockholm \$25,000

### WEST GERMANY

For property in Hanau \$50,000  
For district campsite \$10,000

### U.S. NEGRO WORK

For student scholarships at Nazarene Training College. Per student, per semester \$250

## The Book Corner

### RADIANT RELIGION

Edited by W. T. Purkiser. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 80 pages, paper, \$1.00.

In *Radiant Religion*, Dr. W. T. Purkiser has brought together thirty brief articles that have appeared in recent years in the *Herald of Holiness*, of which he is editor. The articles in the book are grouped under seven main headings: "Of Faith and Trust," "In the Testing Times," "Comfort and Courage," "Prayer and Devotion," "Christians in Today's World," "Christian Life and Conduct," and "Aspiration and Ideal."

Authors of the articles include all of our general superintendents and representatives from the field of evangelism, the general church, the pastoral ministry, and the laity of the Church of the Nazarene.

This is an easy book to read, and will be beneficial to the reader because of its practical spiritual insights and inspirational material. It is to be valued in that it gives permanent book form to some of the excellent writings that appear in our church periodical. It will make a valued addition to any family bookshelf.—Robert H. Scott.

### HANDLING FINANCES IN THE LOCAL CHURCH

By Harper L. Cole. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 96 pages, paper, \$2.00.

Rev. Harper Cole, the author of *Handling Finances in the Local Church*, has drawn from his wide experience in the Church of the Nazarene as pastor, assistant pastor, district home missions treasurer, office manager for the General Treasurer, district secretary, and many other responsibilities which have shown him the strong points and the weak points in the various methods of handling funds for the local church.

Those who use this book as a guide will find that it is written to show the best method of handling finance while keeping in mind the safeguarding of the funds of the church and the protection of the treasurer.

Mr. Cole has put into practice the things which he suggests and has found them to be the best method in everyday handling of funds for the Church of the Nazarene.—John Stockton.

### A LIFE WORTH LIVING

By C. A. Roberts. Waco, Texas: Word Books, 1966. Cloth, 132 pages, \$3.50.

Dr. Roberts is pastor of the First Baptist Church in Tallahassee, Florida. He has given us a fast-reading, in-

## Religion Gains in Secular Schools . . .

# RELIGION 101: WHERE THE ACTION IS

● By Norman Rohrer  
Director, Evangelical Press

IF THE trend continues, so many collegians will be signing up for religion courses by the end of the century that 100 of the nation's 150 major seminaries and dozens of smaller ones could be eliminated.

This editorial opinion, expressed by the *National Observer*, holds that radical changes in seminary training are a major consequence of religion's renaissance on the campus.

GARY G. GERLACH, writing about the campus boom for religion, says the religion revival on campus is easy to chronicle. "Malcolm Boyd, Episcopal priest and author of *Are You Running with Me, Jesus?* draws 1,200 at Stanford for one noontime question-and-answer session," he says. "The University of Iowa's Religion in Human Culture course enrolled 64 students 10 years ago. Now it bulges with 993."

"Obviously times have changed," says Professor Robert S. Mickelsen, chairman of the Department of Religious Studies at the University of California's Santa Barbara branch, an ordained Methodist and a Yale Ph.D. Professor Michaelson recalls "the dark ages" of the depression when a clerical collar evoked "a polite or scornful yawn" and theology was regarded as "strictly anachronistic."

A GENERATION AGO, courses in religion were part of the established curricula for 10 percent of the nation's publicly supported colleges and universities. Today 90 percent include religion courses.

What is this doing to the seminaries? George W. Peck, dean of Andover Newton Theological School in Boston's suburbs, told the *National Observer* he fears "a gradual decline in the standard of the ministry." The quality of ministerial students seems to him "uncomfortably lower" than students in religion departments who have no intention of going into the ministry.

Seminary teachers, lured by better pay and the "opportunities to evangelize on secular campuses," are more and more moving over to religion courses on university campuses.

AS RELIGIOUS instruction moves closer to the university, where more "cooperative" leaders are in control, it is natural to conclude that the academic teaching of religion will solidify religious sentiment at the liberal pole.

"Some of my best students don't necessarily believe in God," says Dr. George W. Forell, director of Iowa's School of Religion. "But they're interested in religion."

teresting application of the Ten Commandments to modern life.

The style of the book is fresh and contemporary. The illustrations, which are generous in number, are up-to-date and serve to point up the relevance of the Bible for today.

