

February 1, 1967

herald

OF HOLINESS

Church of the Nazarene

God's Hand in Man's Pocket

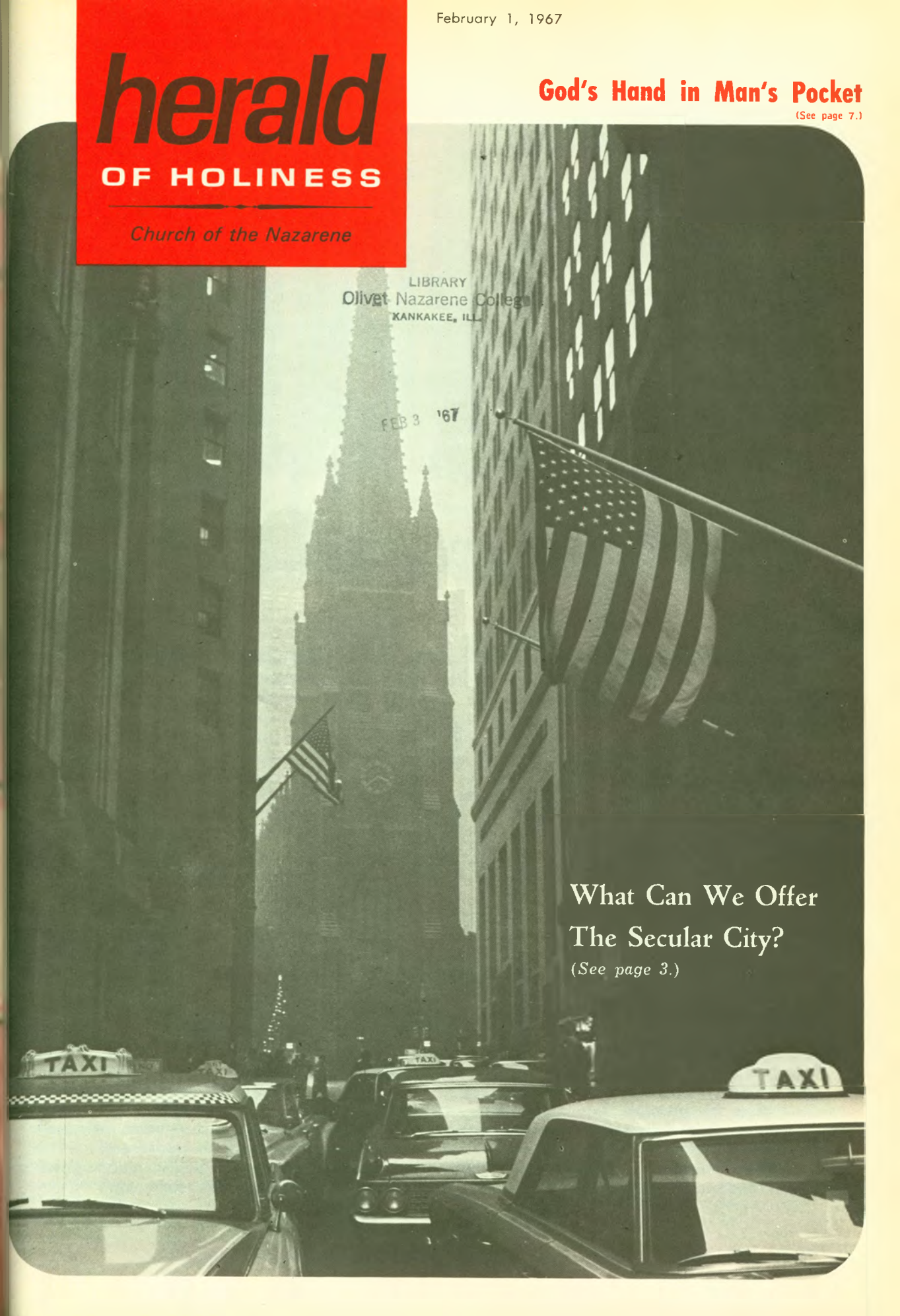
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What Can We Offer
The Secular City?

(See page 3.)





General Superintendent Lewis

“In Order That We May Preserve Our God-given Heritage . . .”

So states the *Manual* of the Church of the Nazarene in the Preamble of the Constitution. In fact, it is the very first clause in the Preamble. And a preamble, according to the dictionary, is “the introductory part of a statute, which states the reasons and intent of the law.”

Our *Manual* continues with the statement that this “heritage” is “the faith once delivered to the saints.” As such then, it is a glorious heritage. It is worth preserving and a just cause for all those who make up the Church of the Nazarene.

It is a heritage—a faith—that was given at great cost, a cost beyond human understanding. It cost God much to deliver it. He sent it by personal Messenger—His Son. It took divine resources of great quantity and pure quality to provide it. It was God-given indeed and therefore priceless.

It also was a great cost to the noble men who as apostles received it from the gracious Son of God, and gave their full devotion to launching its precepts into the stream of literary truth and its redemptive power into the lives of men.

Now we find ourselves a part of this mighty divine assignment. It is big. It is basic. It

is worthy of our total involvement in so essential a challenge.

To preserve a “faith” is more than a restatement of its truths. It means an enlisting of people in the promotion as a living reality in the lives of men. And this is our task—our mighty task—as a church, as ministers, as missionaries, and as laymen.

“Preserving the heritage” is the preacher proclaiming its truths. It is the teacher instructing the pupils in Sunday school. Also it is the congregation singing, praying, worshipping.

It is the minister pleading, urging, commanding, leading his people in evangelism.

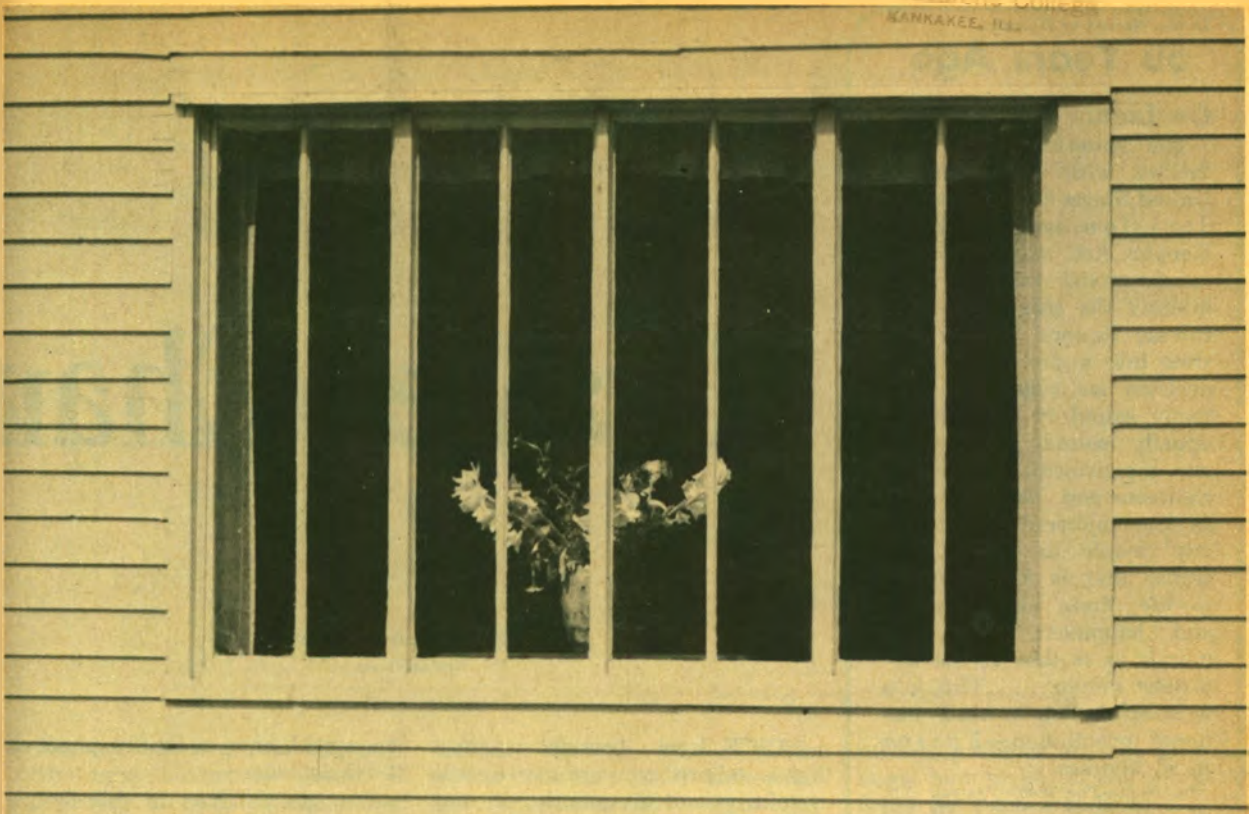
“Preserving the faith” is the altar with seeking souls and a praying church guiding those seekers into the “faith.”

“Preserving the faith” is the family at devotions and the family altar.

The “heritage” reveals itself in the lives of those who through the Church have found the “faith” once delivered to the saints—now living today.

Heritage, faith—God-given—saint-sponsored—our task, our reason for existence!

Let us this year extend its redemptive grace farther than ever into a needy land.



What Can We Offer the Secular City?

