

January 12, 1966

herald

OF HOLINESS

Church of the Nazarene

Paul Harvey Dedicates Youth Center

(See page 10.)



Forty-third General Board Session Convenes Next Week.

(See story page 12.)

"Till the Whole Was Leavened"



General
Superintendent
Coulter

THE ABILITY of Jesus to draw spiritual lessons from the common experiences of life is unparalleled.

A woman baking bread furnished the background for one of His most perceptive parables. "And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, *till the whole was leavened*" (Luke 13:20-21).

The yeast, placed in the dough, eventually changed the texture, the appearance, and the character of the lump.

We are being deluged today with a vast array of depressing statistics about population growth and the slow pace of growth in the Christian Church. Certainly we need to realistically face our failures. But we also need to think in terms of the vitality of the leaven and its power to leaven the whole lump.

Jesus' parable teaches us that vitality counts far more than bigness. No one would have given the early disciples much of a chance for survival. They were small. Rome was big. They were unknown and unimpressive. No match for Caesar's legions! Insignificant in size but dynamic in quality! And the day came when the Roman Empire felt the penetrating, fermenting influence of that band of dedicated men.

So the Church of Jesus Christ must be concerned about the vitality of her faith and the fervency of her love "till the whole" is "leavened."

This parable teaches that Christianity is a

disturbing thing. Leaven in the dough causes the lump to swell and to bubble as fermentation advances.

Real Christianity effects changes. It roots out sin. It casts out the works of the devil. It makes all things new! One Christian minister said, "Once the Church ceases to disturb, she ceases to count." The power of the gospel in men's lives challenges evil and comes in conflict with the forces of sin wherever they are found.

The parable of the leaven broadens our horizons of evangelism. The leaven was to penetrate the entire lump.

One of the vivid memories of my childhood was formed in the little village church in Ireland. We often sang:

Jesus bids us shine with a clear, pure light,

Like a little candle burning in the night.

In this world of darkness we must shine,

You in your small corner, and I in mine.

While the song contains a beautiful truth, my concept was of "small corners" with each Christian maintaining his own "little candle."

But it is the plan and purpose of Christ that the gospel, through the lives of His followers, shall permeate the whole world.

The yeast was placed in the dough so that the whole lump might be changed. So the Church must make its presence felt through all society and even unto the ends of the earth.

The Highest Calling

By DON COONROD

NOT LONG AGO a reputable firm approached me with the offer of a lifetime job with the guarantee of a salary representing much more than I would ever make as a pastor of any church. It was not necessary for me to consider their offer since I deeply feel it is my privilege to serve the highest calling that any individual could ever have.

I was talking to a wealthy friend of mine some time later. He had heard of the offer made to me by the company. During the course of conversation he informed me that I had made a very foolish decision. With five children to educate and with very little security promised after I had expended myself in the ministry, he felt that there must be something wrong with me to turn down such a lucrative proposal.

The Lord gave me a wonderful opportunity to witness to him as to why I felt there was no decision to make. I assured him that God had made all of my future decisions when He came and sweetly whispered to me that He would have me serve as a minister of the gospel.

AS I LATER THOUGHT of my discussion with this friend I began to analyze what really made the ministry the highest calling in the world. It has been my privilege to serve a number of people since the Lord called me into the ministry. Most of them have been honest, sincere people who have come for help, for strength, and for forgiveness of sins. It is easy to see that they look to their minister for an answer to questions they cannot answer and for a solution to problems they cannot solve.

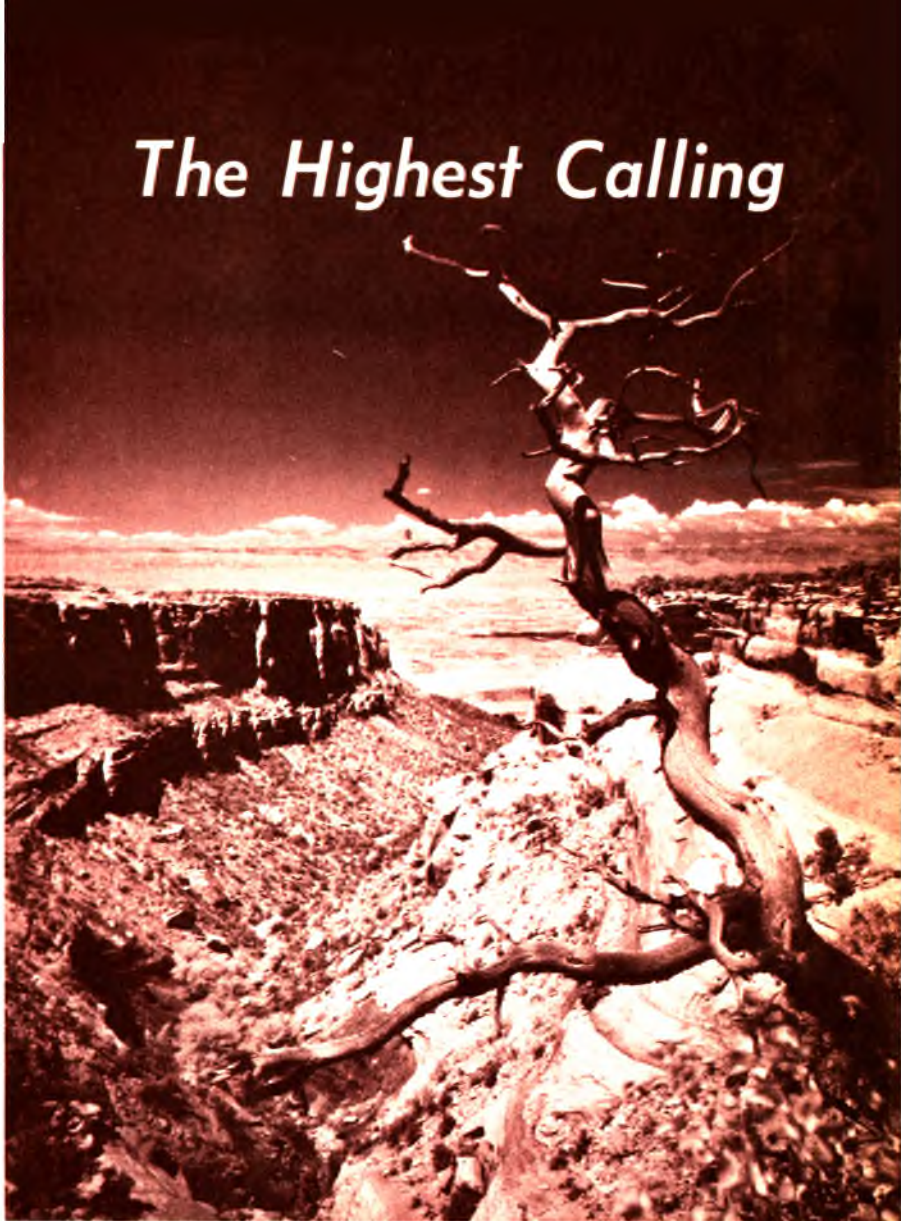
Some have supposed that the ministry is easier than other voca-

tions, but they are wrong. Having been engaged in business before entering the ministry, it is not hard for me to make the comparison. I always instruct young men who have just felt the call to the ministry not to enter it if they think it will be an easy way. There must be an inner compulsion that keeps a man working long hours and continuing a job when the same amount of effort might make him a first-class executive in the business world. It is a constant pull above the call of family, friends, country, and even life.

You know this call when the telephone's shrill ring brings you stumbling into your clothes and hurrying to the hospital to be with a family facing the imminent

loss of a loved one. Many times you hear it as you sit in a church office between the halves of what was once a union of love. You remember this calling so keenly when you look across a casket into the eyes of those who are clinging to your every syllable for some hint of hope.

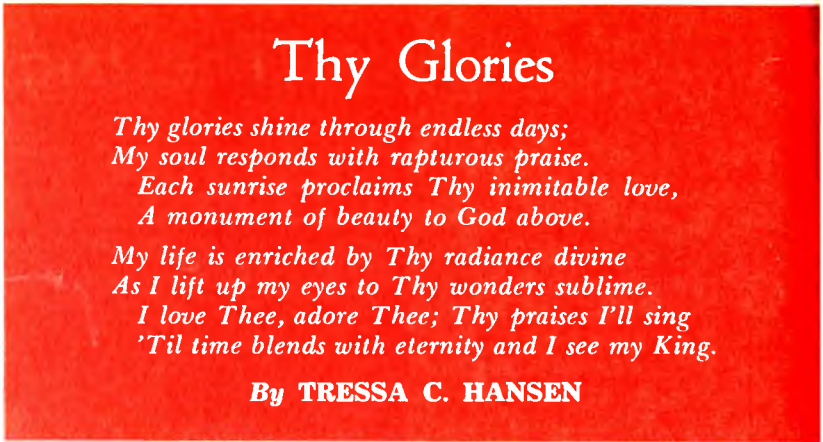
You feel a deep solid satisfaction when you reach into the Word of Life and realize that your sermon is helping to touch the heart and life of some who sit before you. Many times they come eager and hungry for the Bread of Life that satisfies the inner man. There is nothing as rewarding as watching the spark of hope kindle into a warm flame of faith and see lives transformed



by the saving and sanctifying power of our Lord and Saviour, Jesus Christ.

