

Herald of Holiness

CHURCH OF THE NAZARENE

EVANGELISM: The Allurement and the Lament

(See page 3.)

DISCOVERY

(See page 6.)

More than 2,500 are expected for the Mid-quadrennial Conference on Evangelism in the Music Hall of the Municipal Auditorium, Kansas City, January 13-15, 1970. The conference begins at 7:30 p.m. Tuesday and concludes with the evening service on Thursday.



MUSIC HALL in downtown Kansas City

A PORTION of the interior of the Music Hall





General Superintendent Young

STOP *That Nonsense*

ONE CANNOT read Paul's personal and practical letters to the young churches of the first century without feeling something of the clash between the Christian way and the way of the heathen Gentile world. A portion of the letter to the church at Ephesus illustrates the tension.

"Fornication and indecency of any kind, or ruthless greed, must not be so much as mentioned among you, as befits the people of God. No coarse, stupid, or flippant talk; these things are out of place; you should rather be thanking God. For be very sure of this: no one given to fornication or indecency, or the greed which makes an idol of gain, has any share in the kingdom of Christ and of God" (5:3-5).*

Does Paul sound a little narrow or legalistic here? Let him continue.

"Live like men who are at home in daylight, for where light is, there all goodness springs up, all justice and truth. Make sure what would have the Lord's approval; take no part in the barren deeds of darkness, but show them up for what they are" (vv. 8-11).* Finally, "Be most careful then how you conduct yourselves: like sensible men, not like simpletons" (v. 15).*

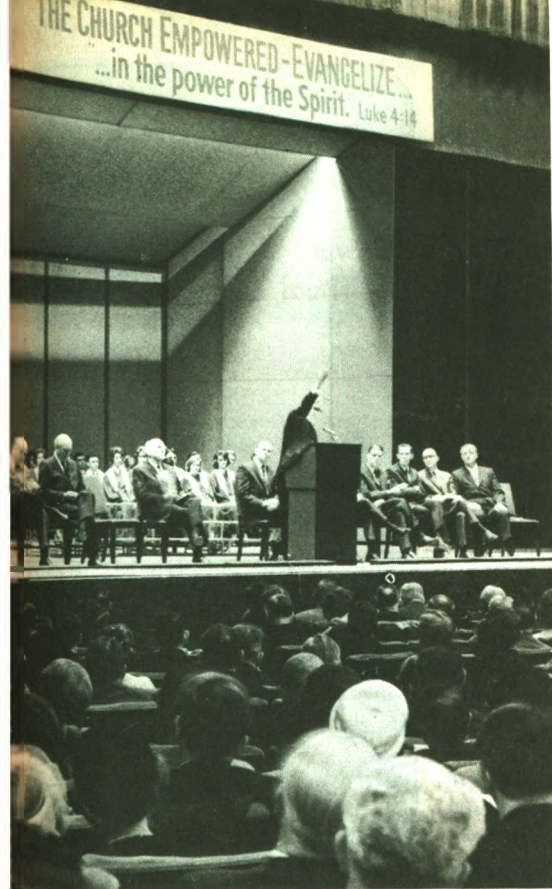
This generation, too, must confront the heathenism of its own day and there is still a "culture shock" for the true follower of the meek and lowly Nazarene. Surely we need the ruggedness of Paul when he confessed, "We compel every human thought to surrender in obedience to Christ" (II Corinthians 10:5).*

One also may become a muddler in an effort to keep relevant with modern psychological terms. We need something of the uncommon sense of John Wesley when he writes:

"Let us not give that soft title [infirmity] to known sins, as the manner of some is. So one man tells us, 'Every man has his infirmity, and mine is drunkenness': another has an infirmity of uncleanness; and another that of taking God's name in vain . . ." Wesley concludes, "It is plain that all who thus speak, if ye repent not, shall, with your infirmities, go quick into hell!"