Roberts considers the principles set forth in the Ten Commandments to be God's answer to the question, "What Makes Life Worth Living?"

The respective commandments furnish the substance of the answers: "A God Worth Serving;" "A Way Worth Worshipping;" "A Name Worth Honoring;" "A Day Worth Enjoying;" "A Home Worth Having;" "A Life Worth Protecting;" "A Promise Worth Keeping;" "A Possession Not Worth Having;" "A Witness Worth Bearing;" "A Desire Worth Controlling."

One can follow the order of the

commandments without much difficulty through these chapter titles.

Two concluding chapters, "The Dreamer's Secret of a Happy Life" and "Have I Stayed Too Long at the Fair?" are apparently drawn from evangelistic messages.

The price of the book is in line with present-day publishing pricing policies. It serves incidentally to show how great the publishing bargains that come from the Nazarene Publishing House and Beacon Hill Press of Kansas City, where a book of similar size and binding would be priced at \$2.00 or \$2.25—W. T. Purkiser.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.



MISS BERTHA MUNRO, dean emeritus of Eastern Nazarene College, who celebrated her eightieth birthday in February, receives a corsage from Miss Judy Knox, student leader, during a special birthday ceremony on campus in her honor. Looking on are Dr. J. Glenn Gould, head of the Department of Religion; and James Cubie, student body president.

## Bertha Munro Cited at E.N.C. on 80th Birthday

By Barbara C. Finch

Director, Eastern Nazarene College News Service

Miss Bertha Munro, dean emeritus of Eastern Nazarene College, who celebrated her eightieth birthday on February 19, was honored by students and faculty of Eastern Nazarene College in a special ceremony following chapel service recently.

Dean Munro was presented a set of *Encyclopedia Britannica*, an easy chair, and an album of birthday sentiments from administration, faculty members, and the student body in recognition of her more than fifty years at the college.

Dr. J. Glenn Gould, head of the Department of Religion and for many years a friend and colleague of Miss Munro, greeted her on behalf of the faculty.

"Over these years of delightful association," Dr. Gould told the audience, "she has impressed me as

the perfect exemplification of Robert Browning's lines:

*"Grow old along with me!*

*The best is yet to be,*

*The last of life for which the first was made.*

"I heard Dr. J. B. Chapman once say that old age is a real achievement; anyone can be young, but it takes some real doing to be old. Dean Munro has achieved it superbly, growing old gracefully, increasing in knowledge and understanding, and maintaining interests that are broad in their scope and throbbing with vitality."

A somewhat surprised Miss Munro warmly thanked her audience and shared a word of wisdom, "... it is safe to give yourself to Christ. Everything good that has happened to me has happened because I found Christ. It is true: '... the path of the just is as the shining light, that shineth more and more unto the perfect day.'"

Gifts were presented to Miss Munro by James Cubie, student body president. Miss Judy Knox, student leader, presented Miss Munro with a corsage of red roses and white carnations.

Dean Munro is best remembered not only as a dean who guided E.N.C. with the philosophy that "there is no conflict between the best in education and the best in the Christian faith," but also as a teacher of

literature with keen insight into literature and life.

Miss Munro joined the faculty of Pentecostal Collegiate Institute, forerunner of E.N.C., in 1910, teaching English and languages until 1915. In 1919 she joined the faculty of the newly inaugurated E.N.C.. She was the first dean of the college, serving in this capacity for thirty-eight years. Through her leadership the college was admitted into membership in the New England Association of Colleges, authorized by the Commonwealth of Massachusetts to grant the A.B., B.S., Th.B. and Mus.B. degrees, and grew from a college enrollment of 37 to over 500 students in 1957.

Miss Munro, named dean emeritus in 1957, is presently chairman of the Division of Letters and professor of English at the college. She is teaching a course in literary criticism and one on Chaucer.

Her books, published by the Beacon Hill Press of Kansas City, include two devotional works, *Truth for Today* and *Strength for Today*; an inspirational book for young people, *Not Somehow, but Triumphantly*; and a study of Bunyan's classic, *Pilgrim's Progress*, entitled *Pilgrim's Road Map*. She has also contributed commentary to Sunday school lessons and columns and articles to Nazarene periodicals. She was for a number of years author of the column "Truth for the Day" in the *Herald of Holiness*.

