

herald

OF HOLINESS

Church of the Nazarene



Father's Day, 1966



...Daddy's home!



General Superintendent Lewis

FATHER'S DAY

A day to remember Dad is a worthy event in the year's calendar. That day is June 19. It is proper that we pause this day in the year to honor Father. To do so brings pleasure to sons and daughters. Let us use this special day to "speak to Dad" with various means of expressing our love and appreciation.

We owe much to these dads of ours. We have a responsibility to them and should strive to fulfill their hopes for us in life. Let us bring no grief to them by failure to meet life's challenge with integrity and Christian faith. So great, so deep, so strong is this tie of the flesh that to fail them brings pain to ourselves also.

But fathers also have a part in this day. The day means only to our sons and daughters what we have made it. Father, after all the values of life are calculated, isn't it correct that the most priceless are those entwined in your relationship with your family? It is true.

The respect, appreciation, and love of your children are of untold worth to you. With them you are rich! Without them you are desolate! There is no substitute for such. If we have a really genuine response from our children, then our assignment as fathers is to be worthy of it.

Like all of life's great and worthy projects, this one needs God. He must be the Co-planner and the Co-worker with us in our family responsibilities and relationships. Life's best things come only within the framework of Christianity.

Let us present God, a living faith, Christian ethics, and our great holiness church with salvation to our precious sons and daughters, who this Father's Day can then say, "Thanks, Dad. Thanks for all the good things you have given me. But most of all, thanks for guiding me into the way of Christ and peace—for in this I have life's richest treasure."



• *By C. Neil Strait*

Show Them Where To Walk

Margaret Sangster tells of an experience while she was in charge of a Goodwill center in a large city. A group of boys came into the playroom and among them was a boy walking on a homemade crutch and limping with a cane. One foot was turned completely around. His body was twisted, and he could not play with the other boys. He leaned against the wall and his longing eyes followed them. The look clutched at the heart of Miss Sangster.

One day she called the boy into her office and inquired about his injury. He unfolded for her the tragedy. A truck had run over him.

MISS SANGSTER cleaned the boy up and made an appointment with a doctor friend to see if he could be helped. After an examination, the doctor found that the boy's leg could be straightened, and he could probably walk again.

Arrangements were made for a noted surgeon to perform the operation gratis. Miss Sangster took the problem of hospital expenses to two

bankers. When they saw the boy limping about with no hope of ever being normal in his crippled condition, they agreed to underwrite the hospital expenses.

After surgery and weeks of recovery, the day came when the boy could walk. One day he showed Miss Sangster his progress. "How'm I doing, Miss Margaret?" he asked with pride.

THE BOY returned to the playroom—to play, and to grow. He grew to adulthood. And did he become a preacher? No. A banker? No. A senator or governor of some state? No. He grew to be a criminal. He landed in the penitentiary for crimes so heinous that, except for his youth, he would have been executed.

Miss Sangster, in looking back over her experiences with the boy, said: "Do you see what my mistake was? I spent so much time teaching that

boy *how* to walk that I forgot to teach him *where* to walk."

AND SO IT is with many parents. We are careful to see that children learn how to walk, but often careless in teaching them where to walk. What parents are not concerned when a baby does not learn—after a reasonable time—to walk? Will they not consult a specialist? And the same concern must motivate the parents to show a child where to walk.

Parents are charged with awesome responsibilities. They are a child's first teachers. From a mother or father a child learns what is important. From a parent a child establishes habits. He develops prejudices. He learns love and hatred. He is learning where to walk. And what he learns from parents will make his life good or will ill equip him.

SOMEONE SAID, "Remember that the course of giant enterprises and nations rests, however indirectly, with individuals. Each parent in building the character of his child, also builds his nation and its future. The successful parent is truly the architect of tomorrow."

A parent may say he does not want to influence the child on religious matters before the child has come to an age where he can determine for himself. Coleridge was confronted with this on one occasion and gave the perfect answer to the father. He showed the man his botanical garden, which was overrun with weeds. "But why is it covered with weeds?" the father asked. "Oh, that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken liberty to grow, and I thought it unfair to prejudice the soil towards roses and strawberries."

OTHER EXCUSES—numerous, and invalid—are conjured up by parents. They offer them as buffers. For the real reasons are busyness and selfishness. Parents are too busy with self and things—too busy to show a child where to walk!

In the accumulation of wealth and prestige we are willing to provide the comforts for our children, but too many find the task of showing children where to walk too tedious and demanding.

Perhaps the greatest parental sin of any age occurs when parents show a child how to walk but forget—or neglect—to show him where to walk.

About This Issue . . .

The Church of the Nazarene has prospered through interested laymen. These men, not incidentally, were and are fathers who, while serving the Lord, were also training their children (more by example, probably, than by precept) to be good churchmen.

The poem which follows, I think, conveys this point.

MY DAD

*He couldn't speak before a crowd;
He couldn't teach a class;
But when he came to Sunday school
He brought the folks en masse.*

*He couldn't sing to save his life,
In public couldn't pray;
But always his jealousy was just
Crammed on each Lord's day.*

*And although he couldn't sing,
Nor teach, nor lead in prayer,
He listened well, he had a smile,
And he was always there
With all the others whom he brought
Who lived both far and near—
And God's work prospered, for
I had a consecrated dad.*

(Selected)

—Managing Editor

Newlyweds



I have become one of that breed called a “father-in-law.” I have acquired a son—fine young man, full of ambition, life, and stars in his eyes. The bride? I know in a part how he feels. I fell in love with her when I first saw her—little, tiny, pink, and sweet.

Oh, there are so many memories of her childhood that sweep through my mind as I see her walk down the aisle. Her first word (m—m of course), her first steps, her illnesses, childhood woes, the moments of correction, her first day of school, her graduation only last spring, the love and fun we have enjoyed together.

But now she belongs to another, one of her generation, and I have become, in addition to being a father, a father-in-law. And as the years go by, may God see fit to give the same joy and happiness in this new role as I have found in the old.

May my new son find somehow in me the same father that his wife has known. May my heart be that of a father to him, and may the same grace, love, and blessing of God be theirs as they set out to build a home of their own, even as I have known.

● *By R. E. Baker*

The Scandal Of Biblical Illiteracy

• By Richard Lyon Morgan
Professor of Bible, Peace College

When Paul came to Ephesus, he asked some disciples of Jesus, "Did you receive the Holy Spirit when you believed?" And they said, 'No, we have never even heard that there is a Holy Spirit' " (Acts 19:2, RSV). If the apostle were to come to the present-day American church, he would find it little different from those disciples in ancient Ephesus. For it does not take long to realize the glaring ignorance of the content and message of the Bible among believers today.

Nowhere is this ignorance more evident than on the college campus. Despite the fact that many students are products of the Church, and that, in the case of Christian colleges, many more are products of Christian homes and have been exposed to Sunday schools for many years, their knowledge and understanding of the Bible is little better than that of millions of people who make no Christian profession. They may be nominal followers of Christianity, but they have never really heard the message of the Bible, nor do they know the simplest facts of the faith. A student once said, "If a Communist were to ask me what I believed about the Bible and the Christian faith, I wouldn't know what to say. I've gone to Sunday school and church all my life, but they just haven't given me a living memory of anything."