TO FOLLOW this high calling finds one involved with hundreds of fathers and mothers who weep over your sorrows and disappointments, who love you and who rejoice in your victories and your growth. One finds hundreds of brothers and sisters, often referred to as "The Church," whose loyalty often exceeds that of your own flesh and blood.

Surely these must be some of the things the inspired writer had in mind when he declared, "Eye hath not seen, nor ear heard, neither have entered into the



Thy Glories

*Thy glories shine through endless days;
My soul responds with rapturous praise.
Each sunrise proclaims Thy inimitable love,
A monument of beauty to God above.*

*My life is enriched by Thy radiance divine
As I lift up my eyes to Thy wonders sublime.
I love Thee, adore Thee; Thy praises I'll sing
'Til time blends with eternity and I see my King.*

By TRESSA C. HANSEN

About This Issue . . .

Two secretaries—one of the Board of General Superintendents, and the other of the general church—find their General Board agenda not too morbid in the cover picture. Dr. George Coulter, elected general superintendent at the last General Assembly, is pictured with Dr. B. Edgar Johnson, who succeeded the late Dr. S. T. Ludwig, General Church Secretary. Next week both men enter their second General Board session in their present position.

A preview of what the thirty-five General Board members could be discussing appears on page 12 of this issue.

Don't miss the story on page 15 about Paul Harvey, the ABC news analyst, dedicating a Nazarene youth center in Independence, Kansas. Pastor J. D. Cook and Joplin District Superintendent Dean Baldwin are to be commended for fine work. Harvey, who begins his noon broadcast on ABC with "Hello, Americans," was so impressed with the vision of the Independence church that he devoted an entire broadcast to the project and its ramifications. —Managing Editor.

heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9).

Not long after this conversation with my friend, I was called to have the funeral service of a little seven-year-old boy who had drowned while swimming at his favorite swimming hole. He was a little boy who had come to our Sunday school. Just three years before I had conducted the funeral service for his daddy. Even though we had not reached the parents for the Lord and the church, they referred to me as their pastor and to the church where I pastor as their church.

I stood beside the young widowed mother, and together we looked at the small casket banked with flowers. Little groups of relatives and friends were standing with bowed heads and soft words. I had said all I knew to say, prayed the best I knew how, and had tried to let them know Jesus could touch their hearts with the healing balm of heaven if they would but let Him. Then the mother turned and took my hand. Claspng it tightly she said through her tears, "Your words have meant so much to me today."

As I drove from the cemetery

back to the church office I breathed a little prayer that went something like this: "Dear Lord, not only stand by the family and help them in an unusual and wonderful way, but also I want to thank You for the privilege that is mine to be able to feel in my heart the highest calling that anyone can have—the call to be a minister of the gospel."

YES, I CAN SAY without reservation I am thrilled that I am a minister. True, I have wept some bitter tears for the slow and hard of heart. Certainly, I have lost sleep in prayer for the selfish, the indifferent, and the neurotic. Only a fool would say that he has a problem-free ministry, for if one deals with people, he deals with problems.

But how thrilled I am to know that the declaration of Jesus to me, and to all those who love Him, is simply, "Lo, I am with you always." God would have us understand the surety of His words when He said: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

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“Jesus. Push!”

By **RAYMOND C. KRATZER**

A FEW YEARS AGO a pastor and his family were making a wintertime call. His journey took him over winding roads to a distant farm home away from the well-traveled highway. It had been snowing, and as they began their return trip the wind began to blow. Small drifts formed on the road which slowed their progress at times almost to a standstill.

The pastor recognized the seriousness of the situation. Night was drawing on and it was conceivable that they could be marooned. He told his family that they should pray and ask Jesus to help them get home. Presently, as they rounded a curve the car plowed into the largest snowdrift yet. Progress came to a halt as the car wheels spun.

Then the pastor and his wife heard a plaintive little voice in the back seat coming from their little boy, Sammy. He was praying. It was short, but faith-packed; just two words, “Jesus, *push!*” It was as though an “unseen Hand” was placed on the car—a strong Hand, and immediately the car moved ahead and soon they were home.

Each of us at times has felt the pressure of an “unseen Hand” guiding us, leading us, pushing us, or helping us at some point of need. Perhaps we have been unaware in some instances why we suddenly felt stronger, more courageous, and more adequate for the task at hand. In each crisis, if we could have looked beyond the observable data, we would have seen the strong and helpful hand of Jesus assisting us.

The Apostle Paul said one time, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). This is adequacy with a “plus” in it. It is no sign of weakness to acknowledge that life is too much for us to go it alone. We must have help. And whether we admit it or not, we are constantly in need of the unseen hand of God.

All life is supported by the hand of God. Even those who refuse to acknowledge the existence of God are dependent upon Him for the very breath they breathe. “In him we live, and move, and have our being” (Acts 17:28). And if it were not for His grace so providentially given to all creatures, not one of us would be alive today whether we are professing Christians or not. Satan would see to it that we were destroyed so that opportunity for eternal life would be denied us.

The Psalmist said, “What is man, that thou art mindful of him? . . . thou hast made him a little lower than the angels, and hast crowned him with glory and honour” (Psalms 8:4-5). Yes, when we think of our insignificance, we marvel at the grace of God that considers us and cares for us. The hand of God hath made the stars and put them in their places. And yet it is gentle enough to touch us with tenderness and affection.

Someone asked a Negro whose life was constantly fraught with dangers if he were not afraid at times. He replied: “No, sir. You see, when I sees trouble coming, I jest look up and say, ‘Massa, Your property is in danger, now look after it,’ and He always does.”





**Everyone anticipates
something better ahead**

The Carrot and the Donkey

By H. M. VON STEIN

MOST EVERYONE is familiar with the cartoon of the donkey with his rider holding a carrot on a stick, perpetually out of reach of his mouth, but inspiring the beast to locomotion, forgetting his burden.

"No, sir," smiled the young woman, shaking out a freshly laundered garment and pinning it to the clothesline, "My husband can't be a Christian. He's a hunter."

This remark, related by Archibald Rutledge concerning a man frequently hired by him as a hunting guide, emphasizes a situation often overlooked as inconsequential in the lives of most of us. We speak with confidence of our "ambition," blissfully ignoring the place "anticipation" occupies in our lives and what it does to us. We do not like to think of ourselves following a carrot on a stick.

The attitude of the man who could not be a Christian because

he was a hunter will seem incomprehensible to many who call themselves Christians and who also call themselves hunters.

A "hunter" is not a "sportsman." The sportsman comes alive to the pursuit of game at the prescribed time, then packs his weapons with his enthusiasm in the closet until another hunting season rolls around. If he is financially able, he may follow the hunting season to various parts of the world and acquire a name for himself as a collector of trophies.

But he is a sportsman—not a hunter. He does not need the game he kills. His hunting is a pleasure, perhaps amounting to a passion—but he has other pleasures and interests which may supercede this pursuit.

The man of whom Rutledge writes lived to hunt. He was aware there were other places he could live and work so that it would not

be necessary to act as guide on Sunday for men who called themselves Christians. He did not condemn them, but in his own heart he felt that for *him* to be a Christian meant worship among the people of God at appointed times regardless of anything else, and to observe game and other laws whether anyone was around or not. Since he could not do these things he felt he had no right to the name Christian.

A member of my Sunday school class is a fisherman. For reasons unknown to science, being known as a fisherman is a kind of joke. For some years in this man's life this half-comical sport made of him a "half-comical Christian." It did not seem a serious matter to him to declare, "When fishing season opens, you can include me out of church and Sunday school."

He said, "This simple, clean pleasure is all I have that is truly

my own. I look forward to it from one year's end to the other during the monotonous, drudging hours of my workdays, reminding myself of the beautiful streams and waiting trout. It is my only pleasure."

The day came, of course, when my friend faced the truth: his *carrot* stood between him and full fellowship with God. He still goes fishing, but Kingdom interests now are primary.

Everyone tempers the arduous tasks and unsavory situations of life by holding a figurative carrot before himself—sustained by the anticipation of better things when

we have passed through this. We are, in fact, trained in school to hold a vision of anticipation. We are sent to learn "something that will fit us for life," which is supposed to be entirely entrancing once we are fitted for it.