### Use Your Brakes!

ALMOST every type of modern transportation is equipped with brakes. These are essential for stopping and reducing speeds. The automobile uses the hydraulic brake system, while heavy equipment such as trucks and trains usually uses the air brake. Recently I almost ran a red traffic light just as another car made a left turn in front of me, and it was only because of very good brakes that we were able to avoid an accident.

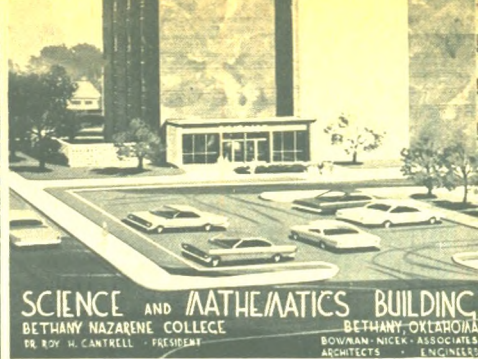
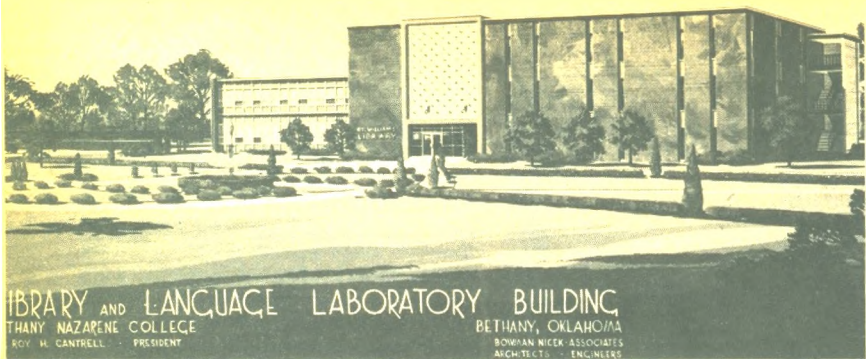
The soul also can be equipped with a retarding and stopping brake system. It may be that we are tempted to drift in a worldly direction or with the wrong crowd and we need to apply the brakes. It may be that we have even gotten on the wrong road and we need to come to a sudden stop, reverse directions, and get back to God's way.

Even in the small things of life the Holy Spirit has a checking system. We can become so sensitive to the directions of the Holy Spirit that we will respond very readily when we feel Him checking us. The Spirit will help us to avoid tragedies in life if we will but brake our accelerated speed when we are in the wrong.—*J. Wilmer Lambert, Pastor, Edenvale Church, Castro Valley, California.*

#### Pastor:

Your usual promptness in seeing that all Easter offering is sent as early as possible will be appreciated.

Send to: John Stockton  
General Treasurer  
6401 The Paseo  
Kansas City, Missouri  
64131



BETHANY EXPANSION—A \$1.6 million building program on the campus of Bethany Nazarene College was approved recently by the college board of trustees in which a new science and mathematics building will be built and a three-story unit will be added to the present library. The three-story science building will house classrooms, laboratories, and faculty offices. The library ad-

dition, also three stories, will double present capacity for students and resource materials. The top floor of the addition is being reserved for modern language study. Construction costs to the college will be reduced by a \$470,000 grant from the Department of Health, Education, and Welfare. A new building has been added to the campus each year since 1960.

**If They Can Afford It . . .**

# Students Get Missionary Opportunity

Members of the Department of World Missions in their January meeting answered a request of scores of Nazarene young adults between twenty and thirty years old who want to give their summer months to missionary service.

The idea, while it isn't entirely new, gives approval to student involvement in missions. Nazarene college students from several campuses have already gone south of the border several times to work on church buildings, sing, and even occasionally to preach. Students for the past two summers have worked in the Haiti mission. This has been an answer to young people who want to get involved some way in evangelistic work with missionary overtones.

\* \* \* \* \*

IT HAS its pros and cons. Much of the good is the evangelistic concern it whets on the part of the students. They also usually contribute to the image of the church in the community, and not incidentally help build church facilities where they were either inadequate or nonexistent.

The other side is that a lot of American visitors disrupt the normal flow of church work, giving it a carnival air, and that many of the converts made to Christianity are spurious.

The stated purpose of Youth Assistance Missionary Corps, which is accepting applications now for this summer, is to provide relief assistance for missionaries, and service opportunities in a foreign missionary field for Nazarene youth.