Evidence of this biblical illiteracy is seen in the results of a test given to 150 freshmen in a church college. Practically all these students were members of a Christian church and had never known a day without religious influences. The test in no sense indicated how a student would interpret the Bible but dealt only with elementary questions about the Bible, such as: Where was Jesus born? Which was the earliest of the four Gospels?

Name some of Paul's letters. Who was the successor to Moses? Name two of the Hebrew judges. Name a Wisdom Book. Where do you find the account of the Lord's Supper? What book tells the history of the Early Church?

Answers were revealing. The story of Abraham was found in the Book of Ruth. The Roman persecutions were the great event of the Old Testament. The Exodus was the return of the Jews to Palestine after World War II. The Ten Commandments were given by Jesus from the Mount of Olives, and some of the Wisdom Books of the Old Testament were: Acts, *Paradise Lost*, and *Lord of the Flies*. Jesus was born in Rome; His mother's name was Gabriel, and He was baptized at Pentecost by John the Baptist in the Red Sea. The earliest of the four Gospels was Genesis. Moses turned the Red Sea blue during the Exodus, and Joan of Arc was the Hebrew heroine who saved her people from the hatred of Haman. The mother-in-law of Ruth was Mary Magdalene, and her famous great-grandson was Noah. Jesus was betrayed by Samson and died at Bethlehem.

The average grade of the test was 10 percent, and the highest was 34 percent. Over half the students left three-fourths of the test unanswered. These results in no sense reflect on the intellectual abilities of the students, for all of them had survived the many hurdles that would have kept the unqualified from entering college. But the results do point to a real crisis in the teaching of the Bible in church and home. And this biblical illiteracy is not restricted to college students. Will Herberg has said, "Though four-fifths of all Americans acknowledge the Bible to be the 'revealed word of God,' when asked to name the first

four books of the New Testament over half of these same faithful folk could not mention even one." Despite all the outward signs of religious revival and the tremendous increase of church membership and church buildings, there exists "a famine . . . of hearing the words of the Lord."

What is the cause of this biblical illiteracy? The burden of guilt falls upon the Christian home and the Christian Church. Paul wrote to Timothy, "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (II Timothy 3:14, RSV). Timothy had been brought up in a home where the "sacred writings" had been taught; he had been instructed from childhood in the Old Testament. But no longer is this so. There is very little teaching of the Bible in the modern Christian home. Indeed, there is often hardly any mention of it. Thus whatever knowledge of the Bible a young person may receive must be acquired from the Church.

But the failure of the Church is the greatest failure of all. Far too many people have turned to the Church looking for bread and have been given the stale crumbs of dull discussions of the kings of Israel, or the meaningless scraps of an empty moralism that tells people to be good when they feel lost. Wesley Schrader has called the Sunday school period the "most wasted hour of the week." He claims that it is little more than "a glorified baby-sitting service, or a place where children listen to grotesque stories and memorize verses, or a Sunday morning social hour characterized by a considerable amount of horseplay." There is little doubt that in many Sunday schools the current sports heroes—Mickey Mantle, Jerry West, or Johnny Unitas—have taken the place of the biblical heroes, Abraham, Peter, or Paul. Most of the time is given to discussion of personal problems that would be better discussed with a competent counselor. Thus, despite the fact that the Bible remains our best seller, it has become little more than an obsolete "sacred book" to which most of its devotees pay lip service but which they practically never read, study, or understand.

One of the reasons for this biblical illiteracy is the way some Sunday school teachers have presented the Bible. Uninspiring, uninformed people who have been coerced into a job they don't want or like have merely marked time on Sunday mornings without ever making the Bible exciting or relevant. A survey made among 6,500 Protestant ministers in Canada indicates that Canadians skip reading the Bible because they think it is trivial, dull, and hard to

understand. But this is a tragic misunderstanding of the biblical faith. Jesus Christ was never dull. He was dynamic, so dynamic that religious people had to kill Him to prevent His exciting truth from disturbing their status quo. The early Christians were full of excitement, so much so that on the Day of Pentecost the populace thought they were drunk. And yet people today who attend church think that the Bible is dull and irrelevant! It is not enough to drill children in memory verses. Memorizing lists of the books of the Bible or the kings of Israel is no substitute for exciting, up-to-date Bible study that makes the ancient Word a contemporary Word. Jesus was clear enough on the point that knowledge of the Bible is no guarantee of faith. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4)—but this word must be a living and active word.

The biblical illiteracy in the Church today presents frightening possibilities. The Christian faith is always one generation away from extinction. If the Church does not communicate the faith to its young people, there are ominous signs for the future. Elton Trueblood, in *The Company of the Committed*, has said, "What reason is there to suppose that our civilization, in contrast to other civilizations which have preceded it, will survive? There is no high probability that the fate of our civilization will be different unless . . ." Unless? Unless we communicate the biblical faith to our young people and acquaint them with the sacred writings that alone can make them wise unto salvation.

Jesus spent long hours with the disciples teaching them the truths of the kingdom of God. He taught them the true meaning of the Scriptures, and there is little doubt that the amazing use of the Old Testament by the early preachers and teachers of Christianity was the result of His own patient instruction of the disciples after the Resurrection (Luke 24:44-47). The words of the two men on the road to Emmaus showed how dynamic He made the Bible: "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" (Luke 24:32, RSV) He wrote His word on their hearts and gave them such a living memory of the truth that decades after His resurrection the Gospels could be written on the basis of that memory.

What would our present generation of young people write about Christianity thirty or more years from now? Would they know enough of the elementary truths of the Bible to be able to hand them on to the next generation? The alarming

(Continued on page 13)



My Only Father

• By Ruth Vaughn

To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted."

His voice was broad and deep like a river stretching out into the ocean as he read the passage from Ecclesiastes. But it was more than his voice that thrilled my heart. It was the spirit in him which caught up the beauty in those words and seemed to kindle them like a flame.

My father kept a full schedule in his pastorates, but he spent many hours playing baseball with me in the street and shooting baskets with me in front of the garage. He worked faithfully and uncomplainingly over my bicycle with its many flats and accidental bumps and dents. When we took long trips in the car, I sang by the hour. But instead of quieting the noise, he would chime in on the familiar parts in his deep, strong bass.

When I became a teen-ager and strained at parental discipline, my only father would sit down with me and, with tears streaming down his cheeks, explain his reasons for denying certain privileges and assure me of his love. He welcomed my friends to our home and enjoyed them.

I remember one night when refreshments were being served, he sat on the piano bench, swung his legs, and played the French harp for our dinner music!

My father let me feel the tenderness of his love. When I came

home from high school proclaiming the news of a scholarship that I had won, his eyes filled with tears of pride and I soared aloft raving about all the things I would do! The school gave me the scholarship—my father gave me the feeling!

When I came home from an important contest with a second place instead of first, my father came in from the office and stood listening quietly to all of the unhappy details. His eyes were filled with sympathy and understanding. And when my cry was finished, I went to my room and started work on another project.

MY FATHER gave me security! I rested in his strength and wisdom. When faced with a crisis in my life which I didn't know how to handle, I could always go to him and accept, without question, the guidance that he gave. He was always there. He was always concerned. He never wavered or faltered. He enfolded my life in the strength of his wisdom and love.

My father laughed with me! When I was a child struggling to learn the art of telling jokes, he laughed at the "little moron" episodes. When I became a teen-ager, he listened to all of my endless accounts of school pranks, activities, and dates. I often thought he enjoyed my teen years as much as I did. His laughter was free and easy. It flooded my world with the warmth of his love.