• **By Ross W. Hayslip**

Tucson, Arizona

The outreach of the local church is a challenge to become aware of the spiritual need and religious hunger of the so-called "secular city." Churchmen of our day are seeking means by which the Church can make its impact felt upon the great "inner cities" of our nation.

Today in the midst of towering skyscrapers, crowded thoroughfares, thronging crowds, and the rush and hurry of modern industry stands many a man filled with heartache, loneliness, and tragedy. In the cities that we have created are problems multiplied by the moral climate that pervades it.

During the fifty-year period between 1900 and 1950 the population of the nation approximately doubled and the urban population more than tripled. Today the population shift to the cities is even more rapid. Chicago is growing at

the rate of 100,000 per year, New York at the rate of 600 per day, which is over 200,000 per year. It has been estimated that one of every five persons living in the city moves each year. As many as 20 million city dwellers will move within a single year in the cities of our nation. Our challenge is to evangelize the cities before the cities paganize our nation.

How shall we do it? Paul recognized the cities of his day as focal points for transmitting the gospel of Christ to the world. Antioch, Philippi, Thessalonica, Ephesus, Athens, Corinth, and Rome were all secular cities in that day. Yet in Epistles to churches founded there we see that Paul never regarded these cities as hopeless. He invaded them with the utmost confidence in the power of Christ to transform human lives in those great metropolitan centers.

Involvement of all of our people in a survey can be the great step toward success in meeting these needs. We must find the needy before we can minister to them. It will not be easy. Apartment house doors are bleak and forbidding; stairs are hard to climb; and gates are difficult to open. Only a committed people can do the task.

One denomination's Board of Evangelism recently declared, "The weakness of the church today lies in the partial commitment of its members." As we go out under the well-planned direction of our denomination we must realize that God has entrusted us with the answer to today's dilemma. Every door is a challenge to us to deliver that message to the person behind it. This is our day to reach the unchurched!

50 Years Ago

On Liquor Control

The American heart was thrilled with delight at the United States Supreme Court decision on the Webb-Kenyon Act, which declared constitutional the law prohibiting the shipment of alcoholic liquors from a wet state into a dry state. This decision we regard as perfectly sound in law, and as equally sound in morality and the principles of simple righteousness. We regard it as the inalienable right of any people to abolish any traffic that is so disastrous to life, limb, liberty, peace and happiness, and good morals as is that of the nefarious saloon. . . . This is a wonderful step toward national prohibition.—*Editor B. F. Haynes.*

(Ed. Note—The Webb-Kenyon Act, to which Editor Haynes refers, was passed in March, 1913, over President Taft's veto. Its purpose was to aid states which prohibited the sale of liquor. The editor's wish for national prohibition came true January 16, 1919, when Congress ratified the eighteenth amendment, which was repealed by the twenty-first, passed December 5, 1933.

Pink Tea Prophets

If every prophet who speaks would be true to God we might have a race of spiritual men and women who would get their swaddling clothes off before they put their burial robes on. . . . We must have a people who can carry burdens and fight battles that will do damage to the dark domain of damnation. . . . We must have men who will not serve pink tea. We are not holding afternoon receptions to gain a few words of praise, and make a few surface converts. We are in a struggle for the souls of men.—*John Matthews.*

“Prayer Chang

• *By Katherine Bevis*

Houston, Texas

SINCE I was brought up in a home where prayers were said regularly and frequently, it may seem strange that it took me years to learn to pray. But that's the truth.

I do not remember a day in my parents' home when I did not hear my father and mother pray in our closely knit family group—and it was a group, seven girls and two boys! Our mother taught us, “Now I lay me down to sleep,” and my father taught us, “Our Father which art in heaven.”

Each day opened and closed with family prayer. Each meal was started with a prayer of thanks. We were taught by both our mother and our father that whatever we needed we should ask God for in prayer. This included especially the times when we might be in trouble or discouraged.

As an old person now, I can remember the first serious question that arose in my mind about prayer. I was just a young child, and the disappointment that came to me then brought this question about. Our very busy parents had promised us that on the next day

we would have a family picnic if it did not rain.

Now, to children in this day, a family picnic may not mean much, and with all the facilities we have today, rain might not interfere. But to me, that picnic would be an epoch in my young life. So we began to pray that God would give us sunshine the next day.

A heavy morning downpour of rain, easing off to a steady, day-long shower, washed out any outdoor picnic plans.

I was puzzled. Why? Why did God ignore the simple request of a child with great faith?

THAT EVENING the answer came. It was the night of midweek prayer meeting, and a farmer, a member of our church, was there with grateful smiles as he testified how God had certainly answered his prayers for rain that day, for the crops were fairly burning up for lack of water and too much hot sunshine.

Though just a child, I seemed to catch this larger view of the situation, for I saw that God knows better than any of us what is real-

s . . . Me”

ly best as the answer to prayer.

The next important chapter of my prayer life was written when our family was experiencing some serious difficulties. My father prayed and asked God for some help that he felt must be given and must be given soon.

On the wall of my father and mother's bedroom was the motto, "PRAYER CHANGES THINGS." As I heard him pray with increasing intensity for the desired help, I looked at that motto and wondered, Does prayer really change things?

The immediate trouble worked up to a definite crisis, and his prayers were not answered in the way for which he had prayed. He said nothing, but the next morning, after God had answered in His way, I noticed a black line had been drawn through the word "things" on that motto, and above it my father had printed the word "me." It now read, "Prayer changes me."

My childlike conception of prayer had been that of a long-distance telephone call to God's switchboard in heaven, seeking an immediate favorable reply.

BUT A SERIOUS experience came crashing into my life to cloud my view. I was graduated from high school, and was planning to enter college to prepare for a

teaching career, when a sudden stroke took my godly father and left my mother with eight children younger than I.

Was this what I had been praying for? Was this God's way for me?

Suddenly my thoughts about prayer were thrown into hopeless confusion. I continued through the mechanical repetition of prayer words, but all too often they meant little more to me than if I had fastened them to a motorized prayer wheel and kept it going continually while I went groping around.

A widowed mother, eight sisters and brothers—what COULD I do? How could I keep the home together, much less think of going to college?

I had gone into the deep, deep woods that stood not far from my home. For days I had been fighting or trying to fight the emotional upset that was surely getting its hold on me.

"DEAR LORD," I prayed, "help me find the right answer to this great problem facing me. Help me to not ask WHY—but to trust. You know, dear God, I have come into this quiet wood to find the help I need. I don't know just the words to speak that might remove the fears within; I don't know how to think victoriously over this dis-

turbing problem; in fact I do not know how to let go and let YOU. But I do know that YOU KNOW. PLEASE help me now."

As I stayed quietly on my knees for a few minutes with that wholesome therapy all about me, it seemed that God, in those moments, took complete charge of my helpless situation.

I knew right then that my problems were not too hard for my God to solve. And with the Psalmist, I said, "In thee, O Lord, do I put my trust: let me never be put to confusion" (Psalms 71:1).

Once again I found my father's God, who changed me instead of things, because I prayed to Him for help. A great miracle came into my life; my original problem and difficulties did not seem to be so big after considering His greatness in helping me carry the load.

YEARS HAVE passed now; God is still real in my life; my all is dedicated to Him who, in His great love and tender mercy, let "prayer change ME" instead of "things."

It may take years to learn to pray, but we can learn—and in such a way as to make prayer a personal "radio" or "TV equipment" for our lives, so that we can tune in for God's plan and be willing to say, AMEN. "PRAYER CHANGES ME"—not "things."

PERFECT LOVE



• **By Jerry McCant**
Kansas City, Missouri

The New Testament is permeated with love. Jesus enhanced the meaning of love. For Him, it was the fulfillment of the whole Mosaic law (Matthew 12:29-31). The Apostle John was so possessed with and consciously aware of the love of God that he exclaimed, "God is love" (I John 4:8).

Love to God and man! This is the very essence of Christian holiness. The only "proof" there is for holiness is a pure heart and perfect love. No other gift, however spectacular, will validate the testimony of holiness.

All that Jesus did in His life on earth exemplified love. He was the personification of perfect love. Love is the standard of Christianity. Jesus' teaching on love reached its climax when He commanded, "Love your enemies" (Matthew 5:44).

This concept of love was presented in contrast to the religious maxim of the time: "Thou shalt love thy neighbour, and hate thine enemy" (Matthew 5:43). Jesus comes to say, "Therefore you are to be perfect, as your heavenly Father is perfect" (Matthew 5:48, NASB).

"Therefore" is the key word in interpreting this verse. As God is perfect in love, so we are to be perfect in our love to all men. He

commanded the highest kind of love (*agape*) for one's enemy. This love is to be active in overt deeds of kindness, as He illustrated in the story of the Good Samaritan.

Christian perfection is perfect love. This is what John Wesley meant by the term. It is being made perfect in love toward God and man. Paul says this when he advises: "And beyond all these things put on love, which is the perfect bond of unity" (Colossians 3:14, NASB). Perfect love knows no creed, color, nationality, or socioeconomic status.



One would have expected the Apostle John, the beloved disciple, to write the "Hymn of Love." However, it was the Apostle Paul who gave to the world the highest expression of love

in I Corinthians 13. This short chapter is a beautiful gem, a "pearl of great price." And this is a description of the perfect love which comes to the sanctified. Love cannot be accurately defined. Paul makes no effort at definition; he only describes its behavior.