A retiring doctor told me that consideration for patients is no longer the foremost article of medical faith as it was when he began practice. The younger doctors are interested in reaching a position of financial security and leisure. They desire and foster a reputation chiefly to this end. His son, the old doctor said, followed the new incentives.

"The results are not too bad. Most of the young fellows compete keenly. But they are a different kind of people. We used to give compassion with our pills, but they can't afford that now."

The Christian ethic holds before it anticipation, not suffering and self-denial. Suffering Christians, conscious of their self-denial, are as unattractive as any other self-centered persons. But if these must be incidental, we keep our eyes upon the goal—our "carrot," if you please, of love, compassion, and gentleness in which we rejoice with Jesus our Lord.

SOMEBODY SPECIAL

By EVANGELIST C. T. CORBETT

AFTER THE LAST SEEKER had "prayed through" and the people began to move about in a western church where I was evangelizing, a bright lad about four years old came running to meet me. I quickly reached to pick him up and soon we had a hugging match.

"What is your name, Sonny?" I asked.

"Jimmie," was his friendly reply.

"Do you have a good daddy, Jim?"

"Yes, I do, he is the man over there in the gray suit," and he pointed out a kindly looking gentleman.

"Do you have a good Mummy, too, Jim?"

"Sure I do. She is the lady near the piano in the blue dress."

I quickly noticed this couple to be some of the finest in the church. The small lad gave me another hug and exclaimed, "You know, I'm somebody special."

"No. How does that happen, Jimmie?"

"Well, I was a little boy all alone in my hospital bed with no parents, not a brother or a sister. Then one day these folks came and saw me in my bed. They picked me up, looked me over, took me to the hospital office and asked permission for me to go home with them and be their boy. Now these other children just came and their parents had to take them. But my parents came to the hospital and picked me out—I'm *Somebody Special*, see?"

"Yes, I see!"—Jesus came and picked you and me out. We were lost and nobody wanted us, but Christ looked us up in this huge lost world of sin and picked us out because, like the new parents, He wanted us and loved us. It feels real good to be "Somebody Special"—picked out by the Holy One and redeemed by His love. I like it, too!

Contemporary knowledge about sex is a potential ally to Christians who want to understand and interpret their sexual standards

MANY YOUNG PEOPLE and some adults in our homes and churches find sex a matter of concern. I think I can understand some of the reasons for this.

On the one hand, we live in a society which outwardly puts much value on premarital chastity and in other ways tries to limit sexual expression. We learn this from our homes, our schools, and our churches. Frequently God is put on the side of the policeman. A cartoon shows a teen-age girl sitting disconsolately on a chair, head in hands, thinking to herself: "Everything that's fun is either illegal, immoral, or fattening!" The negative restraints on sex carry that meaning for many people.

On the other hand, sex presents another face in our society. The unwritten rule in advertising seems to be that if you do not use sex you do not sell. Romance magazines, cheap novels, "sexational" movies all exploit sex for profit. Teachers and parents—even pastors—are beginning to say that sex is good. A teen-ager's own bodily processes prompt him to test out his sexual feelings. The positive meaning of sex—together with massive exploitation of this positive meaning—has achieved considerable influence.

In short, sex can be an area of conflict owing in part to the contradictory and confused attitudes our society promotes.

The Church Is Tongue-tied.

But now we come up against a hard question: Does Christian faith



have a view of sex which can cut through this contradiction and confusion? Specifically, does the church as the guardian of the "faith" have a word?

Here I become hesitant, feeling that up to now the churches generally have not been creative in clarifying and supporting healthful attitudes. It has been disturbing to me as I have tried to listen to what young people and some older ones are thinking and feeling about sex to discover how negatively they perceive the role of Christian faith in this matter. Perhaps to a majority in our country the church stands as a bulwark against sex—or at least against anything but a tentative admission that sex is all right "in its place."

It is remarkable to me how many people who are experiencing marital difficulties and who list sex as one of the problem areas comment on their experience in terms such as this: "Sex was never discussed in our home. I got the impression it was sinful and dirty. But my parents were fine Christians and strong church members."

Is sex sinful? Must the discussion of it be avoided in the home? Are Christianity and positive sexual attitudes mutually exclusive? My own answer to these questions is a categorical "No!" It is quite apparent that our tongues have been tied, but it is not true that Christian faith cannot and should not deal openly with human sexuality. Let me try to articulate a point of view which I think has meaning as we think through some of these matters.

A Biblical Perspective.

Note to begin with the two great biblical dimensions which throw light on a Christian understanding of sex. The first dimension is the doctrine of creation: "And God saw everything that he had made, and behold, it was very good"

A Christian View Of Sex

By RICHARD A. BOLLINGER

(Genesis 1:31). The earlier parts of that first chapter of Genesis forthrightly refer to the "maleness" and "femaleness" of the creatures God made. Some critical wag has noted that God created male and female although many Christians act as though they wished He had not!

Yet in the Bible itself there is no attempt to hide sex. Sexual intercourse is alluded to over and over again by use of the verb *to know*. Some have concluded that the Hebrews were ashamed of sex and covered it up with a euphemism, but biblical scholars tell us otherwise. *To know* expresses theologically (and psychologically) the highest that intercourse represents. The Hebrews were attempting to be exact in their language. To sum up: the sexual aspects of human life find full place in biblical religion. They are part of the creation which God called "good."

The other great biblical dimension which has meaning for our understanding of sex is the doctrine of sin and redemption. From the beginning the creation which is "good" has been misused. Men have turned away from God and in upon themselves, in the process becoming self-rejecting and unresponsive to others. Under these circumstances sex becomes anxiously grasped at and often cynically exploited.

Sex Is Not Sin.

We should be clear about this: Sex is not sin, although it can be the vehicle for sin. It is unfortunate that *immoral* has become associated in our thinking with *sexual*. I suppose this is due partly to the tremendous influence of early ascetic Christianity. Whatever the reasons, the identification between sex and sin remains unfaithful to the main intent of the biblical witness. This is not to say sex cannot be ugly and degraded. Being a tremendously powerful force, sex can be powerfully misused.

Beyond sin, however, we are given redemption according to the biblical account, and this has meaning for the hurt and confusion and loneliness brought about by the misuse of sex. Sexual mistakes—real or imagined—need not prevent us from receiving God's love. We hear this healing message

through Jesus' words to the woman caught in adultery: "Neither do I condemn thee; go, and sin no more" (John 8:11).

In summary, a Christian view sees sex as basically good and encourages its glad acceptance as a gift from God to be properly used and enjoyed. A Christian view also recognizes sin which distorts this gift and makes sex a jailer of body and soul. Most important of all, Christian faith announces the new freedom of God which releases prisoners, not the least of which are the prisoners of sex, offering new beginnings to those obsessed or bored by sex.

To Serve the Present Age.

I am perfectly aware that what is outlined above only begins to lay a foundation; it does not build the house. Getting a Christian perspective on sex is important, but we should not pretend our elevated vision answers the many specific problems which concern twentieth-century Americans. In light of this let me suggest how we might bring our Christian view of sex into direct contact with the specific concerns which confront us.

We should learn from the growing storehouse of human wisdom regarding sexuality. We need the help of psychiatrists and psychologists to help us understand the sexual drive and its meaning for psychic health and ill health. We need this human wisdom, not because Freud has displaced Jesus, but because Christian faith does not equip the saints in specialized kinds of knowledge. Christians, like other human beings, have to dig it out themselves. What faith does provide is a view of life and an affirmation of life that enables persons creatively to use and share in the great gift of life.

We should take a broad instead of a narrow view of sex. Sex is not limited to the peculiar sensations a young man may have on a date. As Freud discovered, sex is a force operative in human life from birth—a force which passes through various phases of development. Christians need not fear to take this broad definition seriously, for it will help them to understand and accept their own sexual functioning. The awareness that sex is built into life, that repressing and

denying it harms us rather than protects us from its misuses, that it can be managed and used creatively provided we accept responsibility for the fact we are sexual beings—perhaps this awareness will release us from some of the guilt and fear associated with sex which so often blight human personality and witness to no glory of God.

We should evaluate and interpret Christian sexual standards in the light of contemporary information about sex. For example, we do our young people no service by saying, "Don't," if at the same time we make no effort to challenge them with the reasons and commitments behind the "don'ts." Some honest and painful self-searching will be required of adults if they are to undertake this task.

What I am suggesting is that contemporary knowledge about sex is a potential ally to Christians who want to understand and interpret their sexual standards. Research findings by no means prove that people would be better off if total promiscuity were allowed, although researchers who start out with this assumption may marshal their facts to support it.

Christians also have their assumptions. If those assumptions are based in the reality of the gospel it does not seem likely that the facts of sexual research, Kinsey's or anyone else's, will prove them false. On the contrary, we may increase our own understanding so as to be helpful to the coming generation which has hard battles to fight to achieve mature and responsible sexuality.