My only father prayed with me twice a day at family prayer time.

He prayed with me at other times: on Christmas Eve when we were gathered about the lighted tree, on New Year's morning, on birthdays, times of special joy, and whenever the thread of our family life—or any one life—became tangled.

I especially remember Thanksgiving Day, when we would hold hands about the table and, in rich, deep tones, he would express his gratitude to God for all of His blessings. And at my wedding, my father placed his hands on our heads and asked God's guidance to be upon our love and the home we would build.

I **HAVE NEVER** heard anyone pray like my father. I'm sure I never shall! There is something strong and rich in my father's voice like you hear in Beethoven's music—something solid!

I had only one father—and he was a good one! He exemplified before me the spirit of Christ. He took God with him into every area of his life. He taught me to do the same. My father lived such a beautiful Christian life that I wanted to follow in his footsteps. I had only one father—but he was a good one!

My husband and I discussed this theme a few nights ago. Afterwards, he sat for a long time studying thoughtfully the forms of our two little boys bent over a race-car set in the den. I knew what he was thinking: Unless accident comes, I am the only father my children will ever have. I'd better be a good one!

Editorially Speaking

● By W. T. PURKISER

On Being a Father

A pathetic story is told of a young man arraigned for sentencing on the charge of forgery. The judge had known the prisoner from childhood, for the boy's father had been a famous attorney whose book on the law of trusts was reputed to be the most complete work on the subject ever written.

"Do you remember your father," the judge asked sternly, "that father whom you have disgraced?"

"I remember him perfectly," the youth replied. "When I went to him for advice or companionship, he would look up from his book on the law of trusts and say, 'Run away, boy; I am busy.' My father finished his book, and here I am."

There is ever danger of the tragedy confessed in the Song of Solomon: "They made me the keeper of the vineyards; but mine own vineyard have I not kept." No amount of responsibility borne elsewhere can make up for failure at home.

The responsibilities of fatherhood are many. There is the unending struggle to "make ends meet." There are legitimate needs for outside activities. There is the call of the church for the service of Christian men.

But over and above all other areas of responsibility is a father's obligation to his home. Sociologists generally agree that one of our most pressing problems in America is finding ways to offset the liabilities of fatherless homes.

Paradoxically, a home may be fatherless when the father is physically present. If he is hidden behind the evening newspaper, abstract and withdrawn in his wrestling with business or professional problems, or if he abdicates his role as a husband and father, he might as well be a million miles away.

This is not just a sentimental matter. Someone has remarked that God could not be represented as a Grandfather, because fathers cannot afford to spoil their children.

There must always be a balance between law and love in the home. Eleanor and Sheldon Glueck are noted for their studies in the nature and causes of delinquency. One of their firmest conclusions is that "the most effective guard against delinquency is a father who is at the same time both strict and loving."

NOT LEAST of the responsibilities of fatherhood is to exemplify the meaning of a relationship God has chosen to represent His relationship to His people. What do you say to a young girl who pleads with her pastor to soft-pedal the idea of God as our Father because the very word "father" had become for her another name for fiend? What do you say to a boy who asks, "How can I honor my father, who is a drunkard?"

Without minimizing the importance of the mother's role, it is yet true that a father can do much to make God either real or remote to his family. A child's understanding of life and its values comes as much (or more) from the home as from any other source.

Arthur W. Hewitt, a well-known rural pastor and author in Vermont, tells of taking a high school girl to her home one day after church. The road wound along the edge of a beautiful lake.

"Presently," he says, "at her request I stopped before what appeared to be little more than a shack. Seeing the look of surprise on my face, she said, rather apologetically, and yet defensively: 'I know it's not much to look at, but it's a wonderful place to see from!'"

There really isn't much more we can give our children. Our homes ought to be "wonderful places to see from," not wonderful places to be from.

It isn't a bad idea to make Father's Day a time for self-evaluation. Are we doing all we can to make our homes "wonderful places to see from"?

How to Kill Your Opposition

Sam Jones, an outstanding evangelist of the last generation, used to say, "The best way in the world to kill a fellow is to love him to death; then you don't have to bury him." The method certainly makes up for whatever the tongue-in-cheek reason may lack.

There is an ancient Jewish tradition that the prayers in the Old Testament that ask for the destruction of sinners are actually concerned with the destruction of their sin. The way to destroy a sinner is to win him to righteousness. He is then no longer a sinner but one of the people of God.

As long as we live with imperfect minds and faulty judgments, we shall have to face problems of disagreement among brethren. We shall not always see eye to eye. Our plans and programs will not find universal acceptance. Some will

always want to do things differently, and may be very vocal in their objections.

This is one of the areas in which the enemy delights to operate. If the devil can twist honest disagreements into broken fellowships, he wins an easy victory.

It is really hard to disagree without being disagreeable, particularly over matters that lie close to our hearts. But until we learn to do it, we are easy prey for Satan.

To say that divine love is the answer sounds trite, but it is wondrously true. Love is to the church what oil is to machinery. It reduces friction, the source of heat and wear. It cushions the rough spots, and makes for easier work.

Love creates sympathy and encourages understanding of other points of view. Love breeds humility, and saves us from pride of opinion—that besetting sin of the saints.

HENRY DRUMMOND saw the nine ingredients of the "spectrum of love" in Paul's great "Hymn to Love" in I Corinthians 13: They are *patience*—love "suffereth long"; *kindness*—"and is kind"; *generosity*—love "envieth not"; *humility*—love "vaunteth not itself, is not puffed up"; *courtesy*—"doth not behave itself unseemly"; *unselfishness*—"seeketh not her own"; *good temper*—"is not easily provoked"; *guilelessness*—"thinketh no evil"; *sincerity*—"rejoiceth not in iniquity, but rejoiceth in the truth."

Whenever opposition sharpens into animosity, it will always be found that one or more of the elements of love's spectrum are missing. Attitudes of patience, kindness, generosity, humility, courtesy, unselfishness, and the rest, quickly turn opposition into cooperation.

Perhaps Mr. Jones was right. It may be that the most delightful part of "killing" a fellow with love is saving the bother of a burial.

Certainly if sin is the source of the opposition, the best way to destroy the sinner is to work for the destruction of his sinning. It was James who said that "he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

It is a sobering thought that God loves and Christ died for the most stubborn, unreasonable person who ever lived. The meanest and most ornery old goat in the pasture is still bought with a price beyond silver and gold.

When we think of what God has had to put up with in most of us, it should help us to be patient with those who are problems to us. And it just could be that we are as big problems to them as they are to us.

In mutual consideration and Christian compassion are to be found the solutions to differences

of opinion and the opposition which comes from such differences. If you have some opposition to deal with, try the love method. It has worked for others. It just could work for you.

Commencement, 1966

Commencement season, 1966, witnessed the granting of several honorary degrees by the colleges of the Church of the Nazarene. The *Herald* joins the many friends of those thus recognized in congratulations and best wishes.

Bethany Nazarene College conferred the degree of LL.D. on Dr. Willis Snowbarger, executive secretary of the Department of Education; and the D.D. degree on Rev. Dean Wessels, executive secretary of the Department of Ministerial Benevolence.

Eastern Nazarene College awarded the Doctor of Laws degree to Dr. Shannon McCune, president of the University of Vermont, the son of missionaries in Korea.