\* \* \* \*

APPLICANTS MUST have a junior standing in college, be academically

acceptable, and adhere to doctrinal standards. The plan would involve only one, or possibly two, students on a field.

All but one of the eight fields selected by the Department are English-speaking, and all of them are in the Carribean area. They are Puerto Rico-Virgin Islands, Barbados, Guyana, Jamaica, Haiti, Trinidad, Nazarene Training College in Trinidad, and British Honduras.

Field superintendents are now being contacted to see if they could use students in anything from construction work, to literature distribu-



NAZARENE COLLEGE students, such as the ones above, are eager to give themselves to something which matters. The Youth Assistance Missionary Corps, sponsored by the Department of World Missions, promises to be one outlet.

tion, to teaching in vacation Bible schools and youth camps, to routine office work, and a score of other odd jobs which would not call for extensive missionary orientation.

\* \* \*

THE WORLD missions staff would sponsor a three-day workshop early in the summer to prepare the students.

On the field, they would be housed and fed free of charge. Board members stipulated, however, that there would be no increase in allocation to cover this expense. Students would be responsible for their personal expenses.

The board's limitations indicates a somewhat guarded enthusiasm, in view of what a program like this will cost the individual.

\* \* \*

WHAT WOULD it cost him to give his summer?

Since there is no pay for such service, a student will give up what he would normally make in a job back home, assuming he has to work to help pay his college expenses.

His incidental expenses for the summer should be no more than \$100, but the big blow comes in figuring air fare to and from his assignment. Round trip from Kansas City (since this is where the orientation would take place) to Kingston, Jamaica, the closest of the eight, is \$262.90. If he were assigned to Georgetown, Guyana, the round trip cost is \$436.90.

\* \* \*

THE IDEA of youth assistance programs has merit, assuming it attracts more than the well-heeled student. Hopefully, it will encourage early



# TWENTIETH ANNIVERSARY CHURCH EXTENSION LOAN FUNDS

commitment to service by showing young people that missionary work isn't all deputation talks and slide films.

## New Church Organizations

Woodbury, New Jersey (Philadelphia District), February 5. Rev. Milton Taylor, pastor.

Olivet (Mich.) Duck Lake (Michigan District), February 12. Rev. John Wright, pastor.

## Educational Directory

Bethany Nazarene College  
Bethany, Oklahoma 73008

British Isles Nazarene College  
The White House  
Dene Road  
Didsbury, Manchester 20  
England

Canadian Nazarene College  
1301 Lee Blvd.  
Winnipeg 19, Manitoba

Eastern Nazarene College  
Wollaston Park  
Quincy, Massachusetts 02170

Japan Christian Junior College  
P.O. Box 64  
Chiba Shi  
Chiba Ken, Japan

Mid-America Nazarene College  
Box 677  
Olathe, Kansas 66061

Mount Vernon Nazarene College  
Martinsburg Road  
Mt. Vernon, Ohio 43050

Nazarene Bible College  
Box C  
Colorado Springs, Colorado 80901

Nazarene Bible College  
P.O. Box 447  
Institute, West Virginia 25112

Nazarene Bible College  
235 Pennant Hills Road  
Thornleigh, Sydney  
New South Wales

Nazarene Bible College  
P.O. Box 109  
8201 Schaffhausen  
Switzerland

Nazarene Theological Seminary  
1700 Meyer Blvd.  
Kansas City, Missouri 64131

North American Indian Bible Training School  
Box 2315  
Markham Road, S.W.  
Albuquerque, New Mexico 87105

Northwest Nazarene College  
Nampa, Idaho 83651

Olivet Nazarene College  
Kankakee, Illinois 60901

Pasadena College  
Foward at Bresee  
Pasadena, California 91104

Seminario Nazareno Hispano Americano  
700 Lembrano  
San Antonio, Texas 78207

Southern African Bible College  
P.O. Box 8  
Unified, Transvaal  
Republic of South Africa

Trevecca Nazarene College  
Nashville, Tennessee 37210

*The Spirit of God is the Teacher of truth, who Jesus said would teach us all things (John 14:26). He who depends upon himself will only guess and grope after the truth, but how different it is for the one who has the blessed Holy Spirit as his Wis-*

In January, 1947, the General Board approved a Church Extension policy and a small amount of money was set aside to help churches in short-term building loans. During these twenty years loans have been made of over \$7,130,000 to 653 churches on 75 districts. Total loans outstanding reached a new high of over \$3,014,500 by the end of 1966.