This masterpiece on love should be considered in its context. On

either side of it, in chapters 12 and 14, Paul centers the discussion around "the gifts of the Spirit." The Corinthians were wrangling over which gift was best. Paul proposes a higher way than any of these gifts. Hear his words: "And now I will show you the best way of all" (I Corinthians 12:31, NEB).

It is noteworthy that love is given primary position in Paul's listing of the "fruit" of the Spirit (Galatians 5:22-23). The word "fruit" is singular. This makes clear what Paul wanted to say, that each fruit is really only a manifestation of love. And love is the qualifying factor in the sanctified life.

As Paul views it, when perfect love comes, one can see clearly. He is done with the baffling figures in the old Corinthian mirror, for he has had a "face to face" encounter with God. The immaturity of childishly seeking spectacular gifts fades into the background. There is no gift that compares with love! When perfect love comes, a certain maturity accompanies it, so that one ceases to think and speak as a child and acts like a man.

There is no other kind of perfection for man on this earth. Our Lord never commanded any other kind of perfection. Paul knew nothing of any other kind of perfection. Holiness is not a list of negatives; it is love. Holiness is not proven by spectacular gifts of the Spirit; it is seen in love.

Paul says the perfect will replace the imperfect (I Corinthians 13:10). Seeking after gifts will cease and perfect love, which is the higher way, will become *the* only gift.

This perfection is not reserved for heaven. It is to be experienced here and now. Something has happened and that which crowns the future has become present. Perfect love is Heaven-born in the heart of the sanctified. This is the best way of all.

Christianity is a religion of love. Christian holiness is nothing more nor less than perfect love in the heart. It is no wonder that Paul admonishes the Corinthians, "Make love your aim" (I Corinthians 14:1, Moffatt).

God's Hand in Our Pockets

• By Michael Hutchens

Vandalia, Ohio

God asks what seems to be a very foolish question in Malachi 3:8—"Will a man rob God?"

Then follows the startling answer, "Yes, man will, and man does rob God when he fails to bring all the tithes and offerings into the storehouse!"

How unthinkable that man would rob God, who is the Provider of all (I Timothy 6:17)! Robbing God seems more unbelievable when we realize that, all the time a man is robbing Him, God is watching him do it!

And when we realize the blessings God promises us for faithfully tithing, and note as a consequence that those who fail to tithe are denied these blessings, we must conclude that a man who does not tithe faithfully is *also robbing himself*. Unreasonable it is, to be sure, to rob God; and it is all the more unreasonable when we, in so doing, also rob ourselves!

God tells us to bring the tithes and offerings into the storehouse that there may be meat in our Father's house. Too often the church cannot afford "meat," but must exist on a bare minimum because some fail to tithe. Consequently the church suffers in her outreach for lost souls, and the church, as well as God and the in-

dividual, is robbed when the tithe is not paid.

God has a right to put His hand into the pockets of those who serve Him. He has the exclusive right to the tithe (which is His anyway), and also has a right to love offerings from those who are consecrated to Him. Tithing is involved in the Christian's consecration. When the Holy Spirit gets possession of the soul, He also gains control of the soul's possessions.

Note that God does not make unreasonable demands on our pocketbooks, as a member of our families might. He does not rob us when we give the tithe and offerings, but instead blesses us all the more for consecrated bill-folds and pocketbooks.

There is yet another angle we must notice here. With God's hand in our pockets, He guides us to spend wisely the 90 percent which remains. The faithful, consistent tither will be surprised at the ease he has in meeting his obligations with the 90 percent remaining. Of course, with God's hand in our pockets we will not spend the 90 percent foolishly, but will ask Him to help us spend it wisely.

Let us remember that God blesses in other ways besides materially. When He promises "a blessing, that there shall not be room enough to receive it" (Mala-

chi 3:10), He does not always refer to material things. He is promising also spiritual blessings—joy in our souls, a clear conscience before God, and the blessing of seeing God's work progress. Such blessings are more soul-satisfying than material things anyway.

Legalistic tithing is of little value to the person who tithes with such a wrong spirit. Paul said, "God loveth a cheerful giver" (II Corinthians 9:7). We should give out of a burning love for Christ, with a consuming concern for the advancement of His kingdom, and because of the sheer joy which comes when giving faithfully to Him. Jesus also reminds us in Matthew 23:23 that we should not omit the other matters of importance in serving Him when giving the tithe and offerings.

Let God keep His hand in your pockets—in all of them, not just where you carry your "change." If you allow Him to do so, you will be blessed beyond all expectation. Malachi 3:10-12 promises us: "I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes . . . neither shall your vine cast her fruit before the time in the field . . . And all nations shall call you blessed."

SUNDAY

Point of View

• **By Clifford F. Church**
Charlottesville, Virginia

THE POINT of view determines the perspective. The story of the three blind men inspecting the elephant portrays plainly this idea. One man, feeling the elephant's leg, concluded the animal was like a tree; another, spreading his hands over the broad side, said it was like a wall; and the third, catching hold of the wagging tail, insisted it was a rope.

An anthropomorphism is attributing of human form or qualities to gods or things. All men make this mistake in adjudging even the highest and best that they know because they are human. But God is of a different nature and disposition and therefore has a different point of view.

God perceives without being partial to the perspective of men: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Samuel 16:7). The incident from which this comment is cited is the choosing of the king to follow Saul. Saul, chosen by the people, was taller than the man who chose him. But God, making His selection, evaluated certain other qualities more than physical form. He looked upon the heart.

This divine point of view must always be taken into account. It prevents society from weighing the poor man too lightly—considering the value that the Lord placed on the widow and her offering. It puts the publican and his prayer into proper perspective since the sinner's plea seems more appropriate in the presence of the almighty God. It places in due proportion all of life and its meaning to those who seek to appreciate the perspective of God.

SCENE—It's a cold Sunday morning in February. Outside the window a freezing, sleet-kind of rain is falling from overhead. The small section of the world visible is a dull, murky gray. It's seven-fifteen.

Beside her, her husband is still asleep. Judging by the quiet penetrating the household, the three young children have not awakened yet. She pulls the covers higher and closer, turning her gaze away from the cold and gray portrayed beyond the window. Away, too, from the clock ticking away the time.

SELF—You don't really want to get up. Go ahead, lie there; you need your rest. Besides needing it, you deserve rest, you know. Three children and a large home, that's quite a week of strain. Pamper yourself on this one morning.

CONSCIENCE—It's time. You'd better get the day started. Breakfast, bedmaking, menu for dinner, help the children get dressed for church. Lots to do. Better get up. Busy morning. Lots to do. It's getting late. Better get up.

SELF—Let the woman rest, Conscience. Forget about church for a change. Let her spend a

AY MORNING CONFLICT

• By Ann L. Lamp

leisurely Sunday morning. Look outside that window. Who wants to get out in all that weather? Besides, it could be a nice family-together kind of morning if they all stayed home. They could even read the Bible and have prayer right here in the house.

CONSCIENCE—Think about the children's disappointment, Self. They love Sunday school and church, and they'll miss seeing their friends. Her husband won't be at all pleased with her either. The church is an important part of her marriage, you know.

SELF—So what would one morning hurt? She never misses unless someone's sick. Why, she hasn't missed a Sunday in church for weeks. Anyway, she can make up for it by attending evening services. It will be easier to go then.

CONSCIENCE—I'm beginning to feel Satan's influence in collaboration with you, Self. I'm going to have to summon help.

HOLY SPIRIT—Wife, Mother, and Christian woman, isn't Self attempting a "snow job" on you this morning? You're forgetting the most important Person in this conflict. How does He look at this de-

bate that transpires in your mind? Has He not always given you His time when you asked? Has He not helped you with many decisions and solutions for your problems before? Has He not given you assistance every day since you accepted Him?

SELF—Just one morning surely wouldn't cause her to miss out on anything. If You, Holy Spirit, and you, Conscience, would leave her alone, she might drift off to sleep again, and get that extra rest I yearn for her to have.

CONSCIENCE—Time is passing. Better get up.

HOLY SPIRIT—You're a Christian woman, yet I'm almost positive I see Satan himself perched on the edge of your pillow. He has a haughty smirk, to be sure—probably because he's getting so much shrewd assistance from Self. You're also a mature woman. I'll leave you with these words—your Lord's services will begin in two hours. He will notice your absence and that of your family. Are you going to deny Him worship? Not only you stand to lose, but your family, your church, and most of all Christ, stands to incur the loss.

CONSCIENCE—One other thing, I'll add. Your non-Christian neighbors will be watching. Satan will give them great satisfaction as they have the opportunity to notice your car if it remains in the garage this morning.

NARRATOR—The wife and mother hurries into her robe. She glances at her bedroom window, noting that the morning doesn't look quite so cold and gray. With her family, she leaves for the church one hour and forty-five minutes later. It was more rush than usual.

Satan was upset from his pillow throne when the lady threw off the covers. He usually waits to put in his appearance until he sees a chink in any Christian's armor.

Self remained. Several times he attempted to interfere. This woman abruptly brushed him aside. Self is persistent; he intrudes often, and isn't like Conscience, who waits until he's needed.

The Holy Spirit is entirely unlike Conscience or Self. He is ever present, but He waits until He's welcomed. He's not a pusher, nor does He make a habit of coming where He's not wanted. His patronage and help are available for chosen ones—their names are Christians. He's the Representative of Christ.

Editorially Speaking

● By W. T. PURKISER

Bearing Responsibility or Fretting

There is a fine line between the personal responsibility of a member of a group and the fretful, anxious attitude so often condemned in the Word of God. This is true in my relation to my government as a citizen. It is true in my relationship to my church as a member.