We have been making an effort to understand the Christian view of sex. Perhaps we have found it difficult. In any case it is not an impossible or improper task. The church in our day has a right—rather a duty—to speak intelligently and without embarrassment or shame in this area. Whether we like it or not, we are all sexual beings who encounter sex in many aspects of personal and social living. The gospel comprehends and speaks to the need we all have: that is, to come to terms with our own sexuality, to take responsibility for it, and to properly use and enjoy it.

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Editorially Speaking

● By W. T. PURKISER

Comfort and Challenge

A keen observer of modern church life has recently commented: "There is an unhealthy emphasis today on the comforting ministries of the church. These are very real, but we are in danger of producing a generation of flabby, self-indulgent Christians whose only goal is their personal satisfaction. We must emphasize rigorous training and run all out if we are to win victories for Christ."

That there is real comfort for the storm-tossed to be found in the sustaining grace of God is indeed true. Paul tells us that God is "the God of all comfort" (II Corinthians 1:3). The Holy Spirit is spoken of as "another Comforter."

True, there are hidden depths in the meaning of "comfort." It carries the idea of solace, the taking away of grief. But it also means to strengthen, to be by one's side as a helper, an advocate, a counselor.

The Bible is full of promises of help in the hard places, comfort in sorrow, strength in weakness, courage in the midst of fear, and the supply of every need according to God's "riches in glory by Christ Jesus."

When all this has been said, it is yet true that an exaggerated emphasis on comfort may lead to a sort of religious self-centeredness whose whole preoccupation is with its own well-being.

It would be one-sided not to point out that in the same passage in which Paul spoke of "the God of all comfort," he also stressed the fact that we are comforted "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Corinthians 1:4).

Thus comfort merges into challenge, and becomes not an end in itself but the means to a higher end.

This has been said many times in many ways. We are "saved to serve." "To 'bless' and to 'bleed' come from the same root." We are not only to save our "never-dying souls," we are also "to serve this present age." To pray, "Bless me, Lord," may be sheer selfishness unless we add, "and make me a blessing."

THERE IS TREMENDOUS CHALLENGE in the Christian calling. The heights we seek will never be reached by "flabby, self-indulgent Christians whose only goal is their personal satisfaction."

The annals of missionary history are filled with records of those who have heard and responded

to the challenge to give far beyond the apparent limits of self-interest. The names of Harmon Schmelzenbach and Esther Carson Winans will always be remembered for their last full measure of devotion on opposite sides of the globe.

Not so well known to most of us is the story of John and Mary Gadsden. Prosperous young people in the Shenandoah Valley of Virginia, they heard God's call to missionary service in China. While in a missionary school on the coast of China, they heard a missionary from the province adjoining Tibet ask for volunteers to serve on the borders of that forbidden land.

John and Mary again offered themselves, and made their way across deserts, mountains, and rivers to the very edge of Tibet. Here they found a tribe where no missionary had ever worked, and settled down to win friends for themselves and souls for Christ.

One day their youngest child fell sick with a raging fever, and soon died. They buried the little one with their own hands. Six days later, their second child died of the same fever.

Then Mary took sick, and John knew she would die unless he could get help. He built a little raft, put his wife on it, and started down the river on a three-day journey to the nearest doctor at another mission station.

The morning of the third day Mary Gadsden called her husband to the little tent he had pitched for her shelter on the bank of the river. She said, "John, come in. I'm not going down the river today. I'm going over the river." Pulling him to her, she whispered something in his ear.

John Gadsden dug his wife's grave with his own hands, and put up a little cross. He then turned back to the river. Looking down, he envisioned the comfort of fellowship, ample food, friends, and home. Slowly, he turned the raft around, and slowly started up the river toward work they had left three days before. For the words Mary had whispered to him just before she died were, "Go back."

Conspicuous heroism is not given to many in this life. But the challenge to "rigorous training" and to "run all out" is given to us all.

As we enjoy the comfort of our faith, let us hear as well its challenge. We shall save our lives only as we lose them. Like the grain of wheat, we become fruitful only in the death of self-interest

“Let us live daily for Christ, that we might eventually die for Christ, whether God’s time clock rings down the eternal curtain, or whether we who are alive and remain should continue to live out our allotted time on earth. As Paul wrote, ‘Whether we live . . . or die, we are the Lord’s.’”—Dale R. Harvey.

and self-concern. Christianity is both comfort and challenge.

Praying in the Spirit

There really isn’t any other kind of praying than praying in the Spirit. There may be such a thing as “saying prayers,” but “saying prayers” becomes praying in the Christian sense of the term when the Holy Spirit joins His petition with ours.

This is the meaning of that wonderful passage from the eighth chapter of Romans: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit [himself] maketh intercession for us with groanings which cannot be uttered. . . . He maketh intercession for the saints according to the will of God” (vv. 26-27).

That the Holy Spirit himself should engage with us in prayer is a tremendous testimony to the importance of prayer. It is absolutely essential in Christian life and work. As W. E. Sangster reminded us, “All the ills which beset the Church can be traced to our neglect of prayer.”

There are many sides to the Spirit’s help as we pray. Paul told us earlier in the same chapter that the Holy Spirit creates within us the “filial disposition,” the readiness and the right to look up into the face of God and call Him “Father.”

The Holy Spirit also strengthens our weakness, not only in general, but in prayer. The obligation stated in the command of Christ, “Men ought always to pray, and not to faint,” is possible of accomplishment only as “the Spirit also helpeth our infirmities.”

The Holy Spirit prompts us to pray for what we ought by bringing to mind persons and situations which need the kind of help that can come only through prayer. We would be praying in the dark, were it not for His light upon all of our life and work.

It is the Holy Spirit who stirs us to the intensity suggested in Paul’s descriptive words, “groanings which cannot be uttered.” Prayer sometimes passes beyond the point of words into an inexpressible

longing which is actually the most eloquent form of prayer.

BUT ABOVE ALL, the Apostle points out that the Holy Spirit “sorts over” our prayers. He makes intercession for us “according to the will of God.” We sometimes pray in ignorance. We ask for things which would not be best for us. The Spirit, in His oneness with the Father, brings to the throne only those petitions which accord with the will of God.

One of the leading writers on prayer has aptly commented, “If God wished to be cruel, perhaps He could best succeed by giving us what we ask. ‘He got what he wanted’ usually turns into an epitaph.”

Part of our problem at this point is that we are so limited in our vision. We tend to be dazzled by what is at hand. We are preoccupied with the pressures of the present. Our short-sightedness may lead us to ask for what would in fact ruin us or those we love.

Yet we need not be overly concerned about pouring out our petitions before the throne of grace. “If anything is big enough to worry about,” John Baillie said, “it is big enough to *pray* about.”

We have the assurance that our prayers will be sifted. Whatever might be harmful will gently be set aside. Whatever is right will be reinforced by the Spirit’s own “intercession for the saints according to the will of God.”

Nor would it be presumptuous to believe that even those prayers the Holy Spirit bears to the throne, He amends and corrects. Often the ends we desire are right, but the means we specify are mistaken.

Most people who cultivate the practice of prayer witness to the fact that they often receive better than they ask. The reason is that when we pray in the Spirit, according to the will of God, the Lord either gives us what we ask or something better.

Only utter conceit would suppose that exactly the things we request would always be God’s best for us. There is yet wisdom in the lines:

*God knows and loves and cares,
Nothing this truth can dim.
He gives His very best to those
Who leave the choice with Him.*

Let us then hear and heed the words of Jude: “But ye, beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost*, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life” (Jude 20-21).

It is our privilege and our responsibility to be “praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (Ephesians 6:18).



WHERE CHURCH LEADERS MEET—General Board members, thirty-five in all, plus executives, gather in the General Board building in the International Center next week (January 17-19) for the forty-third General Board session. The International Headquarters building, with its rotating globe, is in the distance.

Large Class of Missionaries Due . . .

General Board To Hear Two New Executives

By **ELDEN RAWLINGS**
Managing Editor

Two new executives will be giving their first reports to the thirty-five-member General Board, when the group which is made up half of ministers and half of laymen, meets January 17 to 19 in the General Board building at World Headquarters in Kansas City, Missouri.

Funds could also be approved to increase to more than 550 the number of missionaries appointed by the World Missions Department.

The two new executives to report will be Radio League Director H. Dale Mitchell and Education Secretary Willis Snowbarger. Rev. Mitchell succeeded the retiring Dr. T. W. Willingham, while the post Dr. Snowbarger filled was a new one.

The General Board meets annually for three days in January to work over budgets, discuss proposals coming from departmental meetings, and hear reports from general superintendents who have made foreign visitations.

In addition to missions, the departments of publication, education, and radio could offer some interesting proposals to the board.