The short-term loan fund is still operating, but has increased to over \$528,000. Although limited to one-year loans of not more than \$10,000, there is a waiting list of approved applications.

The major growth in the loan funds began with the launching of the General Church Loan Fund in 1955. This fund is built principally by savings deposits from individual members and friends of our church, and by churches putting aside a building fund for future use. Larger, long-term loans are made to churches. By December 31, 1966, savings deposits had grown to \$1,767,300. In addition, gifts and legacies, pooled investment and life income contracts, net earned interest above operating costs, and budget allocations have built a substantial base of permanently owned funds now exceeding \$1 million. A Reserve Trust Fund of \$160,000 has been set aside as a protection for depositors.

In recent months credit has tightened and churches have increasingly appealed to the Division of Church Extension for building loans. Over \$830,000 in new loans was paid out during 1966; yet we now have on hand applications for \$600,000 in needed loans above the money available for this purpose.

A year ago interest rates were increased on savings deposits. One-year deposits now earn 4 percent; five-year deposits, 4¼ percent; and deposits of \$10,000 or more for five years, 4¾ percent. There is a ¼ percent interest premium added on five-year deposits when the depositor provides that the money will be left in the loan fund if not withdrawn during his lifetime. This is an opportunity for many to come to the aid of our churches by placing their savings in the General Church Loan Fund. They are protected by adequate safeguards and they receive a good interest return.

The following comparative financial statement shows the growth of the loan funds in the past five years, and specific increases during 1966.

## Combined Church Extension Building Loan Funds Comparative Financial Statement

	December 31 1961	December 31 1966
<b>Assets</b>		
Cash	\$124,811.47	\$ 182,285.83
Cash in bank savings	21,062.21	35,972.45
G.M.A.C. Notes or government securities	25,000.00	96,500.00
Amortized loans to churches	1,187,266.07	2,489,903.26
Short-term loans to churches	369,006.18	524,613.23
	\$1,727,145.93	\$3,329,274.77
<b>Liabilities</b>		
Savings deposits in General Church Loan Fund	\$ 993,099.77	\$1,767,308.42
Accrued interest held	5,812.49	12,629.95
Reserve for future interest		3,782.82
Current accrued interest, estimated	6,600.00	13,000.00
	\$1,005,512.26	\$1,796,721.19
<b>Net Assets</b>		
Reserve Trust Fund	\$ 46,062.21	\$ 138,865.47
Life contracts		312,911.09
Pooled investments		127,681.25
Other net assets	675,571.46	953,095.77
	\$ 721,633.67	\$1,532,553.58

### Increases During 1966

In total net assets and reserve	\$143,752.23
In total loans outstanding	333,870.15



OKLAHOMA STATE University students make up the executive council of the Nazarene Student Fellowship at Stillwater (Okla.) University Church. Left to right are Bill Hilton, Tulsa, Oklahoma; Gary Fauss, Oklahoma City; Charles Powell, Okmulgee, Oklahoma; Philip White, Stillwater, Oklahoma; Linda Cecil, Enid, Oklahoma; and Gary Lance, Bethany, Oklahoma. Fauss is president.

### At University's Doorstep . . .

## CHURCH LAUNCHES CAMPUS MINISTRY

**A** Stillwater, Oklahoma, pastor and a nucleus of concerned laymen are making a go of ministering to what many feel is the church's most elusive flock—college students on the campus of a public university.

Rev. Hiram Sanders, a thirty-one-year-old graduate of Bethany Nazarene College, serves as pastor of University Church of the Nazarene, a congregation of about sixty members. But equally important to him are the approximately one hundred students at Oklahoma State University across the street from his church which have had some contact with the denomination before coming to college.

The focal point of this contact is the first Nazarene student activities center ever to be located near a secular university. The building, which underwent drastic remodeling recently, serves as a sanctuary on Sunday, and as a gathering place for study, social contacts, and recreation during the week.

Dedication of the facilities took place early in February. Present were Dr. Robert Kamm, president of Oklahoma State University, which has an enrollment of 16,000 students; William Broadhurst, a Tulsa oilman interested in the development of Christian ideals in education; and Rev. Jerrold Locke, superintendent of the Northwest Oklahoma District. Broadhurst spoke during the Sunday morning service.

The dedication marked the completion of an extensive remodeling project on the property, which was purchased at a cost of \$87,500. The remodeling came to another \$34,000.