Where does responsibility end and fretfulness begin? When do I cease to be accountable for what I see amiss and begin to transgress the commandment of the Lord that says so clearly, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity" (Psalms 37:1)?

It is easier to ask the questions than it is to supply the answers. One of the great sources of moral and political breakdown in our day is the reluctance of ordinary people to accept responsibility.

There is a great deal of "old Adam" in most folks. It is so easy to "pass the buck." Adam blames Eve, and Eve blames the serpent—but all are condemned alike before God.

We just simply don't want to get involved. We'd rather stand on the sidelines and criticize than get onto the field and take the risks.

But the responsibility is there. If we don't accept it, it may well be piled on us someday as a crushing burden.

Yet what passes for legitimate responsibility may quickly degenerate into officious meddling on the one hand or whining, complaining criticism on the other.

Possibly the best line of distinction between these two is the ability and willingness to do something about the situation that needs improvement.

It is said that, while campaigning for election in Illinois, Abraham Lincoln was challenged by a heckler who had many complaints but no constructive suggestions. Never at a loss for an appropriate story, Mr. Lincoln replied:

"My good friend here reminds me of a steamboat that used to run down the river when I was a lad. It had a four-foot boiler and a seven-foot whistle. Every time it whistled, it stopped running."

IT DOESN'T TAKE A GREAT DEAL of wisdom or energy to be a complainer and a faultfinder. It does take brains and brawn to find realistic solutions and make them work.

I suppose there are some subtle personal needs that seek satisfaction in faultfinding. The man who steps on someone else may seem to be elevating himself. Some folks appear to gain a feeling of moral superiority by condemning others. "It is much easier to be critical than correct," Benjamin Disraeli said.

But the fact is, you can't live grouchy and grow old gracefully. As one has remarked with an almost inexcusable pun, "When people start hunting witches, they end up not knowing which is a witch."

Dr. J. B. Chapman, onetime editor of the *Herald of Holiness* and general superintendent of the Church of the Nazarene, wrote forty years ago: "It often occurs that in the attempt to be 'unworldlike,' preachers and people become censorious, ascend the spiritual judgment seat, assume an attitude of offensive dictatorship, and fall into other faults that are just as unwise and unchristian as compromise.

"One can fight the world in the spirit of the world, and can even fight the devil in the temper of a demon. One can preach on the profoundest and most essential truths of doctrine and practice in the spirit of contention, or in the temper of the grouch, until he will drive others from him. He may take credit for having suffered for Christ's sake, when the fact is he lost his opportunity for lack of both grace and sense.

"A preacher can preach the hardest truths without offense to the majority of right thinking people so long as he preaches in love and with tears. But the hard, unfeeling 'denouncer' will lose his crowd through no fault of the crowd."

SWISS PHYSICIAN Dr. Paul Tournier tells of hearing people say, "How can I get rid of my spirit of criticism? I can't after all shut my eyes to other people's faults, when they are so obvious."

Dr. Tournier's reply is: "We must go back to what Jesus said. He does not deny that there is a speck in our brother's eye, nor that it may be a charitable act to try and get it out for him. He simply tells us to consider first the log in our own eye; that is to say, to direct the searchlight of our field of consciousness upon ourselves. The more clearly we learn to see our own faults, the freer shall we be from the spirit of criticism."

Particularly is this true of the church. When we have done our best, there are just some things

God Answers Prayer

By ENOLA CHAMBERLIN

God answers prayer—look but to sprouting grain—

The faith of man in sun and rain and seed.

Then look again across the August plain

And see the heads full-bodied for his need.

God answers prayer—but ask Him for the chance

To tend His vineyards, cultivate and trim

His vines, and you will find that circumstance

Will be your constant aid in serving Him.

God answers prayer, but, oh, think long and hard

Before you ask for trifles of the earth;

Before in quick temptation you bombard

The gates of peace for things of little worth.

God answers prayer—be sure that this is so,

Although sometimes His answer must be no.

we have to leave in the hands of the Lord of the church.

When you come right down to it, there is a good deal of "complaining" in the Books of Job, the Psalms, and Jeremiah in the Bible. But it is directed to the right place. It is laid before the Lord in prayer.

There is a real soul-healing in bringing to God the fears and suspicions that otherwise might find voice in criticism and faultfinding. Prayer is a therapy for the spirit as well as a channel for the release of God's power in "changing things."

And sometimes the answer we get when we bring our complaints and questions to the Lord is one inscribed on the pages of His Word. Told of his own responsibility and future, Peter turned to Jesus and with a wave of his hand toward John asked, "Lord, and what shall this man do?"

Christ's answer is a memorable one, and one that we might well recall when tempted to give way to a spirit of fretfulness because of the faults and failures of others: "What is that to thee? follow thou me."

Joyful Tithing

February is traditionally stewardship month. For us in the Church of the Nazarene, this February takes on added meaning. It has been set aside as the month to begin a denomination-wide study of the principles of stewardship as related to tithing.

To help us all come to a deeper realization of the values of systematic tithing, the Christian Service Training Commission in cooperation with the General Stewardship Committee has arranged for a special C.S.T. course to be given locally or studied by correspondence.

The textbook has been written by Rev. Fletcher Spruce, superintendent of the New England Dis-

trict, and reviewed in the "Book Corner" two weeks ago by C.S.T. Director Bennett Dudney. It is interesting and challenging, and will well repay reading and study.

Unfortunately, tithing has in the minds of many assumed the somewhat forbidding face of duty and obligation. It would come to these people like a refreshing breeze from another world to see that tithing is the source of deepest satisfaction and joy.

It is not that God undertakes to buy our obedience by returning twice as much in kind when we give to Him. The hardest old sinner in town would tithe at the drop of a hat if he believed that for every dollar he gave to God the Lord would give him back two. This would just be good business.

It is rather that God has so constituted us that we find fulfillment in extending our lives into the work of His Church and kingdom. Hard as it is for some to believe, "It is more blessed to give than to receive."

True, multitudes have found actual material prosperity through the avenue of tithing. This is due in part to the truism that "you can't outgive God," and sometimes the Lord does return in kind what we give to Him.

In part, it is also due to the fact that many people find that tithing forces them to be systematic about their finances—an almost unheard-of thing on the part of those who have lived all their lives in an affluent society where practically anything they wanted could be had "on time." They have learned to their sorrow that time payments are the surest way to make the months seem short and the years grow long.

To bring any kind of system into such financial chaos is a tremendous help. In lines quoted by Dr. Norman Miller:

Budgeting is the thing to do;

On that, I'm most emphatic.

I'm just as broke as ever, true—

But now it's systematic!

Tithing begins as an act of faith. It is the faith that, whatever the personal financial circumstances, the Christian and his God can make nine-tenths go farther than he alone can make all tenths go.

Tithing continues, when the practice is well-rooted, as the fulfillment of a normal function of the Christian soul. Whatever properly fulfills the functions of our being is the source of life's deepest satisfactions.

This is probably why no Christian who begins to tithe faithfully ever stops, short of an actual break with God and His church. The invitation and challenge of this February emphasis is, "Try it and see."

HERALD OF HOLINESS

District Subscription Standings

Year ending 1966

District	Subscrip- tions In Force	Percent Of Quota Reached	Percent In- crease
Group 1			
1. Illinois	5,894	160	2
2. Central Ohio	4,902	80	9
3. Southwestern Ohio	2,965	74	11
4. Northeastern Indiana	3,046	68	19
5. Michigan	2,429	68	-5
6. Florida	2,906	65	6
7. Akron	3,121	60	6
8. West Virginia	2,701	58	3
9. Los Angeles	2,690	55	17
10. Eastern Michigan	2,014	54	15
11. Tennessee	1,816	50	-2
12. Alabama	1,689	49	5
13. Oregon Pacific	1,696	46	-9
14. Southern California	2,541	42	2
Group 2			
1. Northwestern Ohio	2,597	103	20
2. Northwest Oklahoma	2,827	97	37
3. Iowa	2,544	95	40
4. Northern California	2,349	91	4
5. Kansas	2,896	87	13
6. Pittsburgh	2,708	79	17
7. Northwest	1,849	64	12
8. Southwest Indiana	1,120	62	17
9. Kansas City	1,524	62	8
10. Colorado	1,811	62	1
11. Georgia	1,568	61	7
12. Abilene	1,879	60	11
13. Chicago Central	1,715	58	15
14. Indianapolis	1,754	56	2
15. Missouri	729	52	9
16. Kentucky	1,382	51	29
17. Idaho-Oregon	1,362	51	3
18. Washington Pacific	1,212	44	7
Group 3			
1. New England	2,167	110	10
2. South Carolina	1,749	99	34
3. Northwestern Illinois	1,957	94	19
4. Philadelphia	2,136	92	11
5. Albany	1,490	87	5
6. Virginia	1,540	86	20
7. Central California	1,944	83	45
8. Sacramento	1,550	79	23
9. Northwest Indiana	1,869	79	19
10. Washington	1,753	78	23
11. Eastern Kentucky	1,705	76	35
12. Joplin	1,449	72	22
13. Northeast Oklahoma	1,054	65	19
14. North Carolina	1,025	62	17
15. Arizona	1,261	62	5
16. Canada West	968	60	5
17. San Antonio	1,001	59	20
18. East Tennessee	1,229	57	10
19. South Arkansas	982	52	-1
20. Dallas	1,211	51	
21. Houston	922	51	-3
22. North Arkansas	724	45	5
23. Southwest Oklahoma	968	42	5
24. Southeast Oklahoma	617	39	6
Group 4			
1. Nebraska	1,338	137	10
2. Minnesota	1,156	115	15
3. Wisconsin	906	92	
4. Canada Central	823	75	-8
5. Louisiana	929	71	21
6. Rocky Mountain	592	68	-7
7. New Mexico	797	58	27
8. Maine	688	54	4
9. Mississippi	729	52	13
10. New York	522	50	-32
Group 5			
1. North Dakota	770	142	42
2. Alaska	264	111	61
3. South Dakota	270	96	35
4. Nevada-Utah	343	89	16
5. Hawaii	195	72	36
6. Canada Atlantic	245	58	11
7. Canada Pacific	200	58	-3

"Jesus: God's Ideal Man"

● By Paul T. Culbertson

The goal of personal development for a Christian is Christlikeness in character and conduct.