WORLD MISSIONS—Forty-five persons are expected to be interviewed by the World Missions Department. From these missionary prospects which have been screened over a period of many months a number should be ap-

pointed which would bring the total missionaries under the department's supervision to more than 550. There are 516 missionaries now either on the field or under appointment.

Other considerations of the World Missions department would be:

- Entering the Caribbean island of Jamaica, which would bring to 41 the number of world areas in which the church now has missionary activity.

- Purchasing land, and building a church and missionary home in the city of Manila in the Philippines.

- Purchasing land with buildings already constructed which would adequately house a high school and Bible school in Belize City, British Honduras.

- Selecting evangelists, song evangelists, and student personnel for the Nazarene Evangelistic Ambassador teams scheduled for an eight-week evangelistic trip to the West Indies and Central and South America this summer.

- Considering an emergency grant for our workers in India who are facing the results of famine and drought.

Three major projects are already underway. A new administration building for the Nazarene Training College which will serve the fields of Trinidad, Barbados, and British Guiana is under con-

struction in Trinidad. Rev. Wesley Harmon is the principal of the school. A new hospital is under construction in New Guinea in the Pacific. A printing press has also recently been purchased for the New Guinea work. Translation of Nazarene materials into Pidgin English will begin soon.

The Church of the Nazarene is completing its first new church building in Italy, in the city of Sarzana, where Rev. Paul Wire is district superintendent.

EDUCATION—A committee to study the needs of Nazarene students on state university campuses has been named and is expected to meet during the early part of the year. Its task is to answer the question of what the church should be doing to maintain contact with the student, with the hope of reducing the number of young Nazarenes lost to the church. The Bresee Fellowship has been established by the Department of Education. There are about twenty such chapters functioning, but all without campus ministers. Some pastors in university cities are doubling as Nazarene campus representatives.

RADIO—Radio Executive Mitchell said his commission will "give considerable thought to a television series," and hopes during the coming year to begin work toward developing such a series. The Radio League also hopes to begin work in two (and possibly three) language areas—Afrikaans (the language of South African Europeans), Portuguese (for a Brazilian audience), and German. The League plans a closer working relationship with the Japan mission field which already has an extensive radio ministry. Already plans are underway for a "World Prayer Chain" through radio.

PUBLICATIONS—Further expansion into automation by the Nazarene Publishing House will be discussed in the Department of Publication meeting. In the areas of production, subscription, and accounting processes, Manager M. A. Lunn proposes to achieve increased efficiencies. Property expansion is also anticipated where further warehouse space and employee parking areas will be built.

HOME MISSIONS—The new European Bible College, under the direction of Rev. John Nielson, began classes January 6. The college board of control is Rev. Paul Wire, Italy; Rev. Orville Kleven, Denmark; Rev. Jerry Johnson, Middle European District superintendent; and Nielson. While there are four languages represented in the college—Swedish, German, Danish, and Italian—English will be the language of the school.

A new district superintendent for the South African (European) District could be announced during General Board time. Dr. C. H. Strickland, for-

merly superintendent there, has been named president of the new Nazarene Bible College.

N.Y.P.S.—A suggested budget revision will be discussed to include the international needs of the youth organization. These needs are mainly in the areas of translation of materials into Spanish and German. Simultaneous publication of materials in Spanish and English is among future plans.



From the files of
**YESTERDAY
AND TODAY**

YESTERDAY:

It was during the depression. The needs were many and money was scarce. A district superintendent wrote the Department of Ministerial Relief requesting assistance for a "worn-out preacher." The plea was urgent: "Brother B—has served faithfully and well. Now he is utterly disabled. His wife tried to work and earn something but is not able. If there is money in the treasury we ought to help him. Brother B—has been considered for years one of the most substantial men of our district. He has done thorough, earnest work wherever he has gone. His character is above reproach. He is a refined Christian gentleman, worthy of all the help we can give him."

Brother B was granted assistance in the amount of \$15.00 per month for a few months and then the Department was forced to write him as follows: "There are so many on the waiting list, and some of the needs are so urgent, that if you can make your way without a continuance of the Ministerial Relief help, it will enable someone who is greatly in need to secure assistance." The old minister, soldier that he was, replied: "I am going to try to support myself. I am going to make a try at it so that some other afflicted preacher may be helped as I have been. Please pray for me."

TODAY:

A retired minister without any income and with Rev. B's record of service to the church would be eligible for \$100 per month in benevolence assistance. With maximum years of service, he would be eligible for \$150 per month. Because Nazarenes have been faithful in their support of the N.M.B.F. budget, the Department of Ministerial Benevolence is able to do more than ever before for ministers and widows in real need. When it comes to concern for her retired ministers, the Church of the Nazarene can be classified as a church with a big heart and a helping hand.



EUROPEAN ORDINATION CLASS—Five South Africans were ordained into the Christian ministry by General Superintendent Hugh C. Benner during his recent trip there. They are pictured with their wives, Dr. and Mrs. Benner (upper right), and Dr. and Mrs. Charles H. Strickland (upper left). Dr. Strickland, formerly the South Africa (European) District superintendent, was elected last fall as president of the new Nazarene Bible College, and will assume that position in March.

Editorial Cites Lotteries for Lowering "Living Standard"

By **EARL C. WOLF**

Secretary, Committee for Christian Action

Since Governor John W. King authorized the lottery in New Hampshire, the first legal lottery in modern United States history, there has been increased interest in other states in legalizing this type of gambling. What's wrong with a lottery, anyhow? Let's have the *California Liberator* speak at this point:

"Lotteries are parasitic. They are nonproductive. They create no new wealth. They perform no useful service.

"Lotteries increase crime. They attract racketeers, gangsters, hoodlums, and swindlers. They generate cheating. They erode public and private morals. They spawn lawlessness. They generate official corruption in government.

"Lotteries spur human desperation. They stimulate embezzlement to make up losses. They lead to bribes, extortion, suicide, and despair. They lead to

armed robbery, burglary, and theft to recoup losses.

"Lotteries victimize the poor. They finance government at the expense of those who can least afford to bear it. They impose losses on those who can least afford to lose. They impoverish people.

"Lotteries make of government a gambling operator. They lead a government to cheat its people. They debase the seats of public power.

"Lotteries add to public expense. They shrink legitimate tax bases. They increase welfare costs by increasing pauperism. They increase law enforcement costs by spurring crime.

"Lotteries depress business. A wage earner cannot spend his money twice. Money spent on lottery tickets buys no bread, clothes no children, builds no shelters. Lotteries produce misery and lower the standard of living."

Lawrence Crawford Hasn't Missed Since He was Ten . . .

Texan Hits 50-Year Sunday School Mark

"My daddy had the habit, and I do too," said Lawrence Crawford, Greenville, Texas, layman, who had just completed a perfect fifty-year Sunday school attendance record.

"All you have to do is be there," he added. "I never think of anything else except getting up and going."

Crawford, for many years a leader in the First Church of the Nazarene in Greenville, and a former member of the General Board, attended church worship services and Sunday school classes as a child with his father, M. T. Crawford. With his wife, Naomi, he is still active in the church.

Converted at the age of ten in November, 1915, he has never missed Sunday school, even while traveling. He has been absent from church services very few times.

"When I'm on a trip, and 9:30 a.m. comes, I really enjoy going to church," Crawford said. On trips he chooses no particular denomination.

Measles and other childhood ailments kept Crawford from Sunday school at the age of six or seven, and his claims of a fifty-year perfect attendance record date back to his tenth year.

"I went to Sunday school because of the record, even though I was sick. I didn't want to break the record," Crawford admitted.

Crawford resided in Peniel with his family when he was converted, and attended Peniel Church of the Nazarene. He joined the Loyal Temperance Legion, a junior organization of the Women's Christian Temperance Union, soon after that.

In joining the L.T.L., Crawford took an oath never to touch his first cigarette or alcoholic drink.

"I never did," he interjected.



Crawford

Crawford took a premedical course in college and had planned to become a physician. He said that if he had felt the call to enter the medical missionary field, he would have gone to medical college. Having managed the family store periodically since the age of sixteen, Crawford felt at home in the grocery business and today feels his decision was wise.

In 1944 Crawford was on his way home from a general church assembly in Minneapolis. He decided to stop in Iowa to worship on Sunday at the first church he saw.

"I ran across a little country church. I don't remember the denomination,"

Crawford recalled, although he believes it to be a Friends (Quaker) Church.

"I stopped and noticed a large number of people standing at the edge of the churchyard. They wouldn't go in."

Crawford found that a swarm of bees had made entering the church hazardous.

"I told the pastor to get a wooden box and I would put the bees in it. I set up the box (leaving the open end toward the ground with one end slightly lifted), shook the branch where the bees had settled, and they fell on the ground in front of the box and marched like an army into the box."