Pasadena College granted a Doctor of Music degree to Professor Chester C. Crill, head of the college music department; and degrees of Doctor of Divinity to Rev. Ponder Gilliland, pastor of Long Beach First Church, and Rev. Eugene Stowe, president-elect of Nazarene Theological Seminary.

Trevecca Nazarene College gave the degree of Doctor of Divinity to Rev. Clifford E. Keys, for fourteen years field representative of the college and now pastor of the Alberta Church of the Nazarene, Tuscaloosa, Alabama.

Northwest Nazarene College and Olivet Nazarene College did not confer any honorary degrees at commencement. Olivet plans to honor several on Founders' Day, September 30, during a special convocation.

Significant among commencement day developments was the retirement of Dr. Lewis T. Corlett, president of Nazarene Theological Seminary for the past fourteen years. Dr. Corlett had reached the mandatory retirement age fixed by the last General Assembly for church executives.

Dr. Corlett has won a large place in the hearts of the hundreds of students who have sat under his ministry as college teacher, dean, and president, and as head of the Seminary. He is appreciated for his radiance of spirit, his keen, penetrating insights into the Word of God and human nature, his impatience with sham and pretense, his insistence on honesty and reality, and for a courage that fears God but no one or nothing else.

Dr. Corlett's wealth of experience will not be lost to the church by his retirement, since he goes to assume a half-time position in the Department of Religion of Pasadena College.

watch it. But, as a butterfly emerges from its cocoon, Jesus slipped out of His graveclothes and was out to meet Mary when she arrived at the tomb.

Forty days later He went to the top of Olivet, defied the laws of nature, and astounded the world by ascending to heaven, promising to send another Representative of the Godhead.

A week later at Pentecost "there came a sound from heaven as of a rushing mighty wind, and it filled all the house . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:2-4).

He still lives today and continues to do His work as the Baptizer and Cleanser with purifying fire. Puny man can't get rid of Him, and cannot quench His fire. All the combined waters of atheism, agnosticism, and modernism cannot put out the fire of the Holy Spirit. He still burns on and outwits their every effort.

Because God is spirit and cannot be seen is no proof He is dead. His invisible work of conviction and condemnation to the sinner, and power and purity to the saint, produces visible results in the lives of both, and proves His continued existence.

God is not dying. Man is! God has no appointment with death. Man has that! God is not dead. Man just acts like He is.

Search every cave, climb every mountain, dive to the bottom of every ocean, read the inscription on every tombstone in every graveyard in every country on earth, and no one can find where God is buried.

THERE IS A SPOT in Palestine where they say they placed His body. But when my husband looked through that tomb, sat on the stone where the angel once sat, and was beginning to feel the emptiness of the clammy cave, God whispered, "Son, I'm not dead. I am alive forevermore and I'm up here sitting at the right hand of the Father, interceding for you. Go back to your pulpit and proclaim the gospel of a living God."

God's name may be erased from our public schools and the mere mentioning of it cause feelings of

More on the Subject of . . .

God Is Not Dead!

● *By Ruth Teasdale*

I READ THAT at one time a newspaper printed a mistaken account of the death of Mark Twain. When Mr. Twain read it, he said, "The reports of my death are greatly exaggerated." I wonder how God reacts to the prattle about His death. Does He weep or laugh?

Perhaps David has the answer in the second psalm. "Why do the . . . people imagine a vain thing? . . . the rulers take counsel together, against the Lord, and against his anointed." Then he adds, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Charles Spurgeon in his comments on this verse says, "Let us look . . . to the secret place of the majesty of the Most High. What doth God say? What will the King do unto the men who reject His only begotten Son? Mark the dignity of the Omnipotent. He has not taken the trouble to rise up and do battle with them—He despises them. He knows how futile are their attempts against Him—He therefore laughs at them."

Undoubtedly David was speaking of Jesus, the Son, but the truth is applicable to any Person of the Godhead.

In spite of the talk about His be-

ing dead, God still lives. He takes the veil from the sun every morning and lifts the shades of man's eyes so he can see the light of day. Day doesn't dawn of its own accord. Certain prevailing laws of nature cause it, and back of those laws is the great Lawmaker and Enforcer.

Each night God pulls down the shades, and helps the sun on its fast journey to the other side of the world. He gets out His dust-cloth and polishes the myriads of stars, and then pushes the button that turns on their twinklers. Then He bends an ear earthward and listens to every tiny, pajama-clad tot repeat the prayer:

Now I lay me down to sleep.

I pray Thee, Lord, my soul to keep.

As a dutiful night watchman, He keeps a careful vigil. David said, "He that keepeth thee . . . shall neither slumber [nod] nor sleep" (Psalms 121:3-4). He doesn't even get sleepy!

NO, GOD ISN'T dead! The Romans tried to kill Him once. They nailed Him fast to a crude cross; wound His body in graveclothes, laid Him in a sepulchre, rolled a huge stone in place to close the opening, and set guards to carefully

wrath. Schoolchildren may be denied the privilege of audibly repeating, "We thank Him for our food," and be taught ungratefully to gulp down a lunch. But it will take more than this to kill God.

As Inez Robb brings to our attention, thus far some folk have overlooked one verse of our national anthem. I myself imagine some modern poet will have to rise to the occasion and change the wording of the fourth verse of "America" to make it suit some people, for evidently they think we no longer need the protection of "great God, our King."

Men may interpret God out of our national life and possibly subject us to a future God-forsaken, God-rejecting form of rulership, but that will not kill the God I know. He lives within my heart and they can't reach Him!

No, God is not dead! There is no Siberia to which they can exile Him. David said, "Whither shall I flee from thy presence? . . . heaven, thou art there . . . If I . . . dwell in the uttermost parts of the sea . . . thy right hand shall hold me" (Psalms 139:7-10).

THERE IS NO Communistic government that can overthrow Him. Isaiah said, "The government shall be upon his shoulder . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isaiah 9:6-7).

There is no Lee Oswald who can assassinate Him. He holds the power of death in His own hand and there is no force on earth that can wrestle it from Him. Someday when Death will have stricken the last victim God permits him to, God will cast even Death into the lake of fire.

The revival of the "God is dead" theory has come a little too late in the lives of multitudes for them to be influenced in any measure by it. I agree with Job, "I know that my redeemer liveth . . . in my flesh shall I see God: whom I shall see for myself . . . and not another" (Job 19:25-27). And then in the words of the marginal rendering, Job added, "My reins within me are consumed with earnest desire for that day."

The Scandal . . .

(From page 7)

signs of illiteracy among Christians suggest that they could not. The modern Church has failed to create a living memory of the Bible and the Christian faith for the Christians of the twenty-first century. It has sold its birthright for a mess of pottage and conformed to the success neurosis of modern culture. Too content to gain the whole world, it is in danger of losing its soul.

If this biblical illiteracy is to be overcome, some drastic changes need to be made in the Church. As Trueblood has said, the greatest conversion we need today is not a conversion to the Church but a conversion in the Church. And nowhere is this conversion more needed than in the teaching of the Bible. Young people are aware of the staggering advances made in the world of science and space exploration. This generation is being challenged to explore the planets and conquer the stars. Yet the Church lags far behind, content with mediocrity.