But laymen like Dr. Claxton Cook, Dr. Gene Post, Earl Wassom, and others thought it was worth it if the church is to relate to hundreds of Nazarene youths, and serve as a warm welcome to others searching for a spiritual point of reference. Dr. Cook serves on a denomination-wide study committee which recently reported to the General Board on the subject of the non-Nazarene college ministry.



Pastor Sanders

Sanders pointed out, "We're beginning to awaken to the fact that we have two or three times as many Nazarene students on public university campuses as there are attending our own church colleges."

Sanders is a son of Rev. E. H. Sanders, superintendent of the Northeast Oklahoma District.

The pastor is teaching courses in religion on the campus with other Stillwater ministers who make up the religion department staff at O.S.U. They receive no salary, but Sanders sees teaching "as an opportunity to work with the students."

University Church was formed in May, 1965, with fifty-six charter members, twenty of whom were members of First Church. The center contains a lounge, several study areas, a library, game room, a kitchen, and a multipurpose auditorium with about thirty-five hundred square feet of space.

## Religion Is Big Topic on Campus

**S**ixty-seven percent of the students surveyed on a large secular campus recently had discussed religion within the week past, 63 percent with a person of a different religion, according to Ray Cromley, a correspondent for Newspaper Enterprise Association.

The aim in a third of the discussions was to share religious experience. A fourth of the discussions centered in one man explaining his views to others. Only 5 percent were attempts to prove the other man wrong.

Seventy percent of the discussions were at "informal gathering places." Another 26 percent were held at home. Only 2 percent of the discussions were at a church or other religious center.

\* \* \* \* \*

ABOUT 86 percent of the discussions were held with a friend, only 2 percent with clergymen.

Sixty-one percent of the students said they were deeply or moderately religious. Only 11 percent said they were "irreligious."

Forty-one percent of the students said they attended religious services regularly.

\* \* \* \* \*

ALL THIS would indicate that many college students are much more ready for religious discussions and religious experience than attendance at Sunday church services would indicate.

A good many churches are working on approaches to draw in students. They are trying to find ways to get more religious activity on weekdays as well as on Sundays, and more activity outside the church buildings as well as inside.

Religious centers are opening in shopping centers; Bible study groups are cropping up in apartment houses and dormitories. There is more emphasis by local churches on keeping active contact with their young men and women away at college or in military service.

\* \* \* \* \*

SOME CHURCHES are sponsoring "coffeehouses" which feature religious discussions. One group is making a detailed study of the government employee and how better to reach his needs.

With all this, something is bound to happen.

## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

### EMPOWERED FOR THE TASK

(April 9)

Scripture: John 14:15-17, 25-27; Acts 2:1-13 (Printed: Acts 2:1-11)

Golden Text: John 14:26

The word *Pentecost* conveys a variety of meanings. To the ancient Hebrew, it was a special feast observed fifty days following the first Sabbath after the Passover. It was associated with the "firstfruits" of the grain harvest and said by some to commemorate the giving of the law on Mount Sinai. To many Christians, it suggests at once the practice of *glossalalia* ("tongues") and is not altogether a winsome word.

In reality, Pentecost was an appropriate day for the coming of the Holy Spirit: He is the *earnest* (guarantee, "firstfruits") of the life to come and the new law of our being as Christians.

#### The young Church

The Church was born at Pentecost. The congregation of Israel and the "little flock" of disciples were her forbears, but Pentecost marks the birthday of the Church. From that day to this, she has been an organic force in the world. If our Lord loved the Church and gave himself for her (Ephesians 5:25), should we not do likewise?

This young, emerging Church was obedient to her Lord. Jesus had commanded the disciples to wait in Jerusalem for the endowment from on high. They had tarried. She was also united in purpose. All together in one place, they sought the fullness of the Spirit. The result of this obedience and unity was *empowerment* for utterance.

#### The bewildered world

The Church must not be of the world, but it must always be in the world. On the Day of Pentecost, when the heavenly Presence filled all the place where the believers were sitting (*nota bene*), something happened which sent the Church out into the world and brought the world to the doors of the Church.

The noise of these eloquent witnesses attracted multitudes, who were then amazed and bewildered that everyone could understand in his own tongue. Still others were annoyed and mocked. Three thousand, however, stayed to repent and believe. May God give us the power to speak in every man's language and be understood!