A passive reliance on God's grace is not enough for our day either. We must obey the Word of God in spirit as well as in the letter. We must stop hedging and whimpering and cease fearing name calling and dare to identify ourselves as crucified conjointly with Christ. One of the distinguishing marks of the twentieth-century Christian is the fine quality of his moral sense. This is what saves him from the world's nonsense. □

*The New English Bible, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.



• By C. Hastings Smith
Bartlesville, Okla.

EVANGELISM...

The Allurement and the Lament

the universities. The young breed was not "hung up" on pot, pills, and perversion. Public nudity was not a form of art—it was indecent exposure. Television was not saturated with violence, and dirty movies reeking with barnyard morals were denied license to operate. Militants did not curse God—rather they feared Him.

When I saw a parade, led by a marching band, I stood a little taller. When the American flag went by, a lump came up in my throat, and I went away a little prouder. God was not dead and the Church was still sacred. Christ had not died in vain.

There was an allurement about it all. Then, it was not unfashionable to weep in revivals. Actually, tears and remorse were a part of repentance. Many carried spiritual burdens for the lost. Evangelists were respected as prophets sent by God and commissioned by the Holy Spirit. The allurement kept us going. The allurement compensated for the loneliness, the lack, and the losses of the long road.

Then came the change. The twilight of evangelism came slowly and subtly upon us—but it came. Like a thief in the night it came. And with the change there came the lament.

The era of allurement was gone; the era of lament had come. Now the lamentation is everywhere. The spiritual sclerosis is in our veins—inevitably there—and it is the rapid kind. My heart laments when I see what is happening to evangelism in my church—and my lament is deep and painful.

Evangelism laments because of a

I borrowed money to ride the bus to my next revival—300 miles away. But I was a happy man. There was the heart-consolation that I had answered God's call to the ministry. Like Isaiah, I had cried, "Lord, here am I; send me." So He sent me to Texas. That seemed a large place to start.

Evangelism was to be my life-long work. I had set my hand to the plow. I did not plan to look back, although I know I plowed many crooked rows in those early years.

But there was the allurement of it all. For 25 years the allurement was there. The joys outweighed the sorrows. The sunshine was often; the storms were seldom. The Lord's credits overpaid the devil's debits. Rainbows were real and "the blues" were always over the next mountain.

The two week revival seemed too short. The crowds were large even though the offerings were small. Men sought God. The altar was a Bethel for "wrestling" Jacobs.

Communism had not yet reared its ugly head. The protesters and the pickets had not spilled out into the streets. The "long-haired" malcontents had not taken over

I HAVE BEEN an evangelist for 30 consecutive years—in the church of my choice.

I held my first revival in the spring of 1939. I had just graduated from college in May. The next week I held a revival in Jacksonville, Tex., for C. F. La Ferney, the fiery Frenchman.

I was fresh out of college—sporting two earned degrees, a "bounce per ounce" spring in both heels, 12 sermon outlines in my suitcase, a brand-new Bible, stars in my eyes, and the allurement of evangelism before me. It was an allurement both human and divine—it put romance in my preaching and made the commonplace to shine.

This was in the middle of the dark depression. Billfolds were empty. All the grocery stores sold day-old bread. It was rough. In fact it was so rough that the hitchhikers were offering to go either way.

I preached in Jacksonville for two weeks. The church paid me \$12.50—total. I made \$1.04 a day. I could not join the "war on poverty"—I did not know where to go to surrender. There was no social security, no unemployment compensation, and the "welfare state" was yet unborn.

conspicuous absenteeism of church members during revivals. Everywhere the week-night attendance is shockingly small. It would be travesty if it were not tragic.

We don't admit it, but for the most part we have become a "Sunday morning" church. We have become a comfortable group of "onlookers," at ease in Zion, unashamed of our corruption as we make our quiet, courteous, sleepy nods to God.

We glibly deny our revival absenteeism, but the records convict us. We stand indicted. To borrow a current phrase, "to tell it like it is," the majority of modern-day church members simply do not support revivals anymore. Nothing is more frustrating and discouraging for evangelism. It is the hour of lament.