There is a great need today to teach biblical content. Some young people are fortunate enough to take a competent course in the Bible in college. But it is all too true that some professors delight in tearing down whatever faith the student has, rather than giving him a deeper faith and a working knowledge of the Bible. A new gnosticism has emerged on the college campus—a gnosticism which teaches that salvation is through knowledge, the knowledge of Bultmann and Tillich, which will bear the initiate through the shadows of loneliness and despair into the promised land of enlightenment. But this pseudo-intellectualism cannot speak to the desperate condition of modern man. He must hear the word of the gospel, if he is to be saved from despair and selfishness. As Paul wrote to the Corinthians, "Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we im-

part a secret and hidden wisdom of God . . ." (I Corinthians 2:6-7, RSV).

G. Campbell Morgan, the great biblical expositor of the late nineteenth and early twentieth century, once wrote,

"To me . . . a knowledge of the Bible is absolutely indispensable to anything like strong faith and life in Christ. . . . A mere intelligent grasp of it is of no value. Its study is always making an appeal to us. If we answer that appeal we enter into the deepest experience of life. The truth of the Bible is proven by the Bible itself, and that means knowledge of the Bible. So many people are quite ignorant of the Bible, and are occupied in reading books about it. The demonstration of its authority will never be gained in that way."




Let the Church return to exciting, dynamic communication of the contents and authority of the Bible, and turn the most wasted hour of the week into the most wonderful hour. Let the Church once again introduce people to this "strange, new world of the Bible," the world of prophets, of apostles, and of Jesus Christ.

There is still hope for our confused and despairing world. The present generation of young Christians are like the Ethiopian eunuch who sat in his chariot with a passage from Isaiah he could not understand and who, when Philip asked if he understood what he read, replied, "How can I, unless some one guides me?" (Acts 8:31, RSV) Young Christians want to know the Bible. There is a great hunger for the "Bread of Life," and it is high time for the Church to feed these souls. If we return to vital teaching of the Bible, then young people will hear the gospel, as if for the first time, and become disciples of this Person and His community that once turned the world upside down. For the renewal of biblical teaching and the alleviation of biblical illiteracy, we are not left to our own efforts; it is the Spirit's function to take this ancient Word and make it contemporary. Thus the devoted Bible teacher needs always to pray, "*Veni Creator Spiritus.*"




He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8)



A Story-Note from . . .



Hi,  Mother forgave Cindy  for breaking her .

 forgave Kevin  for breaking her .

 forgave Irving  for throwing his  into the .

 forgave Sherry  for calling him bad names.

Will you forgive others even when they do not ask to be forgiven?

Love, *Gloria*

"And forgive us our debts, as we forgive our debtors."

(Matthew 6:12)



NEW YORK DISTRICT PURCHASES CAMP—District Superintendent J. H. White (seated, far right) signs a purchase agreement in which the district will buy from the New York "Herald-Tribune" Fresh Air Foundation, a 215-acre campsite, for a district center. Also seated (left to right) are Samuel Slee, title company representative; Barrett Hickman, church attorney; and White. Standing (left to right) are E. Douglas Hamilton, "Herald-Tribune" attorney; Rev. Clarence Jacobs and Rev. Jay Patton, advisory board members; E. J. Danielson, district center treasurer; and Earl Ketcham, Fishkill (N.Y.) Savings Bank president. The photo on the right was taken at the entrance of the new district center.

New Campsite for New York District

The New York District purchased, April 19, a 215-acre campsite near Milan, N.Y., from the New York *Herald-Tribune* Fresh Air Foundation, an organization which provides a summer camp for boys, according to Rev. J. H. White, district superintendent.

The purchase price was \$130,000. The district has recently completed a camp development fund drive which resulted in gifts of \$135,000, payable over three years.

The new camp will replace the district's twelve-acre center at Beacon, N.Y. Several buildings are ready for occupancy, including a dining hall, personnel cottages, a nature building, an arts and crafts building, shower facilities, and a number of Adirondack shelters.

There is also a twenty-acre, spring-fed lake at the camp suitable for boating, fishing, and swimming. Other recreational developments, including athletic fields and playgrounds, were included in the purchase.

The site, only a two-hour drive from Manhattan, will be used for children's and teens' camps, retreats, camp meetings, and conferences.

A tent-tabernacle will be used for larger district gatherings until an auditorium is built.

Rev. Jay A. Bergers, Yorktown, N.Y., and Rev. Jay Patton, Dover, N.J., are chairmen and secretary of a twenty-four member camp commission which has been working since May, 1965, on the relocation project.

The *Herald-Tribune* Fresh Air Foundation has acquired a new 3,000-acre campsite, which they are developing as a summer refuge for boys from the New York metropolitan area.

New Slide Sets on Africa

Six new sets of slides on Africa are available from the Department of World Missions, 6401 The Paseo, Kansas City, Mo. 64131.

Titles

1. "The New and the Old Walk Together"—Central Africa
2. "Come with Us to Africa"—General
3. "Publish Glad Tidings"—Nazarene Publishing House in Africa
4. "Thousand-Mile Journey"—Coloured and Indian
5. "King Sobhuza's Country"—Swazi-Zulu District
6. "Thy Light Is Come"—Republic of South Africa

These slides are available with reading script, or tape-recorded script.

New Prices Effective June 15, 1966

Because of the increasing cost of production, rental fees have had to be increased on all missionary slide sets from both World Missions and Home Missions. Rental fees, as of June 15, 1966, are as follows:

Slide sets with reading script	\$3.00
Slide sets with tape-recorded script	\$3.50

Growth Rate High on Los Angeles District

Reflecting a healthy growth rate, Los Angeles District churches accepted into membership 1,243 new Nazarenes, and increased their giving by \$68,000 during the 1965-66 assembly year. Superintendent L. Guy Nees reported the gains during the sixteenth district assembly, May 10-13.

General Superintendent Hugh C. Benner presided over the assembly, which was held at Los Angeles First Church.

A total of \$2.1 million was raised during the year, \$182,000 of which went to world missions. One new church was organized at Walnut, Calif.

Marvin Decker, Raymond D. Totten, and Edward F. Kiwan were ordained during the assembly, according to Reporter Warren McNeilly.

Dr. Benner, Rev. Earl Lee, pastor at Pasadena First Church, and Miss Bente Carlsen, newly appointed missionary nurse to New Guinea, spoke during the N.W.M.S. convention preceding the assembly.

FIVE NEW WASHINGTON CHURCHES

Five new churches were organized during the past year on the Washington District, and Nazarenes there contributed 10 percent of their giving to world missions for the second year in a row, according to the report of Superintendent E. E. Grosse.

His report was read at the ninth assembly, held May 4-5 at Baltimore (Md.) First Church. General Superintendent George Coulter was the presiding elder.

The five new churches are at Carlisle, Pa., Chestertown, Md., Dover, Del., Fawn Grove, Pa., and Glen

Burnie, Md., according to Reporter John L. Parry.

Church membership increased from 4,497 to 4,780. A total of \$955,732 was given for all purposes. Washington District pastors received 412 persons by profession of faith.

Mrs. Albert Ottinger was ordained into the Christian ministry, and Rev. Charles Walter Fraser, formerly an elder in the Evangelical Methodist church, was received as an elder.

Rev. John M. Gardner was reelected as president of the N.Y.P.S., during a convention in which Dr. Coulter addressed a special youth rally, according to Reporter J. Weston Chambers.