Conducted by W. T. Purkiser, Editor

**A doctor asked me if I knew that God in the Bible told the Israelites to kill all the male babies and keep the girls for themselves. I hotly replied, "That is not in the Bible." He turned to Numbers 31:17-18 and read it to me. I was speechless. To say God never inspired Moses to say that seems the logical Christian answer. But when we do, I simply cannot insist on "plenary inspiration." I have no satisfactory answer. Care to give it a try?**

It's a tough question, and there are no easy answers.

I believe your first suggestion is correct. This is the command of Moses, not the direct word of God.

The modern Christian conscience has some difficulty in justifying Moses at this point. Probably we should not try. Moses lived in a different day and under different light and, as Jesus said with regard to divorce, permitted some things because of the hardness of the people's hearts (Matthew 19:8). Jesus taught us to treat our enemies differently (Matthew 5:38-48).

However, I don't follow you with regard to the inspiration of the Bible. The Scriptures are fully and completely inspired. But this does not mean that everything is true that men said who

are quoted in the Bible. What inspiration means is that they truly said what they did.

Even Satan is quoted in Scripture, as in Job 1:11 and 2:5, and he is a liar from the beginning. The doubts of a man groping his way toward truth are recorded as in Ecclesiastes 3:18-22; but the definitive truth of this portion of God's Word isn't reached until you get to 12:13-14.

This is why it is always so important to consider the context in understanding the Bible, "rightly dividing the word of truth." You can prove almost anything by taking sentences or verses out of context, as the woman who justified her stealing by quoting 1 Corinthians 3:21, "All things are yours."

**We recently heard a minister say that "God took a great risk in having His Son born of a woman. He might have taken sick and died." Isn't this just a step from the idea that God is dead, that He died on the Cross?**

I really don't see the significance of the statement that the possibility of the death of His Son involved risk on the part of God. God gave His Son to die on the Cross for our salvation, but He raised Him from the dead and exalted Him to His own right hand, where He lives forever to save to the uttermost those who come to God by Him.

If it is in the manner of Christ's death that is in question, then that, I take it, was determined by God's own counsel.

As to the argument that God is dead

since He died on the Cross, this is based on two quite impossible assumptions: (1) that death is extinction or non-existence; and (2) there was no Resurrection.

But the only source of our knowledge about God in Christ and the death of Jesus on the Cross is the New Testament—whose every major writer proclaims, over and over, the Easter gospel that Christ was raised from the dead. If we are going to take any part of it, we ought to take it all.

**What is the meaning of "coming up out of the water" in the record of Jesus' baptism in Mark 1:10? I note that the same phrase is used in Acts 8:38-39 of both Philip and the eunuch he was baptizing. If we insist that the clause in one place means immersion, must we not be consistent and say that the minister is also immersed when he baptizes?**

Well, you've got a good question.

I believe immersion is a valid mode of baptism. I have never been convinced that it was the only mode of baptism.

This is why I think we are wise in insisting on the fact of baptism without being bulldogmatic about the mode.

The phrase you refer to is *anabainon ek tou hudatos*, and may mean simply "going up out of the water" or "going up away from the water." *Ek* is a common little preposition that just means

"from" or "out of" when used of a place. In Mark 1:11 it is used of the voice *from* heaven. It means "from" in Mark 9:9; 10:20; 11:20; 13:27; etc. It does not necessarily mean "out from under."

The related word in Mark 1:9 and in Acts 8:38 is *eis*, "into, to, as far as." For example, in Mark 4:35; 5:1, 21; etc., *eis* means "unto" or just "to." *Eis* . . . *ek* may mean "into . . . out of" or simply "to . . . from."

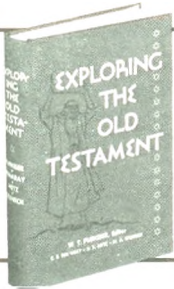
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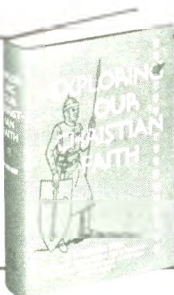
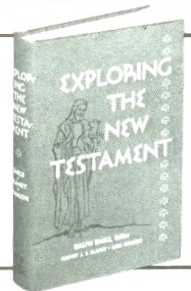
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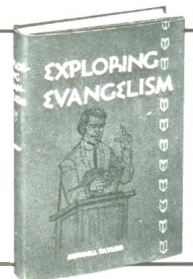
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