Services were conducted as usual.

Crawford said: "It is impractical to send children to church and not go yourself. The children will not go when they get older. If church isn't important to parents, it will not be important to the children."

Asked what he thought of his outstanding record, he said:

"I don't think of it much. I just never thought about missing. It comes natural for me to get up early on Sunday morning and go to Sunday school and church."

—Excerpts from the Greenville (Texas) *Herald-Banner*.

"Showers of Blessing" Program Schedule

January 16—"Faultless or Blameless?" by Russell V. DeLong

January 23—"Tarshish or Nineveh—Which?" by Russell V. DeLong

January 30—"Needed: A Miracle," by Russell V. DeLong

NEW "SHOWERS OF BLESSING" OUTLETS

WNYB Salamanca, New York (100 milliwatts)

640 kc. 7:15 a.m. Saturday

KVSO Ardmore, Oklahoma 1240 kc. 9:00 p.m. Sunday

WKKY-fm Erlanger, Kentucky 100.9 meg. 1:00 p.m. Sunday

ADDITIONAL "LA HORA NAZARENA" STATIONS:

WMIE Miami, Florida (in place of WMET) 1140 kc. (10,000 watts) 6:00 p.m. Sundays

OAX6P Tacna, Peru, S.A. (in place of Arica, Chile) 1300 kc. 230 mtrs. 6:00 p.m. Sundays

Wrestler Converted In Revival Meeting

An Indian heavyweight wrestler, Raymond Nieto, was recently converted and sanctified, and is attending an Indian church membership class.



Nieto

Known in wrestling as Chief Lone Eagle, Nieto at one time held the world heavyweight wrestling title. Now he testifies to being converted in a Nazarene revival meeting.

"That was the longest twenty steps I ever made in my life," he said, after going to the altar. "What I went through I cannot explain. . . . I know I'm saved, and the next night I was sanctified. In this world, once I was a champion; now I like to be a Scout for the Lord," Nieto said.

He is attending the Aetna Church of the Nazarene in Gary, Indiana, where Rev. Murrell L. Duffie is pastor.

Seminary Sunday February 13



Tomorrow's ministers need your help today!

Every church participate by taking an offering for the Seminary Library

Nazarene Theological Seminary Kansas City, Missouri



YOUTH CENTER OPENED—Paul Harvey, ABC news analyst, snips the ribbon marking the opening of an Independence (Kansas) youth facility, envisioned by the pastor of the local Church of the Nazarene, Rev. J. D. Cook, who stands beside Harvey. Rev. Dean Baldwin, Joplin District superintendent, is at right.

Paul Harvey Dedicates Kansas Youth Facility

A youth center, costing \$50,000, and dedicated by a well-known news commentator, was opened recently by the Independence (Kansas) Church of the Nazarene.

Paul Harvey, news analyst for the American Broadcasting Company, spoke to a crowd of 1,700 persons in Independence November 28 during the dedication service. The following day, the ABC commentator devoted his five-minute report to the work of the Independence church. He said the church was offering an answer to the needs of the youth in the church and the city. He also mentioned the need of churches to be involved in this type of activity.

Pastor J. D. Cook said the building is owned and is being operated by the Church of the Nazarene, but it is open to all youth of the area, regardless of faith, color, or race. Vern Haller, youth director of the Independence church, will also be director of activities at the Youth Center.

The Center includes a gymnasium, lounge with a large wood-burning fireplace, shower and locker rooms, kitchen

and snack bar, library, director's office, and storage rooms. It is located east of the city of Independence.

The Center will be open daily from 9 a.m. to 10 p.m. except Sunday. On

Mondays the center will open at 4 p.m. The program will include classes in physical fitness for both adults and youths. The gymnasium will double as a banquet hall which is large enough to seat 800 persons.

In the dedication service, Pastor Cook introduced Harvey, and Joplin District Superintendent Dean Baldwin gave the benediction. Greetings were brought by Independence City Commissioner O. E. Rodrick, and the high school choir sang.

Missionary Cited as "Outstanding Woman"

Mrs. Carol Ann Eby, who (with her husband) is a missionary to New Guinea, was included among 6,000 young women recently cited by a committee headed by Mrs. Lyndon B. Johnson as "Outstanding Young Women of America."

Mrs. Eby, nominated by the Trevecca College board of trustees, is a thirty-one-year-old mother of two, a graduate of Trevecca College and Peabody College, both located in Nashville, Tennessee.

She is the daughter of Mr. and Mrs. Reuben Asbury, Hebron, Kentucky, and the wife of Lee Eby. Carol Anne taught at Boone County High School before her marriage. The Ebys have been in New Guinea since May, 1963.

This is the second Nazarene missionary to be selected in the 1966 yearbook. Phyllis Hartley, Boise, Idaho, who is a missionary to Japan, was similarly honored.



Mrs. Eby



SPACIOUS GYMNASIUM—Pastor Cook and Youth Director Vern Haller look minute in the large athletic facility which also will seat 800 persons.



Haller



FIRST TRAINING CLASS—Five of the above class from the 1927 Newton, Kansas, training class made up the first group to receive Leadership Training (now Christian Service Training) certificates in the denominational program. One of the group receiving a certificate was Esther Lambert Lewis (front row, far left), wife of General Superintendent V. H. Lewis. Others on the front row, left to right, Mrs. William Lambert, Pastor William Lambert, and Elizabeth Knak Oliver; standing, left to right, are Elsie Remp, Martha Warkentin Bierschback, Clarence Warkentin, Laura Remp, and Twila Byler, who is partially retired from the Nazarene Publishing House.

Five in 1927 C.S.T. Class Joined by 100,000 Today

In the light of more than 100,000 Christian Service Training credits being issued this year, the beginning of a



SNOW SCULPTURES—Two brothers who are tool and die makers, a heavy equipment operator, and a bridge superintendent collaborated to build a cross of snow in Wellston, Ohio. Ernest and John Applegate and Ed and Mel Christian have since built an angel of snow. The snow sculptures attracted a lot of visitors until the sun came out and the weather warmed.

Nazarene training program nearly forty years ago takes on increased significance.

The first denominational class to complete a leadership training course were members of a Newton, Kansas, church. Among the five receiving certificates in the 1927 school was the then Esther Lambert, now wife of General Superintendent V. H. Lewis. Also part of the initial class was Miss Twila Byler, who is partially retired from the Nazarene Publishing House.

The program in its inception, while limited in its scope, had basically the same purpose as now. Developed by the General Sunday School Committee of which Dr. E. P. Ellyson was secretary, the early curriculum included classes on "The Pupil," "The Teacher," "The Church School," "Teaching Values of the New Testament," and "Teaching Values of the Old Testament."

The leadership training course began with about a dozen courses. Christian Service Training now offers more than 150. Correspondence work in addition to actual class sessions have been a part of the training program since its beginning.

Rev. Bennett Dudney is now the director of the C.S.T. Commission which is no longer directly connected with the Church Schools Department.

. . . OF LOCAL INTEREST

Rev. John M. Gardner, New Cumberland, Pennsylvania, pastor, was recently elected president of the Evangelical Ministers' Fellowship of Greater Harrisburg. The organization represents forty churches in the Harrisburg area.

A "This Is Your Life" program recently feted Dr. Maude Allen Stunck in the Nashville (Tennessee) Radnor Church where she is a member. The service was attended by many of her friends and associates of former years. She is a former Nazarene professor.

Rev. L. R. Alexander, pastor of the Church of the Nazarene in Sulphur Springs, Texas, was recently elected as president of the area Ministerial Alliance which voted during the meeting in which Alexander was initiated to extend an invitation to Negro ministers.

General Superintendent Hardy C. Powers spoke recently at the South Dakota District preachers' meeting.

ANNOUNCING STEWARDSHIP EMPHASIS FEBRUARY 1966



- Each Church Have a Wills Emphasis
- Every Nazarene Family Make a Will
- Every Nazarene Include the Church in His Will

For further information, clip and mail to:

Dr. J. T. Gassett

Wills and Annuities

Church of the Nazarene

6401 The Paseo, Kansas City, Mo. 64131

I would like information about how I can serve through:

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| <input type="checkbox"/> a Christian Will | <input type="checkbox"/> a Life Loan Plan |
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Address _____

City _____ State _____ Zip _____

I would like to be visited by a field representative of the Office of Wills and Annuities.



BREAKS SOGGY GROUND—*Illinois District Superintendent L. S. Oliver, visiting in the Canal Zone, turns over the first spade of ground for a new church in the Canal Zone. Pastor Richard H. Leffel is at right, and missionary to Panama, Rev. Elmer Nelson, holds the umbrella.*

Announcements

BORN

—to Rev. and Mrs. Diane Yoesel of Belvidere, Illinois, a daughter, Kimberly Ann, on December 10.