The Lord Jesus Christ, the unique God-man, is the only perfect Man who ever lived. Through a life of perfect trust and complete obedience, He was perfected in His vocation as a Man by the things which He suffered and the discipline to which He voluntarily subjected himself.

By means of the birth of the Spirit, the baptism of the Spirit, and the growth processes of the Christian life, Christians are to become increasingly transfigured into the image of their Lord, from glory to glory, as His Spirit works within their personalities and lives (II Corinthians 3:17-18). The end or goal is expressed by the Apostle Paul in these words: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

During the last two decades responsible students of personality have given careful attention to the "marks" or evidences of personality health and maturity. Their purpose has been to provide a challenging and clear-cut goal for normal but growing persons who wish to attain an optimum degree of wholesome fulfillment in their lives.

If, as we assert, the Lord Jesus Christ is the perfect Man, would we not expect that His personality and behavior will incorporate and demonstrate these "marks of maturity"? Well, let's see.

Examine the following "operational" list. Did not our Lord provide a "lived-out" illustration of personality health and self-fulfillment?

The ideal Christian person:

1. Views life with both idealism and courageous, open-eyed realism.
2. Has wholesome self-acceptance, self-respect, and self-esteem.
3. Has a basic attitude of trust toward God, self, other people, and life as a whole.
4. Is simple, sincere, open, honest, and non-sophisticated in his behavior.
5. Is responsive to the needs and

feelings of others, and reacts toward others in a responsible manner.

6. Possesses a guilt-free, Spirit-cleansed, informed, active, courageous conscience, and reveals little or no evidence of guilt complexes.

7. Makes up his mind with intelligence, discrimination, and decisiveness.

8. Has behavior that is marked by genuine adaptability or flexible strength, and is free from neurotic rigidity.



9. Dares to be his true, best, individual self with a wholesome degree of autonomy.

10. Reacts to life with a healthy, philosophical sense of humor.

Culbertson 11. Has perceptions of people, situations, and life as a whole which are marked by a sensitivity resulting in a continued freshness of appreciation and a respect for the wonder and awe of life.

12. Shows little or no confusion of means and ends. Persons, for example, are always viewed as ends and never means to ends.

13. Learns from the past, plans creatively for the future, but makes the most of the immediate opportunities of the present moment.

14. Lives with long-range, eternal values in view and thus perceives life with a sense of perspective.

15. Has personally adopted convictions, and a philosophy of life which gives meaning to life here and hereafter.

Jesus was indeed God's ideal Man. And God has chosen us "to bear the family likeness of his Son" (Romans 8:29, *Phillips*). This is the end for which we were created. And by means of God's grace and power made available through our Lord Jesus Christ, and the transfiguring ministry of the Holy Spirit, we may increasingly approximate that Ideal in character and conduct.

**"Showers of Blessing"
Program Schedule**

Feb. 5—"Is It Nothing to You?" by *W. Shelburne Brown*
Feb. 12—"The Reality of Christian Experience," by *W. Shelburne Brown*

NEW "SHOWERS OF BLESSING" STATIONS:

KCII	Washington, Iowa	1380 k.c.	2:15 p.m. Tuesday
DXKI	Koronadal, Cotabato, Philippines	1060 k.c.	3:15 p.m. Monday
WFOM	Marietta, Georgia	1230 k.c.	12:30 p.m. Sunday

Deaths

MRS. JEANNETTE WOOD, forty-three, died November 27 in Chattanooga, Tenn., following an auto accident. Funeral services were conducted by her pastor, Rev. J. B. Cook. She is survived by her husband, Garfield; one daughter, Marilyn; her mother; three sisters; one half sister; one brother; and one half brother.

MRS. MABEL WAGNER, seventy-three, a charter member of the Bristol, Indiana, church, died December 15 in a Goshen, Indiana, hospital. Mrs. Wagner had been ill for the past year. Rev. Don-

ald F. Grigger and Rev. Theron Hanes conducted funeral services. She is survived by one son, Ray; one daughter, Mrs. Betty Torres; six grandchildren; one brother; and one sister.

CARROLL J. FIEDLER, sixty-six, a retired building contractor, died December 10 as a result of injuries received four days earlier in a truck accident. His home was in Charlevoix, Michigan, but he had helped in the construction of home mission churches throughout the Michigan District. Dr. Fred J. Hawk, district superintendent, and Rev. Bernard Prosser officiated at funeral services. Mr. Fiedler is survived by his wife, Jane; one daughter, Mrs. Joyce Hamlin; five sons, Mark R., Rev. Chester P., Robert C., Dean A., and James G.; seventeen grandchildren; two great-grandchildren; two sisters; and two brothers.

L. E. REED, eighty-nine, a resident of Burns, Oregon, died October 2 in Atlanta, Georgia. Rev. Robert E. King conducted funeral services. He is survived by three sons, Baxter, Lee, and LaForrest.

MRS. NORA MAYES, sixty-two, died December 13 in Kansas City, Kansas. Funeral services were conducted by her pastor, Rev. Charles Shaver, and Rev. Donald Wheeler. She is survived by her husband, Roy; a son, Raymond Hecke; three brothers; two sisters; and nine grandchildren.

C. WALTER YARBOROUGH, fifty-nine, died December 17 at his home in West Columbia, South Carolina. Rev. M. D. Cline conducted funeral services, assisted by Rev. C. M. Kelly.

REV. JOHN H. THOMPSON, seventy-seven, died December 17 in Reedley, California. He was suffer-

ing from pneumonia. Funeral services were conducted by his pastor, Rev. Marvin Bressler. He is survived by his wife, Audie; three daughters, Geneva, Margaret, and Pauline; a brother; a sister; nine grandchildren; and nine great-grandchildren.

Announcements

EVANGELISTS' OPEN DATES

Rev. Wilma Geeding, Fletcher, Mo. 63030: Open time in January and February.
Rev. Grant M. Barton, 301 Lincoln Ave., Bedford, Ind. 47421: Open time in February and in May.

MARRIAGES

Michael Ashum and Donna Doty, at Orland Park, Illinois, on December 22.
Rev. David J. Myers and Miss Linda Gastin, at Logan, Ohio, on December 17.

Claren J. Dursteter and Miss Sherryl Kay Wickens, at North Highlands, California, on October 8.

BORN

—to Jerry and Carolyn Cordell of Pasadena, California, a son, Ronald Lewis, on November 3.

—to Rev. Fred and Norene (Knox) Cobbs of Toccoa, Georgia, a daughter, Christina Marie, on December 17.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131
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SAMUEL YOUNG

The Book Corner

THE OTHER SIDE OF THE SHIELD by George R. Hayse. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 96 pages, paper. \$1.00.

George Hayse, more than any other missionary, spearheaded the entrance of the Church of the Nazarene into the great "location" cities of South Africa. He labored alone there for several years. Today there are more than twenty-six Nazarene churches in these cities. He has built them all. His goal is to have thirty churches and parsonages before 1968.

The book was written to bring this great area to the attention of the Nazarenes, whose support and prayers have helped to make his work possible.

Here is a thrilling account of the opening and development of the Church of the Nazarene's work in the vast "location" cities that surround the large cities of South Africa. Thousands of Bantu Africans have crowded into these fringe cities, leaving customs, tribal laws, and sometimes families behind. Many of these locations have no evangelical churches at all. George Hayse has secured building sites for more than twenty-six churches. The officials like what the Church of the Nazarene is doing. More building sites are available to the church. This book is George's own story of the beginnings, the growth, and the exciting future of the Church of the Nazarene in the cities of Africa. —*Helen Temple*.

THE CHRISTIAN PERSUADER By Leighton F. S. Ford. New York: Harper and Row, 1966. 160 pages, cloth, \$3.95.

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association and a brother-in-law of Evangelist Billy Graham. Although a young man, Dr. Ford writes with a background of experience in crusade evangelism that very few others have.

While *The Christian Persuader* will have particular appeal for preachers, it contains much of interest to all concerned with winning men and women to faith in Christ.

Dr. Ford sketches the crisis in evangelism in our day and deals with the necessity of a renewed sense of urgency in winning the lost.

Total evangelism, he believes, must be "the strategy for our day." Every legitimate method must be used to reach the unconverted.

Ministers will find practical suggestions for making invitations and bringing their hearers to a point of decision.—*W. T. Purkiser*.