IN THE MARKETPLACE—Rev. J. V. Morsch, Peoria-Pekin Zone chairman, reads from the Bible in downtown Peoria, Illinois. He launched a seventy-four-hour marathon during which the pastors on the zone read the Bible in its entirety. In the foreground is a free-literature rack.

Illinois Bible Marathon Followed by Crusades

In a united effort, the twelve churches of the Peoria-Pekin Zone on the Northwestern Illinois District launched a seventy-four-hour Bible-reading marathon that resulted in sixty-five persons who had never before sought spiritual help being converted in revivals which began immediately following the marathon.

The purpose was to read the Bible

through without stopping, and the pastors on the zone, rotating in two-hour shifts, did so. The marathon took place on Main Street in downtown Peoria in a specially constructed booth.

The event attracted newspaper, radio, and television coverage. The Peoria Daily Times carried a four-column picture and story on page 1 relating the event. United Press International filed stories with regional newspapers about the marathon. It helped point out, according to Zone Chairman J. V. Morsch, that "the Bible still is the best Guidebook for today's needs."

A seven-day simultaneous revival effort followed the Bible marathon. Dr. Edward Lawlor, secretary of the Department of Evangelism, spoke during day meetings. Each church arranged for evangelistic services at night. The membership of the churches on the zone is 745. An average of 725 persons attended the services each night.

The sixty-five new converts had never bowed at an altar in an evangelical church.

Rev. Richard Hawley, publicity chairman, said, "Not only did the highly industrial area become aware of the Church of the Nazarene, but it brought a new impetus on evangelism to each local church."

Hawaii Shows Increase

Hawaii District superintendent, Rev. Lee Gann, reported to the fourteenth district assembly, April 21-22, that the district showed a 5.7 percent increase in district membership, and six of the eleven churches on the district achieved the Evangelistic Honor Roll.

The assembly at which Dr. Hardy C. Powers presided was held at Honolulu First Church.

The district raised for all purposes \$68,980, of which 8 percent went to world missions. District membership is now at 574, according to Rev. Clair Fisher, reporter.

Rev. William B. Goodman was ordained into the Christian ministry, and David Castro, Donald Rowlett, Rev. Charles Higgins, and Rev. William Sever were named to the district advisory board.

Mrs. Elsie Gann and Rev. Solomon W. L. Kekoa were reelected as N.W.M.S. and N.Y.P.S. presidents, respectively.

"Showers of Blessing" Program Schedule

June 19—"Under the Fig Tree,"
by C. William Fisher
June 26—"Life's Options,"
by C. William Fisher

NEW "SHOWERS OF BLESSING" OUTLETS:			
WEKZ	Monroe, Wis.	1260 kc.	10:30 a.m. Sunday
WEKZ-FM	Monroe, Wis.	93.7 meg.	10:30 a.m. Sunday
KRIZ	Phoenix, Ariz.	1230 kc.	7:30 a.m. Sunday
WCRL	Oneonta, Ala.	1570 kc.	9:45 a.m. Sunday
KCAT	Pine Bluff, Ark.	1530 kc.	12:02 p.m. Sunday

Japanese Elect Leader

Rev. Takichi Funagoshi was elected on the first ballot as the national superintendent of the Japan District during its recent assembly. Meeting at a new district center in the Kyoto-Osaka area, the assembly elected Funagoshi by a 3-1 margin. The new superintendent formerly pastored in the Tokyo area. Rev. Bartlett McKay is field superintendent.

Rae New Director

Dr. Hugh Rae, formerly president of British Isles Nazarene College, has been appointed by the Department of World Missions as director of the Nazarene Bible School in Beirut, Lebanon. He, Mrs. Rae, and their two children will depart for Lebanon in mid-July.

Hurn Rest Cottage Chairman

Rev. Raymond Hurn, Abilene District superintendent, and Evangelist Emma Irick were elected chairman and secretary of the Rest Cottage board of directors in a meeting, April 19, at Pilot Point, Texas.

Directors gave Dr. and Mrs. Geren C. Roberts a unanimous vote of confidence following his report, according to Rev. Raymond McClung, reporter. Rest Cottage is a home for unwed mothers.

Deaths

MRS. ELIZABETH PRATT, fifty-six, died March 26 in Wollaston, Mass., after a brief illness. Funeral services were conducted by Rev. George L. Wolfe, Rev. Milton Poole, and Rev. Fletcher Spruce. Besides her husband, Rev. G. Emery Pratt, she is survived by four daughters, Alice Pratt, Mrs. Ann Latford, Mrs. Annie Swazey, and Mrs. Gloria Richardson, and six grandchildren.

ANNA M. UEHLEIN, sixty-three, died April 7 in Cincinnati. Rev. Curtis G. Coburn and Rev. John Howard conducted the funeral service. Survivors include her husband, Charles; one daughter, Mrs. Marian Sorrell; two sons, James C. and John W.; and five grandchildren.

Funeral services for **REV. LEANDER HAWKINS RITTER**, eighty-seven, were conducted in Whittier, Calif., following his death April 21. Rev. Edwin E. Hale, Rev. L. I. Weaver, and Rev. Edward E. Mieras conducted services. Mr. Ritter joined the Church of the Nazarene in 1908, the year it was founded, and pastored churches in Oklahoma, Arizona, and Texas. He is survived by his wife, Julia;

three daughters, Mrs. Agness Wall, Mrs. Vivian Kimbrough, and Mrs. LaVerne Morse; six sons, Lee H., L. Felix, Cecil H., William H., Phillip B., and E. Benjamin; one brother; nineteen grandchildren; and fourteen great-grandchildren.

MRS. ELLA SMITH, eighty, died April 29 in Lanett, Ala. Rev. Barney Brumbelee, Rev. Gordon Winchester, and Rev. W. A. Saranthus conducted funeral services. She is survived by one son, four daughters, two grandchildren, and three great-grandchildren.

MRS. SARAH ELIZABETH GRAFTON, seventy-three, died April 18 in Jacksonville, Fla. Rev. I. W. Justice conducted funeral services. She is survived by her husband, William S., one daughter, Mrs. Mary Townsend, one son, Conrad; two sisters; two brothers; and six grandchildren.

REV. HELEN PETERS HOKE, seventy-four, died May 5 in Springfield, Ill. Rev. and Mrs. G. H. Burton and Rev. Darrell St. Gemme conducted funeral services. She is survived by one brother.

Announcements

EVANGELISTS' OPEN DATES

Marcellus and Mary Crider, Route 3, Shelbyville, Indiana: August 4 to 14, and in December.

BORN

—to Rev. and Mrs. Jim Christy of Rochester, Minnesota, a son, Gregory Lee, on May 13.

—to Kenneth and Karen (Weeks) Bryant of Ann Arbor, Michigan, a daughter, Brenda Joy, on April 8.

SPECIAL PRAYER IS REQUESTED

—by a Christian in Washington for a young girl about to marry an unsaved man, that God may undertake in the entire situation;

—by a Christian mother in Kentucky for the salvation of her three children;

—for a mother in Illinois for her physical needs, her spiritual needs, and other needs, as well as for the family during this illness.

Nazarene Camps

June 15 to 26, South Jersey Camp Meeting, one mile west of Deerfield, New Jersey, on Route 540. Workers: Dr. Wm. Greathouse, Rev. A. C. McKenzie, Professor Curtis Brown. Rev. James E. Hunton, district superintendent.