—to Mr. and Mrs. Clifton Watson of Hurst, Texas, a daughter, Pamela Lynn, on December 4.

—to Rev. I. Carl and Audrey (Working) Koons of Fort Bragg, California, a son, Kevin Carl, on November 14.

—to Elwood and Mary (Alabran) Cameron of Jgdensburg, New York, a daughter, Christine JoAnn, on November 13.

OPEN DATE

Evangelist Joe Norton, Box 143, Hamlin, Texas 79520; January 24 to 30.

SPECIAL PRAYER IS REQUESTED

—by a reader in Arkansas for an unsaved man and his wife, in grave danger because of the lives they are living.

Deaths

CHARLES HOMER JARVIS, fifty, died December 2 in a Mishawaka, Indiana, hospital. Rev. Henry Hughes, pastor, conducted services in the Mishawaka Church of the Nazarene. He is survived by his wife, Ruby; four daughters, Mrs. Harold Smith, Mrs. Paul Meyering, Mrs. John Boldt, and Linda Jarvis; one brother, one sister, and five grandchildren.

LOWELL E. DAME, forty-four, died November 12, following a coal-mining accident at Waltonville, Illinois. He was Sunday school superintendent at Sesser, Illinois. He is survived by his wife, Norma Lee, of the home; two boys, Jim and Jerry; and one daughter, Judy.

MRS. ALLIE M. ROGERS, ninety-five, died early in December in Oklahoma City where she had been a member of First Church forty-two years. Rev. James R. Snow, her pastor, conducted funeral services in First Church. She is survived by four sons, Carl, Orville, Ralph, and Raymond; three daughters, Mrs. F. O. Ames, Lela Cuthbertson, and Mrs. S. C. McPhail; two sisters; two half-brothers; two half-sisters; eighteen grandchildren; twenty-nine great-grandchildren; and two great-great-grandchildren.

REV. H. H. DAVIS, seventy-six, died December 1 in a Springdale, Arkansas hospital. He had been an elder in the Church of the Nazarene for forty-two years. Funeral services were conducted by Rev. Paul Watson, Rev. Frank Skillern, and Rev. Boyd Hancock. Mr. Davis is survived by his wife, Vina; three sons, William, Eugene, and Paul; seven daughters, Mrs. Virginia Wiley, Mrs. Mildred Cowles, Mrs. Evangeline Partee, Mrs. Ruth Forrest, Mrs. Esther Alexander, Mrs. Bernice Williams, and Mrs. Lucille Exum; one sister, twenty-nine grandchildren, and twenty-two great-grandchildren.

REV. ROBERT M. HOCKER, seventy-five, died December 5 in El Paso, Texas. He was a veteran pastor of the San Antonio and Abilene districts. New Mexico District Superintendent Harold Morris officiated at the funeral held in El Paso. Surviving are his wife, Jewell; one son, Felix; five daughters: Mrs. Ruth Wilson, Mrs. Ann Wells, Mrs. Billie Stratton, Mrs. Esther Gaines, and Mrs. Faye Brumley; three sisters; eight grandchildren; and one great-grandson.

MRS. FLOYD RAINS, sixty-one, died November 13 in Eastland, Texas. She is survived by her husband; three daughters: Mrs. Leslie Fleming, Rozelle Rains, and Mozelle Rains; three sons, Odell, Waddell, and Hershel; her mother, Mrs. G. W. Horn; one brother; and two sisters. Funeral services were conducted by Rev. D. M. Duke, Rev. H. E. McClain, Rev. Luther Pryor, and Rev. Bill Morris.

ROBERT L. JONES, seventy-three, died November 29 in Eastland, Texas. He is survived by his wife, Polly; two sons, R. C. and Jimmy; four daughters: Mrs. Fred Fike, Mrs. James Sharp, Mrs. Bennie Nichols, and Mrs. Lewis Hull; three brothers; and five sisters. Rev. H. E. McClain, Rev. Luther Pryor, Rev. Fred Fike, and Rev. Bill Morris conducted funeral services.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule	
Hawaii	.....
San Antonio	..... May 18 and 19
Arizona	..... May 26 and 27
New Mexico	..... June 1 and 2
Maine	..... June 15 and 16
New England	..... June 22 and 23
West Virginia	..... July 7 to 9
Northwestern Ohio	..... July 13 and 14
Colorado	..... July 21 and 22
Missouri	..... August 4 and 5
Tennessee	..... August 10 and 11
Kansas City	..... August 17 and 18

G. B. WILLIAMSON:

District Assembly Schedule	
Northwest	..... May 11 and 12
Idaho-Oregon	..... May 19 and 20
Abilene	..... May 25 and 26
Northeast Oklahoma	..... June 15 and 16
South Dakota	..... June 22 and 23
North Dakota	..... June 30 and July 1

Northern California	..... July 13 and 14
Oregon Pacific	..... July 20 to 22
Akron	..... August 4 and 5
Virginia	..... August 11 and 12
South Carolina	..... August 18 and 19
North Carolina	..... September 14 and 15
New York	..... September 23 and 24

SAMUEL YOUNG:

District Assembly Schedule	
Alabama	..... May 19 and 20
Florida	..... May 23 and 24
British Isles North	..... May 30 and 31
British Isles South	..... June 6 and 7
Michigan	..... July 13 to 15
Northwest Oklahoma	..... July 20 and 21
East Tennessee	..... July 28 and 29
Kentucky	..... August 11 and 12
Minnesota	..... August 18 and 19
North Arkansas	..... August 31 and September 1
South Arkansas	..... September 7 and 8
Joplin	..... September 14 and 15

HUGH C. BENNER:

District Assembly Schedule	
Los Angeles	..... May 11 to 13
Washington Pacific	..... May 18 and 19
Canada Pacific	..... May 26 and 27
Alaska	..... June 2 and 3
Nebraska	..... June 23 and 24
Northeastern Indiana	..... June 29 and 30
Southwestern Ohio	..... July 13 and 14
Pittsburgh	..... July 21 and 22
Wisconsin	..... August 4 and 5
Iowa	..... August 10 to 12
Indianapolis	..... August 17 and 18
Louisiana	..... August 31 and September 1
Southeast Oklahoma	..... September 7 and 8

V. H. LEWIS

District Assembly Schedule	
Sacramento	..... May 11 and 12
Central California	..... May 18 and 19
Southern California	..... May 25 to 27
Canada West	..... June 9 and 10
Canada Atlantic	..... June 22 and 23
Albany	..... June 30 and July 1
Chicago Central	..... July 7 and 8
Eastern Kentucky	..... July 20 and 21
Southwest Indiana	..... July 28 and 29
Northwest Indiana	..... August 11 and 12
Northwestern Illinois	..... August 18 and 19
Houston	..... August 31 and September 1
Southwest Oklahoma	..... September 8 and 9

GEORGE COULTER:

District Assembly Schedule	
Washington	..... May 4 and 5
Philadelphia	..... May 11 and 12
Mississippi	..... May 18 and 19
Rocky Mountain	..... June 9 and 10
Nevada-Utah	..... June 15 and 16
Canada Central	..... June 23 and 24
Eastern Michigan	..... July 13 and 14
Central Ohio	..... July 20 to 22
Illinois	..... July 27 to 29
Kansas	..... August 3 to 5
Dallas	..... August 18 and 19
Gulf Central	..... September 1 and 2
Georgia	..... September 8 and 9



COLORADO CHURCH DEDICATED—*Built, in part, from lumber cut in the nearby Rocky Mountains, the Craig, Colorado, church was recently dedicated by Rev. E. L. Cornelison, Colorado District superintendent. The construction was mostly the result of donated labor on the part of laymen, pastors, and the district superintendent. Rev. Lee Topliff is pastor.*

Food Shortage Plagues India

A food shortage in India, caused by drought, has brought critical need to Nazarene missionaries and nationals alike, according to Miss Mary Scott, Nazarene World Missionary Society executive secretary.

Miss Scott appealed to N.W.M.S. chapters to send food parcels to the mission field.

Food, more than money, apparently is the need, Miss Scott said. Normal monsoon rains have not fallen this year, and the result has been parched crops.

Any kind of beans and powdered milk would be the most suitable foods to send, according to Miss Scott. "If every society would send at least one parcel—many will send more—a great need would be supplied," she added.

Parcels should be sent to: Mrs. W. R. Helm, Dhamandary Bungalow, Buldana District, Maharashtra, India.

"It is important that food parcels weigh not more than ten pounds and be valued at not more than \$5.00 to come under the duty-free provision," she said. Parcels should be marked: "Food: not for resale."

GENERAL BOARD MEETING

The forty-third Annual Session of the General Board of the Church of the Nazarene is called to meet at 2 p.m., Monday, January 17, 1966, in the auditorium of the General Board building, 6315 The Paseo, Kansas City, Missouri.