WHAT I WILL TELL MY CHILDREN ABOUT GOD

By Ruth Vaughn. Kansas City, Mo.: Beacon Hill Press, 1966. 80 pages, paper, \$1.00.

Ruth Vaughn, the youngest of eight children, reared in a parsonage, is married to a minister. Effectively she seeks to give guidance to her family in a way that her parents guided their family to a personal knowledge of God.

Theology and philosophy are far removed from childhood minds generally. However this book helps the

Christian parent to bring these great concepts to a realistic, yet idealistic, childlike simplicity. The author causes the reader to pause and evaluate his own thinking in regard to training his children and helps the reader judge his own effectiveness as a Christian parent.

Basic scripture references initiate each chapter, indicating the importance of starting with God's Word to teach any facet of God's personality.

Intuitive perception linked with a gift for practical ideals give this book great value for the earthbound family headed for heaven.—*Kenneth H. Pear-sall*.

GOD SPEAKS IN AFRICA TOO By Betty Griffith. Kansas City, Mo.: Nazarene Publishing House, 1966. 28 pages, paper, 50c.

Betty Griffith is the general director of Junior Fellowship and Camps and Caravans. The book was written on assignment by the Children's Division of the Missionary Study Committee to provide Junior Fellowship and missionary chapters (juniors) with a reading book about African children. The purpose of the book is to give children a better understanding of children of Africa.

This is a book of true stories about African children who became Christians. God's grace helped these children to live for Him, just as His grace is sufficient for Christians everywhere. Juniors will enjoy reading about these boys and girls of Africa.—*Helen Temple*.

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.



SURROUNDED by his wife, Ruth, and four sons, James Eudaly, an optometrist-turned-seminarian, thumps typewriter in his upstairs study. From left to right are sons: Brian, Jay, Lon, and Kevin, ages two to eleven.

What happened to Jim Eudaly?

Optometrist Answers Call to Preach

● **By Elden Rawlings**
Managing Editor

(Ed. Note: This is the third and final in a series of articles relating to students attending Nazarene Theological Seminary.)

What happens at the time a man is divinely called to become a minister of the gospel? And once he is sure of the call, how does he go about answering it?

For many of the more than 200 students at Nazarene Theological Seminary this year, the call was settled while they were still teen-agers. They began their undergraduate studies with this in mind. Others were converted in their early twenties, and were able to redirect their studies while still in college to satisfy the demanding educational requirements of the ministry.

* * *

NEITHER WAS the case for James Fredrick Eudaly, a thirty-four-year-old Indiana optometrist.

Jim Eudaly is a third-generation Nazarene. His parents are members, as well as his mother's parents. While there had been no ministers in the family, they grew up to love the church. Jim, the son of a Radio Corporation of America engineer in Bloomington, Indiana, was converted at the age of eight.

* * *

SURVIVING THE turbulent teen-age years with his faith unshaken, he decided to become an optometrist. He enrolled at Purdue University for one year, before transferring to Indiana University, where during the next five years he worked toward a master's degree in optometry.

While in college, Jim and his hometown sweetheart, Ruth Johnson, were married. Her parents and she had attended Eastside Church, where the Eudalys were also members.

Following his graduation in 1956, Eudaley pur-

Obedience is not a natural characteristic of man; it requires discipline. Some rebel at the thought of discipline. Many perplexing situations are the result of failure to learn the meaning of obedience. People who disregard the law and the rights of other people are not just a menace; they are a hazard to society. The Scriptures plainly indicate that obedience to God's commandments guarantees prosperity—His blessings; disobedience, disaster.—Selected.

chased an optometric practice in Bedford, Indiana. There, both his business and his family grew.

* * *

THEN CAME Christmas, 1963. Ruth had taken the children to their grandmother's for Christmas Day. Jim, overcome by the flu, stayed at home in bed.

During that Christmas afternoon he began thinking about Christian discipleship. As Eudaly defined it, discipleship "involves leaving all." This led his thinking into a second phase, as he recalled: that of the full-time Christian ministry.

The type of ministry Eudaly was called to was not then clear. For that matter, it is not yet. He feels, however, that he would be of most service as a pastor, and will probably move in that direction.

The strong, single, and sudden impression he received in that quiet room three years ago has never left him. Jim Eudaly had been called to preach. That he knew.

* * *

"THERE WAS NO element at all of dissatisfaction with what I was doing," he recalled. "If I had been unhappy in optometry, I don't know if I would have had the nerve to make the change into the ministry. You would feel you were running from a situation you can't cope with," he reasoned.

He said he wasn't seeking a call to the ministry. "As far as I was concerned, I was set for life."

How did this affect Ruth? "Rather awesome." Had she gotten any hint of Jim's being called to the ministry? "No, but as for my own feelings, I wanted to go along with whatever God wanted for us," she said.

Jim and Ruth have four sons, ages two to eleven.

* * *

"THE ONLY question," Jim said, "was what to do about it [the call]."

He outlined three alternatives he felt he had. He said he could take the ministerial course by correspondence, move his family to Olivet Nazarene College, where he could pick up a Bachelor of Arts degree in religion in one year, or come to the seminary for a three-year stint.

Jim and Ruth visited the seminary last year, hoping to make a decision. After visiting with Dr. L. T.

Corlett, then president, and looking over the curriculum, their decision was made. It was to be seminary.

It meant taking seventeen college hours to make up a deficiency in philosophy and religion.

It also meant selling a profitable business, and moving to a strange, new city. But they stood fast by their decision.

* * *

WHAT WERE THE reactions of townspeople?

Some thought it was tremendous.

Others thought they were crazy.

The commentary of one salesman who called frequently at Jim's office was, "That was what I should have done, but I didn't have the courage."

To support his family, Jim has found a job with a Lee's Summit, Missouri, optometrist, where he works twenty-three hours a week.

* * *

RUTH, IN ADDITION to taking care of the demands of four children, discovered recently that the child next door is being treated for brain damage suffered at birth, and that a new medium of treatment, in which Ruth could help, was being used.

Through special exercises, doctors hope to activate unused brain cells. But this calls for around-the-clock exercises. Ruth has scheduled 145 calls at the home by people in the community to help in the exercise program. She has hope that the child will grow up to lead a natural life.

* * *

THE EUDALY FAMILY is a happy, well-adjusted one. There is also a sense of purpose you detect almost as soon as you enter the home.

Much of this results from the decision of a dad who did what he thought was right. This is the way the Eudalys live.



EH? DIDN'T QUITE 'EAR YEH—Young Brian Eudaly clowns as his father discusses courses he is taking this year at Nazarene Theological Seminary.

Of People and Places

Nazarene teen-agers in Waynesburg, Pennsylvania, were awarded third prize recently for their float entered in the annual Christmas parade. The float, using as its theme, "Christ is the answer for peace on earth," employed junior-age children to depict countries of the world, and a teen-ager to represent a missionary. The prize money will be used to help pay for a January youth revival.

Uruguayans contributed a record Thanksgiving offering, a total of 28,000 pesos (about \$370), according to Missionary Ron Denton. "I was thrilled at the participation of so many people of different walks of life," Denton said. "Many really sacrificed for it," he said.

Four Trevecca Nazarene College students attended recently a regional convention of the American Association of Evangelical Students. The meeting, held at Bryan College in east Tennessee, was attended by Keith Vennum, Carson Fluharty, Sharon Hall, Marla Moore, and Dr. Ernest Moore, professor of education. Fluharty was elected chairman of the group.

Rev. Corbie Grimes, who succeeded Rev. Wayne Gash as pastor at Abilene (Tex.) First Church, was also selected recently by District Superintendent Raymond Hurn to fill Gash's position on the Abilene District advisory board.



Miss Williams and Lester

Don Lester, a layman, and chairman of the *Herald of Holiness* subscription drive on the Sierra Zone of the Los Angeles District, boosted, the campaign in his own church (Fairgrove, La Puente) by constructing a booth, at which subscriptions were taken by Miss Marcy Williams. A large thermometer recorded the increase of subscriptions. Rev. W. E. Heizer is pastor.

Bill Vaughn, a graduate of Nazarene Theological Seminary, was recently awarded a teaching assistantship in the University of Kansas speech communications department. He is working toward a doctorate in this field.

Rev. and Mrs. H. H. Isham celebrated on December 31 their fiftieth wedding anniversary at the Plainville, Kansas, church. Mr. Isham, a

retired minister, pastored for many years on the Kansas District.

Mr. and Mrs. John Dame, Denair, California, celebrated on November 13 their fiftieth wedding anniversary, when 140 friends and relatives called to wish them well. They joined the Denair church in 1940, when Dr. George Coulter, now general superintendent, was pastor.

Rev. and Mrs. H. J. Beaver, Hastings, Nebraska, celebrated their fiftieth wedding anniversary recently at their home. More than 100 well-wishers, including their two sons—Dr. Don, Bethany Nazarene College professor; and Rudy, of Omaha, Nebraska—were present. Mr. Beaver, now semi-retired, is assistant pastor at Hastings.

Rev. and Mrs. M. L. Patton, Fort Worth, Texas, celebrated their fiftieth wedding anniversary recently in Weatherford, Texas, where church friends wished them well. A retired pastor, Patton preached during the morning service at Weatherford.

Mrs. Sara Galletia, ninety-four, attended recent revival services at the Pioneer, Ohio, church without missing during the ten-day meeting. The evangelist was Rev. Earl Printup, an American Indian. Pastor is Rev. Max Case.