June 20 to 26, Nebraska District Camp and Assembly, all evening services and all day Sunday at campgrounds, S.E. Kearney, Nebraska. Workers: Rev. Paul McGrady, Rev. Bill Sullivan; the Jantzes, song evangelists; and Missionary Jean Darling. Dr. Whitcomb Harding, district superintendent.

District Assembly Information

NEW ENGLAND, June 22 and 23, at College Church, 37 E. Elm Avenue, Wollaston, Massachusetts. Pastor Milton Poole. General Superintendent Powers. (N.W.M.S. convention, June 20-21.)

SOUTH DAKOTA, June 22 and 23, at church, 714 S. Minnesota Ave., Mitchell, South Dakota. Pastor James H. Ranum. General Superintendent Williamson. (N.W.M.S. convention, June 21; S.S. convention, June 22.)

CANADA ATLANTIC, June 23 and 24, at First Church, 13 York Street, Moncton, N.B., Canada. Pastor D. R. Morrison. General Superintendent Lewis. (N.W.M.S. convention, June 21-22; S.S. convention, June 25.)

CANADA CENTRAL, June 23 and 24, at Clarksburg Camp, Clarksburg, Ontario, Canada. Host pastor, Rev. R. P. Cowherd, 270 Birch St., Collingwood, Ontario. General Superintendent Coulter. (N.W.M.S. convention, June 21-22.)

NEBRASKA, June 23 and 24, at First Methodist Church, Kearney, Nebraska. Host pastor, Rev. C. B. Johnson, Box 114, Kearney. General Superintendent Banner. (S.S. convention, June 21; N.Y.P.S. convention, June 22; N.W.M.S. convention, June 25.)

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The Book Corner

BETTER KINDERGARTEN TEACHING

By Mildred Speakes Edwards. Kansas City, Mo.: Beacon Hill Press, 1966. 128 pages, paper, \$1.25.

Author and editor of kindergarten curriculum for the Church of the Nazarene, teacher of kindergarten children, leader of training workshops, Mildred Speakes Edwards writes from a background of varied and proven experiences.

Better Kindergarten Teaching has been written as a basic training text to help kindergarten workers carry on a more effective teaching ministry in the Sunday school. It takes its place with five other volumes in the "Better Teaching" series.

Perhaps the most outstanding feature of the book is the treatment which Mrs. Edwards gives to the objectives of Christian education interpreted for kindergarten teaching.

Following these guidelines the book outlines and discusses in detail the complete kindergarten curriculum for the Church of the Nazarene. Effective methods for understanding and meeting the characteristic needs of this age-group are thoroughly presented.

Workers in any denomination will find *Better Kindergarten Teaching* an excellent training and resource book. —*Jean Foss.*

PAUL, A MAN WHO CHANGED THE WORLD

By Henrietta Buckmaster. New York, New York: McGraw-Hill, 1965. 213 pages, cloth, \$4.95.

Henrietta Buckmaster, author of a number of distinguished novels based upon the lives of outstanding personages, composed one on the life of Paul a decade ago. That novel, *And Walk in Love*, provoked such an interest that she produced this biblically based account of the life and ministry of the famous Apostle to the Gentiles.

The author of this brilliantly written life of Paul has a profound appreciation for the Jew from Tarsus. Of all the followers of Jesus Christ, Paul is preeminent. Why?

Among many reasons, two seem to stand out. For one thing, "Paul was the architect of Christianity" (p. vi). Also, "Almost every human being in the western world has been influ-

enced by his understanding of the Christ" (*ibid.*).

With this high esteem of the Apostle, it seemed most fitting to Miss Buckmaster to designate Paul as *A Man Who Changed the World*. Indeed, he did plant the seeds in the ancient Roman environment which eventually changed it from paganism to Christianity.

Accepting the findings of the scholars concerning the general sequence of the life of Paul and the Epistles, the writer reconstructs an account which takes the reader from Jerusalem at the time of Stephen's stoning to the Apostle's death in Rome. Paul is portrayed as a dynamic evangelist, who spares not himself as he moves from city to city.

The author employs her fertile imagination to fill in the blank areas in the sequence of events. She relies on sound secular and scholarly views for this exercise.

All in all, this is good reading for adults and young people who have not had formal training in the Bible.—*Willard H. Taylor.*

THE WORD AND THE DOCTRINE Compiled by Kenneth E. Geiger. Kansas City, Mo.: Beacon Hill Press, 1965. 430 pages, cloth, \$5.95.

Dr. Kenneth E. Geiger, general superintendent of the United Missionary church and past president of the National Holiness Association, served as compiler of the papers given at the Winona Lake Study Conference on the Distinctives of Wesleyan-Arminian Theology. These studies are printed in this substantial volume.

The papers represent the work of thirty-two scholars of the holiness churches in the United States, and cover a wide range of subjects.

The book is divided into four major sections entitled "The Concept of Sin," "The Content of Salvation," "The Life of the Christian," and "The Church and the World."

While the volume will make its major appeal to ministers and theological students, it is certainly not beyond the capabilities of the layman who wishes to know more about the doctrine of holiness and its relationship to contemporary life.—*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.

Zone "B" Selects Smith President

Trustees of Zone B junior college got a lot of business done in their initial meeting, May 26-27, in Kansas City. They elected a president, and earmarked site possibilities, in addition to organizing the board for the big job of establishing a new college.

Dr. Curtis Smith, fifty-one, assistant to the president at Bethany Nazarene College, was elected president of the college, which will serve districts in Kansas, Missouri, Nebraska, Iowa, Minnesota, and North and South Dakota. He has accepted the election.



Smith

Dr. Smith has been at Bethany since 1951. Before that, he pastored in Texas for thirteen years. He has received the A.B. and Th.B. degrees from BNC, and also received an honorary D.D. in 1963. He has completed residence work toward a master's degree in public relations at Boston University.

He and Mrs. Smith have two sons: Barth, who is working on a Ph.D. at the University of Texas; and Blake, a senior at Bethany Nazarene College. Barth was ordained into the ministry at the recent San Antonio District assembly.

The board, which elected Rev. Wilson Lanpher, Kansas City District superintendent, as chairman, stipulated that the college would be located within an area 100 miles east or west, and not more than 200 miles north of



COLLEGE ORGANIZERS—Zone "B" junior college vice-chairman, Dr. Ray Hance, converses with Rev. Wilson Lanpher, newly elected chairman of the board of trustees, during the group's first meeting.

Kansas City. Within this area are the major cities of Des Moines and Council Bluffs, Ia., Lincoln and Omaha, Neb., Topeka, Kans., and Kansas City and Columbia, Mo.

According to a formula worked out by the board, there will be fourteen elders and eleven laymen representing the nine districts on the educational zone. District superintendents are ex officio members. Other members are elected for a four-year term.

Dr. John Stockton, general treasurer, was named chairman of the site committee. Rev. Herbert Merritt, a Wichita, Kans., pastor, was named chairman of the constitution and by-laws committee. Mr. Lanpher is also chairman of the presidential selection committee.

In addition to Mr. Lanpher, other executive committee officers are Dr.

Ray Hance, Kansas District superintendent, vice-chairman; Rev. Norman Bloom, Minnesota District superintendent, secretary; William Seal, a layman from Rolla, Mo., treasurer.