The business of the opening meeting and the Monday evening 7:30 p.m. meeting will be to hear the reports of the general superintendents, the general church officers, and department executives.

The seven departments will hold their department meetings and transact their business.

The church is requested to make this meeting of its general leaders a regular subject of prayer that God's Spirit will be upon the gathering.

B. Edgar Johnson
General Secretary



PREVIEW CRUSADE SONGBOOK—*Rev. and Mrs. Glynn Thomas, who serve the Lisburn, Ireland, Church of the Nazarene, examine a copy of "The Crusade Choir," a new Lillenas choral publication to be used in the 1966 Billy Graham Crusade in London. Mrs. Thomas describes the book to her husband who was blinded in a traffic accident. The pastor and his wife visited the Publishing House on their way home to their church which is the largest Nazarene congregation in Northern Ireland.*

C.S.T. Booms in 1965; 1966 Could Be Better

While the Christian Service Training Commission was closing a record year, registrations began tumbling in for the denomination-wide course on personal evangelism, hinting that 1966 could outstrip 1965 which is by far the healthiest year on record.

C.S.T. Director Bennett Dudney said that in one day during mid-December his office received 102 registrations for the February training course. Students will study from a book on personal evangelism, *Meet My Saviour*.

The total of credits awarded for 1965 was 110,729 compared with 76,773 in 1964. Last year's increase came largely through general training credits. More than 60,000 credits were awarded in this category, 28,000 more than in 1964.

Teacher training credits also took a healthy step, from 32,926 in 1964 to 37,285 in 1965. This increase showed up also in the award column where nearly twenty-five hundred persons received registered teacher awards. This is almost half the number receiving the registered teacher award in the previous five years. Gains in other areas of teacher awards were similar.

Trueblood Says "Hard Times" In Future for Churches

CINCINNATI (EP)—Hard times lie ahead for the churches, Quaker philosopher A. Elton Trueblood predicted at the biennial Methodist Conference on Christian Education here.

Days of "easy prosperity are clearly over," said Dr. Trueblood, professor of philosophy at Earlham College. "Get ready for hard and tough times," he warned. "We are in a harder fix than we have admitted. A greater part of our new life [in the church] will come from a frank admission of this."

Dr. Trueblood called "mild Christianity" one of the greatest hazards to the church. "Our heresy is not that we deny our Lord but that we make small what is intended to be large—a little attendance, a little money, a little prayer, and that's it."

He called on the 1,300 Christian educators to "make people realize that we are enlisting not attenders for a meeting but members of a team." Defining a Christian as "a called person" who is committed to Jesus Christ, Dr. Trueblood added: "He is a person who wears Christ's yoke; in other words, one who is on His team."

Illustrated Bible Booms

NEW YORK—If what is happening in California and Arizona hotels is any indication, the paperback illustrated New Testament with contemporary photographs published by the American Bible Society is becoming a best seller with America's traveling public.

First placed in rooms of San Francisco's Del Webb Towne House, the volumes so interested guests that within a month 217 Testaments were sold at the hotel gift shop. Mrs. Donna Hofsas, owner of Fofsas House, Carmel-by-the-Sea, California, asked the Bible Society for copies for her hotel and gift shop. There the story was the same—a best seller.

M. J. Frankpton, vice-president and general manager of the Del E. Webb Hotel Management Company, Phoenix, Arizona, has approved placement of the Illustrated New Testament in each of the more than five hundred rooms involved in the two Del Webb installations in Phoenix, The Towne House and The Mountain Shadows. The illustrated New Testament will also be sold in the lobby of gifts shops of these hotels.

The new one-dollar price for this volume makes it even more attractive. The hard-cover edition is available at \$2.50.

Key Words

In
Next Sunday's Lesson

By RALPH EARLE

GOD IS HOLY

I Chronicles 29:10-13; Revelation 4:8-11; Romans 11:33-36 (January 16)

● **Beasts**—The Greek word is *zoa* (Revelation 4:8), which means "living creatures." It occurs twenty times in Revelation and once each in Hebrews 13:11; II Peter 2:12; Jude 10. In the King James Version it is always translated "beast."

When that version was made in 1611 the term "beast" was used for all living creatures, including man and insects. Gradually it became equivalent to "animal," meaning "four-footed beast." Now it is used mostly in the sense of "wild beast."

In the Book of Revelation another Greek word, *therion*, is translated "beast" thirty-eight times. In Mark 1:13 it is correctly rendered "wild beast." In chapters 13—16 of Revelation it is used for the Antichrist and his false prophet.

It is exceedingly unfortunate, then, that *zoa* should have been translated "beasts" in Revelation, for it confuses the two different concepts. *Zoa* should always be rendered "living creatures."

Trench, in his *Synonyms of the New Testament*, points out the essential difference between these two words. He says: "The *zoa* or 'living creatures,' . . . constitute a part of the heavenly symbolism; the *theria* . . . form part of the hellish symbolism."

● **Unsearchable**—The word *anexerchētos* (Romans 11:33) is found only here in the New Testament. It is compounded of *a* (negative), *ex* (out), and the verb meaning "to search." So it literally means "that cannot be searched out." Paul declares that God's judgments are "unfathomable" to our finite minds.

● **Past Finding Out**—This is all one word in Greek, the adjective *anērīchniastos*. Literally it means "that cannot be tracked out." It may be translated "inscrutable" (RSV) or "untraceable" (NEB). Phillips gives a good paraphrase of the last half of v. 33: "How could man ever understand his [God's] reasons for action, or explain his methods of working?"

This word is used in the Septuagint (Greek translation) of Job (5:9; 9-10). Job could not understand God's ways. But even the Apostle Paul, filled with the Holy Spirit, confessed his ignorance. So it would be useless for us to attempt the impossible.

The Answer Corner

Conducted by W. T. PURKISER, Editor

Can you tell me why some Christians ignore speed laws and other driving laws and feel that it is all right? The Bible tells us that we should obey those in authority and be subject to our rulers, unless they deny us the right to worship God. Not only are we disobeying the Lord, but we set bad examples for our children, whom we admonish to obey in all areas of life. How can we expect them to be Bible obeyers and good citizens when we show them by our actions that rules can be broken? If we, by our actions, do away with the precept to obey properly constituted authorities, can't we also do away with any other precept of God?

You have answered your own question—part of your rhetorical questions—rather completely. I agree with the im-

I have some Bible study material which claims that there are two races mentioned in Genesis 1 and 2—the "creative race" of Genesis 1 and the "Adam race" of Genesis 2. Is this true?

It is not.

Whatever plausibility the theory may have come from studying the Bible only in an English translation. The word translated "man" in Genesis 1:26-27 is *Adam* in the original Hebrew, and is precisely the same term as is found in Genesis 2:7-8, 18-25.

Adam means "man" and is derived

from *'adamah*, "the earth." It is used also as the proper name of the first man.

Genesis 1:26-27 is a general statement of the creation of Adam and Eve ("male and female created he them"). Genesis 2:7-8, 18-25 is a restatement of the same creative act, pointing out the relation of body, spirit, and soul.

What is meant by Luke 10:27? Can we love God with all the heart, soul, mind, and strength, and spend ten hours watching television to each one we spend reading and meditating on God's Word? After reading Psalms 119:130, am I wrong to believe that TV is bringing much spiritual darkness in our lives today?

Luke 10:27 is the answer to the question, "What shall I do to inherit eternal life?" It reads, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." It means supreme love to God, and love for others equal to our own self-regard.

I am completely satisfied with the resolution adopted by the General Assembly of the Church of the Nazarene in 1952, when television was beginning to become a problem. I believe it erects the necessary safeguards Christians must maintain in regard to all media of communication in our day. Those who fail to live by its spirit are in real danger of spiritual darkness in their lives.

"§6. Magazines, Radio, and Television

"Since we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of our homes through various avenues such as current literature, radio, and the more modern medium of television, it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and worldly.

"While we recognize these agencies are of great value in the propagation of the gospel and the salvation of souls, we do deplore the low moral tone of much current literature, comic maga-

zines, articles and pictures of some magazines, and the contents of many books.

"We do likewise deplore the sensual appeal of many radio and television programs. We believe it to be detrimental to the welfare of our homes to listen to or view programs of the Hollywood type of movies or shows of the vaudeville level. We therefore call upon our leaders and pastors to give strong emphasis in our periodicals and from our pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.

"We suggest that the standard given to John Wesley by his mother, namely, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin," form the basis for this teaching of discrimination.

"We especially recommend that the reading, listening, and viewing on the Sabbath day be consistent with our high standards of holiness, and that we do not allow any television program to become a substitute for church attendance." (Adopted by General Assembly, 1952).—*Manual*, 1964, pages 349-50.



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