Evangelist Nettie A. Miller resumed her slate of meetings January 8 after an extended illness.

News of Revivals

Caribou, Maine—Rev. Phil Huff preached during evangelistic services here recently which resulted in "a number seeking and finding real victory," according to Pastor Sartell Moore.

Oakley, Kan.—A family of twelve were among persons who found spiritual help recently during a revival with Rev. Don Teague, evangelist, and Mr. and Mrs. Elgin Glendenning, musicians. Pastor is Loraine M. Ripper.

Madison, S.D.—Forty-three persons found spiritual help and eighteen members were received by profession of faith during what one layman estimated was the "greatest revival meeting in the history of our church." The pastor, Rev. C. Frank Beckett, served as evangelist.

Ivanhoe, Calif.—Thirty persons found spiritual victory during a revival here during which Evangelist Thomas Hayes preached. Pastor is C. Richard Hayes.

Lansdale, Pa.—General Superintendent George Coulter and N.Y.P.S. Executive Secretary Paul Skiles were special workers at the Delaware Valley Zone revival held here recently. "Spiritual victories were won," said R. S. Faulstick, a Phila-

Stunned Stewards Find \$33,550 Gift

It was the Sunday before Christmas at Pontiac (Mich.) First Church, a day the counting stewards won't forget too soon.

Opening the regular tithe envelopes, and sorting out the offering, they came on to a cashier's check, anonymously deposited in the plate, made out in the sum of \$33,550.

It seems no one had even an inkling as to where it could have come from. "In our many years as a minister, we never witnessed anything like this before," said Rev. U. B. Godman, the surprised pastor. "The gift," he said, "came in without fanfare or any solicitation."

delphia pastor and advertising chairman. Teen-agers were also organized into personal evangelism teams.

Evangelist Homer Leverett reported recent revival victories at Steele, Missouri, and at Sulphur, Louisiana. At Steele, where Rev. Darrell Zumalt is pastor, seventy-eight persons found spiritual help; and at Sulphur, eighty-nine persons bowed at the church altar. Rev. R. H. Zumalt is pastor there.

Evangelist Grant M. Barton, Bedford, Indiana, indicates during two of his fall meetings that more than 100 persons found spiritual help, and in the six campaigns 740 persons sought spiritual help.

Teacher Voted to House

Marvin Emrich, a teacher in a Casper (Wyo.) junior high school, was elected recently to the state house of representatives in Wyoming, according to his pastor, Rev. Volney A. Johnson.

Emrich, a layman, is past president of a local 600-member teachers' association, and is currently serving as a member of the Northwest Nazarene College board of regents.

He is a graduate of N.N.C., and has a master's degree from the University of Wyoming.

Plan Enlists 250,000

Sales of a pre-Easter, denomination-wide Sunday school program indicates that at least a quarter of a million Sunday school members have been asked to pledge their attendance between January 1 and March 19.

Among its objectives, the program seeks to encourage 75,000 new members enrolled in the last two years in Nazarene Sunday schools, said Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools.

Canadians Prepare for Evangelism at Fair

By the Evangelical Press

The new year offers Canadian believers an opportunity with proportions they've never had before.

An estimated thirty million people will attend the Canadian World's Fair in 1967 at Montreal and most will be without a knowledge of God's grace through Jesus Christ the Saviour.

To call the unchurched to the side of Christ, a group of Montreal businessmen are sponsoring a "Sermons from Science" pavilion which will feature filmed programs and live demonstrations to relate the wonders of the Creator. Christians all over North America are supporting the venture, according to General Manager Keith A. Price.

* * *

FOLLOWING EACH twenty-eight-minute film or live demonstration, just as at the "Sermons from Science" features in the last two world's fairs, those interested in commitment will have an opportunity to take the step of faith. They will view an eight-minute filmed gospel presentation by fellow Canadian Dr. Leighton Ford of the Billy Graham Evangelistic Association which outlines four steps to salvation. Those desiring personal counseling will be dealt with by specially trained counselors.

Expo 67 is being built on 1,000 acres of man-made islands in the middle of the St. Lawrence River. Some seventy nations will participate with national pavilions in addition to numerous Canadian and U.S. Government bodies and industrial exhibits. The "Sermons from Science" pavilion is located in a strategic industrial and scientific area on the main route to the Russian pavilion and adjacent to major industrial exhibits.

* * *

ITS PROGRAM was well received at the Seattle World's Fair and at the one in New York in 1964 and '65. In the latter city, during the two six-month periods of the Fair, more than 1,300,000 people visited the pavilion. Some 90,000 of these entered the separate conference room for the Gospel presentation and for personal counselling. At Montreal, with its 300-seat auditorium and continuous programming, it is anticipated that 875,000 people will enter the pavilion and be brought face-to-face with the claims of their Creator.

It is the prayer of all participants that the Lord will add to the Church daily those who will be saved at Expo 67.

SAYS CHILDREN NEED MORE TIME AT CHURCH

"THE SUNDAY SCHOOL cannot do it alone," said a Baptist General Conference Sunday school executive recently in a denominational magazine article referring to the educational job of the church.

Lawrence Swanson, executive secretary of the denomination's Bible School and Youth Work, says that Sunday school and evangelism are still the secret to church growth.

While "religious periodicals are still berating the Sunday school and blaming it for the shortcomings of members of the church," Swanson encouraged that the educational program of the church be broadened.

* * *

HE SET OUT a plan for children fourth through eighth grades which would provide 335 hours per year of religious teaching. This compares to 52 hours a child would receive in Sunday school if he attended each Sunday.

He outlined the plan as follows:

Sunday school	52 hours	12 months
Youth groups	39 hours	9 months
V.B.S.	30 hours	2 weeks
Sunday worship	52 hours	12 months
Clubs	39 hours	9 months
Camp	28 hours	1 week
Choir	39 hours	9 months
Pastor's class	24 hours	24 weeks
Released time	32 hours	8 months

* * *

HE INDICATED "some major liberal denominations are discussing whether to continue the Sunday school. Individual churches have decided to drop their Sunday school program and try some other weekday activity. . . . Some decided to move to group teaching and hired trained schoolteachers—free on Sunday—to do their teaching.

"In many cases these teachers knew little about spiritual things. Their lessons presented the material from the teacher's manual with little personal interest in individual pupils. Zeal for the work and spiritual results were missing. Attendance fell off. . . .

* * *

"THE SUNDAY SCHOOL will never sell a church short if it is undergirded with prayer and soul-winning."

But "the Sunday school cannot do it alone," Swanson continued. "One hour out of 168 in a week is not very much. The church and the home need to provide more than that."

Calls for Sharpening Of Church's Image

MOUNT VERNON, Ill. (EP)—Advertising can help rebuild the worsening church image, a Bethany (W.Va.) College educator said at First Methodist Church here recently.

He is James W. Carty, Jr., professor of journalism at Bethany and formerly religious news editor of the *Nashville Tennessean*. He addressed a church-advertising clinic sponsored by the Commission on Public Relations and Methodist Information of the denomination's Illinois area.

"The church image and attendance at worship services are declining," Carty said. "Spiritually sensitive specialists of the advertising world can help religious leaders re-think the mission of the church and communicate its distinctiveness in meaningful and effective ways."

Carty recommended that congregations devote 5 to 10 percent of their budgets to a total promotional program, including both advertising and public relations. He suggested that

they prepare more meaningful and significant ads for the print and electronic media, including newspapers, radio, television, magazines, billboards, and direct mail.

"God, the greatest Communicator, calls on his children to use the oral and written word with clarity and charity, simplicity and sincerity. However, church advertising—one of the most promising means of interpreting His way—is one of the least developed means of religious communication."

Urges Drugs Fight

SUDBURY, Ont. (EP)—Men of all religions must cooperate to fight the rising incidence of drug addiction, Commissioner Edgar Grinstead, territorial commander of the Salvation Army in Canada and Bermuda, said here.

"The use of drugs, particularly among youth, is a growing evil," he said. "Those organizations involved in social service like the Salvation Army must take new and vigorous steps to alleviate the suffering it causes."



READING THE RITUAL of dedication, General Superintendent Hugh C. Benner, the first president of Nazarene Theological Seminary, participates in the formal dedication of the new library facility. Others who appeared on the program stand behind him. They are, from left to right: Dr. Harvey S. Galloway, chairman of the board of trustees; Ray Bowman, architect; Kansas City Mayor Ilius Davis; and President Eugene L. Stowe. Dr. L. T. Corlett, who recently retired as president, also participated in the dedication.

CHURCH, CITY OFFICIALS GATHER FOR SEMINARY LIBRARY DEDICATION

General Superintendent G. B. Williamson, speaking to more than 400 persons, January 10, in the chapel of Nazarene Theological Seminary, said the "library of an institution is to the cultural and intellectual climate what the chapel is to the religious and spiritual life."

The occasion was the dedication of a \$429,000, fully equipped library, connected to the back of the main building.

On hand to extend congratulations, in addition to the entire Board of General Superintendents, was Kansas City Mayor Ilius Davis; Dr. Paul T. Losh, president of Central Baptist Theological Seminary; and Dr. B. Edgar Johnson, church secretary.

Dean Mendell Taylor, in his invocation, prayed that the new library,

which has the capacity to house 90,000 volumes, will be a "marketplace of ideas and a shopping center for eternal values."

A group of forty seminarians, directed by Professor Marvin Bloomquist, sang two numbers.