General Superintendent George Coulter is advisor to the college board. Education Secretary Willis Snowbarger was also on hand for the meeting.

Nease Named Head Of Zone "A" College

The new president for Zone A junior college, which will serve Nazarenes in Ohio, West Virginia, and part of Kentucky, will be Rev. Stephen W. Nease, forty-one, director of development at Eastern Nazarene College since 1958.

Mr. Nease was elected by the executive committee of the new college trustees. Dr. Harvey S. Galloway, Columbus, Ohio, is chairman.

The son of the late Dr. Floyd Nease, president of E.N.C. who died in office there, Mr. Nease will begin in his new position on September 1. He has been at E.N.C. since 1950, when he came there as dean of men.



Nease

He served as administrator and teacher before being named to the development post eight years ago.

He was pastor at Newark (Ohio) Eastside Church for two years before going to E.N.C. He taught two years at the academy at Wollaston, Mass., prior to becoming a pastor.

Mr. Nease holds three earned degrees, B.A. from Brown University, Th.B. from E.N.C., and a master's degree in education from Boston University. He also attended Harvard Divinity school.

He and Mrs. Nease, who live in Wollaston, have four children ranging in ages from six to sixteen.

The next step in organizing the new college is the selection of a campus site. Rev. Carl Clendenen, St. Marys, Ohio, is site committee chairman. Board members expect a site announcement to be made before the end of the summer.

Whit Harding Stricken

Dr. Whitcomb Harding, fifty-three, superintendent of the Nebraska District, was stricken with a heart attack in Kansas City on Friday, May 27, where he had been attending a trustees' meeting on the junior college. He is in Trinity Hospital, Kansas City, being attended by Dr. Otto Theel, a Nazarene physician.—N.I.S.



GUN-JUMPERS—Mr. and Mrs. Virgil Clark, and young son, got a jump on the "Save-the-Center" fund (see June 1 "Herald") and wrote out their check for \$10.00. Clark is a student at Kansas University in Lawrence, and Mrs. Clark is an employe at the Nazarene Publishing House. "I'll look for our name on the Book of Remembrance at the General Board building," Clark said as he handed over his check to go on the purchase of the Lynn estate which borders Nazarene International Center.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

REFORMATION UNDER JOSIAH

Conducted by W. T. Purkiser, Editor

II Kings 22:8-31; 23:1-3 (June 19)

● **Commandments**—The verb “command” bulks large in the Old Testament, occurring nearly five hundred times. This reveals the nature of the ancient religion of Israel. The main emphasis was on obedience to the divine commands.

A dozen different Hebrew words are translated “commandment” in the Old Testament. The Ten Commandments are literally “the ten words” (*debarim*).

The one used here (23:3) is *mitzvah*, which means “precept.” We are acquainted with it mainly in the modern expression Bar Mitzvah. When a Jewish boy, at thirteen years of age, has his Bar Mitzvah he becomes a “son of the law.” *Bar* is the Aramaic word for “son.” The Hebrew word is *ben*. So he could be called a Ben Torah.

● **Testimonies**—Two Hebrew words, both from the same root, are translated “testimony” in the Old Testament. *Edah* is used mostly in the Psalms (fourteen times in Psalms 119).

The word here is *eduth*. It occurs frequently in Exodus, Leviticus, and Numbers, where it is always associated with the ark, the Tabernacle, or the table of the Ten Commandments. It is also used this way in Joshua (4:16).

But when we come to Kings the pattern changes. Throughout the rest of the Old Testament the word is used in a more general sense. The literal meaning is “witness.” But the term seems to be almost equivalent to “commandment,” with which it is often associated.

● **Statutes**—Again we find two closely related words. *Choq* occurs nearly a hundred times, being found most frequently in Deuteronomy and the Psalms.

Almost as many times we find *chuqqah*, the word here. It occurs most often in Leviticus and Ezekiel. These terms are frequently associated with “commandments” and “testimonies.” They seem to refer to God’s word, given through His prophets.

Both these words come from the same root meaning “to cut in, inscribe or enact.” So they mean something enacted or ordained by God.

Perhaps you will think I am a complainer, but I'm not really. Our minister just simply talks too much. He will talk for ten minutes telling us how glad he is that we are there. Then he can talk another ten minutes at the time of taking up the offering, rambling on about something that has nothing to do with the offering at all. Sunday noon, he preaches right up to 12:00, and then his closing remarks and prayer and benediction take as long as twenty minutes. I remember one Wednesday evening when we sang two songs, had one prayer, and the rest of the time he talked and still couldn't get us out before 9:15. What can we do?

I wish I knew. Perhaps he'll read your question and catch on.

Just what does “omniscient” mean and how far does it extend? Does God know what we will do before we do it? Does He know what we will be doing ten years from now? Even though we are free moral agents, does God know already who will be at the marriage supper of the Lamb?

Omniscience is defined in two ways: the perfect knowledge which God has of all things, past, present, and future; or, the perfect knowledge which God has of all things “knowable.”

Some theologians have taken the latter definition as a means of skirting the problem you raise: that is, how God could know what is going to happen without thereby causing or arranging it, or how God could know what men in their freedom will do.

Just as omnipotence is defined as the power to do all things possible, these thinkers define omniscience as the knowledge of all things knowable. They point out that it is not possible for God to draw a square circle, or create a two-year-old animal in a moment. These are logical contradictories. The animal could be as large and as perfect as a two-year-old, but if created just a moment ago it wouldn't be two years old.

Applying this to foreknowledge, these theologians argue that, in giving man freedom of choice, God voluntarily surrendered the possibility of knowing what that man would do with certainty. He could know what the man would probably do, but not what he would surely do.

The Calvinists, of course, have a ready-made but to me quite unacceptable “solution” to the problem. They simply affirm that God foreknows all that will happen to all eternity because He has decreed what will happen, and He causes it. But this not only makes God the Source of all evil; it also is not really foreknowledge at all. It is present knowledge of what God has decided to do tomorrow or next year.

In spite of the tempting ease of defining omniscience as the knowledge of all things knowable, I must express my own conviction that God knows the fu-

ture choices of men without in any sense causing them.

I believe the Bible teaches that God knows what we will do before we do it. I believe He knows what we will be doing ten years from now. I believe God knows already who will be at the marriage supper of the Lamb.

I won't pretend that this is easy for us to understand. Part of our problem is that we confuse knowledge with causation. We have to remember that knowing something is quite different from causing something.

I can stand at a blind intersection and watch two cars approaching from the same distance at the same rate of speed. I know there is going to be a collision, but I do not cause it.

With all the limits the analogy has, I believe that I am like a man sitting on the curb watching a passing parade. I remember what has gone by, and I see what is now passing. To a very limited degree, I can anticipate what will come.

But God, if you please, is like one on the top of a ten-story building, watching the entire parade from beginning to end. He knows what has gone, he knows what is now passing, and he knows what is coming. But the man on the top of the building is not the marshal of the parade. He has not dictated the exact arrangement of the floats. Yet he knows “the end from the beginning” (Isaiah 46:10).

The various facets of the argument are too long to detail here. We may be glad God does not expect us to understand all mysteries in order to receive Christ and be saved. If you are interested in digging deeper into this theme, I urge you to buy or borrow Volume I of Dr. H. Orton Wiley's *Christian Theology* and study pages 354-62.

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