Dr. C. William Ellwanger, pastor at Kansas City First Church and president of the alumni association, read the scripture. President Eugene L. Stowe, among recognitions, announced that Dr. L. T. Corlett, former seminary president now retired, had been elected president emeritus by the seminary board of trustees.

In his dedicatory speech Dr. Williamson indicated that "this graduate seminary, standing as an apex of the pyramid of the Nazarene educational structure, can token the spirit of the entire church in quest of knowledge dedicated to the improvement of mankind in this life and his salvation to life eternal."

The audience adjourned to the new facility for its formal dedication. There Ray Bowman, architect, Dr. Harvey S. Galloway, chairman of the board of trustees, General Superintendent Hugh C. Benner, who was the first president of the seminary, Librarian Robert Crabtree, Dr. Corlett, and Dr. Stowe participated in a ceremony of reception and dedication of the building.

New Degree Program Launched

The board of trustees for Nazarene Theological Seminary approved in its January meeting a two-year curriculum which would lead to a Master of Religious Education (M.R.E.), according to President Eugene L. Stowe.

A new staff member, Dr. Chester M. Galloway, will become head of

the program in September, 1968. The new curriculum, however, goes into effect in September, 1967. The first degrees would be awarded in 1969.

Galloway is presently director of admissions and professor in religion at Northwest Nazarene College, Nampa, Idaho.

Stowe sees the program as an opening for graduate students who are laymen in the church, but wish to answer a call to full-time Christian service.

The present three-year curriculum leads to a Bachelor of Divinity degree, with its major emphasis in preparing students for ministerial and missionary work. There are 214 students enrolled this semester, 41 of whom are preparing for missionary service.

The board also approved the appointment of Marvin Bloomquist as visiting professor in music for the coming academic year. He is working on a doctorate in music at the University of Missouri in Kansas City.

Dr. M. Harold Daniels, pastor at Bethany First Church, was elected to fill the unexpired term of Rev. James Snow, who moved recently from the geographical zone.

The board also approved the seminary's participation in the Greater Kansas City Seminary council program of radio and television training. It will be conducted in cooperation with KCMO, a Kansas City radio-television station.

Dr. Richard S. Taylor, on a one-year sabbatical leave teaching in the Nazarene seminary in Tokyo, was voted a full professorship. A sabbatical leave was voted for Dr. Ralph Earle which will begin in September.

Young Says Business Problems Hurt Church

In a special year-end section of the *Kansas City Star*, General Superintendent Samuel Young indicated that "many of the problems in current business confront the church, too, although up until now the inflationary trend has not cut down our church giving."

He reviewed the 1966 church statistics, which revealed that Nazarenes gave the highest per capita in history — \$179.70.

"The shift to urban centers at home and abroad constitutes one of our most difficult and challenging assignments," Young said.

"But the church today that does not operate a regular program of visitation soon will be on the decline, for families are prone to lose their moral moorings unless the church keeps involved with the shifting population."

He said, "The church's task is always an unfinished one. . . . The outreach is always before us unless we change the church's redemptive message. Any form of provincialism tends to stifle the church's service. But 'in depth' study and Christian motivation need constant renewal."

He indicated the church organized 83 new churches in 1966, but said the goal for 1967 is 100.

Thanks Offering Ahead

More than \$1.7 million has been received toward the \$1.85 million Thanksgiving Offering goal, according to the General Treasurer's January 14 report. This compares with \$1.67 million received at the same point last year.

Receipts billowed as larger contributions by churches such as Detroit First Church were registered. Dr. Kenneth Armstrong, pastor, forwarded a check for \$10,000 this year, compared to last year's \$2,500.

Dr. Dean Wessels, secretary of the general stewardship committee, said he anticipates the largest offering in the history of the church.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

The Danger of Hypocrisy (February 5)

Scripture: Luke 11 and 12 (Printed:
Luke 11:37-44; 12:29-34)
Golden Text: Luke 12:34

What are the marks of a hypocrite? What is the antidote for loveless legalism and faithless anxiety?

A hypocrite is a "phony." One of the literal meanings of the New Testament word for hypocrite is a *stage player*, or *actor*. The sternest rebukes of Jesus were directed, not against the depravity of harlots and extortioners, but against the hypocrisy of religious leaders.

A man of little love!

One may wonder why the Pharisee invited Jesus to dinner, or why Jesus accepted the invitation. Contention began at once. If Jesus violated the law of Jewish tradition, the Pharisee violated the law of hospitality and love.

Here is the hypocrisy so dangerous among religious people—cleansing the outside of the cup or dish while leaving the inside unclean. This means that if one were to put religious ceremony on the scales, along with love, mercy and faith, he would find the latter "weightier."

If one looks closely at the accounts he will catch some important overtones. Both the inside and the outside require cleansing, as the following paraphrases show. Matthew: "First cleanse the inside, then also the outside." Luke: "Did not God make both the inside and the outside?"

Nevertheless, the blunt warnings of Jesus were addressed to men whose inner lives were devoid of the reality one might expect from their outward appearance.

A man of little faith!

What is the connection, if any, between the story of the Pharisee and the teaching of Jesus on faith and trust? Perhaps the central point in both selections is the kingdom of God.

The Pharisees seemed to be seeking the kingdom or will of God. It is easier, however, to fight for our benefits than to live up to them! They had contended for their faith, but without love, justice, and mercy.

The man of little faith, likewise, may only seem to be seeking the Kingdom. Jesus is evidently saying that if one truly puts the Kingdom first, he will find deliverance from the doubtful, anxious mind of those whose concern is for material needs.

Conducted by W. T. Purkiser, *Editor*

Is it true that I John 5:7 does not belong in the Bible? If so, then why is it there, and would it not be adding to the Bible (Revelation 22:18)?

The most one can say is that the content of the verse is not found in the oldest and best Greek manuscripts of the New Testament.

I would recommend that you borrow a copy of Dr. Adam Clarke's commentary from your pastor or the local library, and read what this venerable commentator of the holiness movement has to say about this text. He takes about seven pages to discuss the matter.

You may be interested in a summary paragraph he wrote: "Though a conscientious believer in the doctrine of the ever blessed, holy, and undivided Trinity, and in the proper and essential Divinity of our Lord Jesus Christ, which doctrines I have defended by many, and

even new, arguments in the course of this work, I cannot help doubting the authenticity of the text in question."

However, this is not a question of adding to the Book in the meaning of Revelation 22:18. What has probably happened is that the marginal note of a very early scribe was accidentally copied into the text itself by someone later.

You understand, I'm sure, that, before the invention of printing, all copies of the Bible were made by hand. The minor mistakes in copying which have happened are cancelled out by comparing one with another the hundreds of manuscripts which have come down to us.

I have been converted and sanctified for about three years after a life of deep sin, including indulgence in pornography. Praise the Lord, all that is over! But even now there are times when my mind is filled with impure thoughts, and vivid scenes from the old life persist in my memory, and I must actually force myself to think of other things. Do you believe that God will deliver us from impure thoughts by erasing our memories? Or do you feel that because of our years of indulgence we may never be free of this affliction? Satan, of course, is using this issue as a basis for doubt, although I have no intentions of giving in to him. Can you give me any encouragement?

By all means hold fast to the certainty of what God has done for you. Don't back up an inch on the basis of the accusations of the devil.

I believe God will help you overcome at least some of the effects of your indulgence before you were converted. What you must remember is that the scars of a formal sinful life may remain after the clearest case of justification and entire sanctification.

There are physical "scars" in the case of one who has damaged his health by sinful indulgence which may be carried to one's dying day. There are social "scars," entanglements and involvements with people, that can never be corrected within the scope of this life. And there are psychological "scars," the effects of which must be combated even after conversion and entire sanctification.

But you have the promise of the Spirit's help. Paul wrote, "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13); and, "Likewise the Spirit also helpeth our infirmities" (v. 26).

On your part, you must make every effort to bring "into captivity every thought to the obedience of Christ" (II Corinthians 10:5). The secret of doing this, as I am sure you have dis-

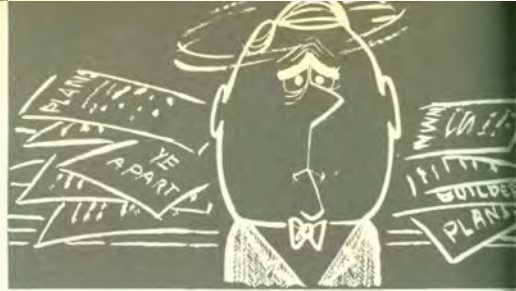
covered, is suggested by Paul in Philip-
pians 4:8—"And now, my friends, all that is true, all that is noble, all that is just and pure, all that is lovable and gracious, whatever is excellent and admirable—fill your thoughts with these things" (NEB*).

When impure thoughts suggest themselves to you, by a conscious effort of will turn your mind to Christ, His Word, the joy of your newfound fellowship—anything, in fact, that is wholesome and constructive.

You won't make much headway trying to suppress directly these thoughts of evil, for the more you struggle with them, the more firmly they become rooted. We get rid of wrong thoughts by turning to right thoughts. It is quite hopeless, for example, to try not to think of "elephant." The harder you try *not* to think of something, the more it is impressed upon you.

You won't win without a struggle. But you can claim the Spirit's help, just as you would pray for healing from a physical affliction. And you can count on each victory helping you to win another (Proverbs 16:3; Romans 16:20).

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