The modified "six-day revival" is a frantic effort to combat this growing absenteeism. It has not solved the problem. It will not solve it, in my opinion. Those who did not support the 12-day revival will not support the six-day campaign. So our lament deepens.

Evangelism laments because of a *chronic apathy*. To many, it does not matter anymore. Revivals receive *token* involvement rather than *total* involvement.

Church membership is at an *all-time* high in America. American morals are at an *all-time* low. Regarding revival, the average church member could hardly care less. Fulton Oursler said: "Compacency is the assassin of achievement."

Dr. Edward Lawlor says: "We are a dried-eyed church in the midst of a hell-bound world."

This is the day of the mad grab and the sophisticated vulgarity. Doing what comes naturally has made us polished pagans and sterile saints. Satan has come disguised as an "angel of light" and many have been deceived.

A man said to me in a distant state, "If my neighbor wants to go to hell, that's no concern of mine." He does not need a doctor to diagnose his illness. The symptoms of his spiritual apathy are showing.

Polytheism is practiced everywhere. The odious gods of sin, smut, and sensuality will be worshipped as long as men follow the downward gravity of the base, the

sordid, and the carnal. So like young Elisha we cry again, "Where is the Lord God of Elijah?" It is the time of lament.

Evangelism laments because of a *calloused atrophy*. Where there is absenteeism, there is apathy. Where there is apathy, there is atrophy. And the branches bear no fruit.

The old law is true: "Use it or lose it." If we do not use revivals, we lose them. Then our land is filled with lamentations and our houses are left unto us desolate.

If revivals do not feed and nourish the Church and keep her life-blood flowing, the Church degenerates, diminishes, and dies.

Atrocity from without is little worse than spiritual erosion from within—they both carry death. Corruption from without will destroy. It may take longer. Spiritual erosion within destroys too—and it does it quicker.

Spiritual atrophy will shrivel the soul and deaden the sensibilities to the things of God. Then we will make the profession without the possession. We will make the genuflections from habit and not from heart. We will quote the terminology without the treasure. We will know the language but we will languish still. It is the day of lament.

But even in our lamentation—allurement comes again. The allurements of the *few*, the *faithful*, and the *finishers*.

They have not bowed their knees to Baal. They have not lifted up their souls unto vanity nor sworn deceitfully. Their strength is 10 times greater because their hearts condemn them not. They are the *separated* ones, the *surrendered* ones, the *stabilized* ones. They have left Egypt far behind them. They are panoplied with the whole armor of the Spirit.

They are begotten of a lively hope—that as He went away, so in like manner will He return. Their eyes are towards the hills from whence cometh their help. Their lamps are trimmed and burning. They are *waiting*; they are *witnessing*; they are *watching*.

In this the end-time and the culmination of prophecy they know that the second coming of the Lord draweth nigh. So come, Lord Jesus! This is allurements enough for me. □

Pen Points

Beware of the Danger of Spiritual Zigzagging!

IN AN OLD copy of the *Preacher's Magazine*, I read recently the following article entitled "Zigzagging." It spoke to me. It was signed simply with the initials C. M. A.

"The old farmer unconsciously taught a great truth when he explained about his dog, which had just returned with the carriage from a little drive and seemed thoroughly exhausted as he lay down on the grass panting for breath: 'Tain't the road that tires him,' said the farmer, 'but the zigzagging. The team has gone only about 10 miles but he's run more than 50. There wasn't a gate open on the way but he had to go in and examine the whole premises. There wasn't a cat appeared on the path but he had to chase it. There wasn't a dog barked but he just wore himself out barking back and showing fight, so that while we were keeping on the road he was running over the whole country. No,' he concluded, 'tain't the straight traveling, but the zigzagging that tires him.'"

How true are the farmer's words concerning many of our spiritual walks. Most of us do too much zigzagging. We borrow trouble for ourselves God does not expect us to bear. We needlessly waste so much of our life and energy on matters nonessential to righteousness and true holiness of heart. In Pauline language, we too often "beat the air," or are so easily "tossed to and fro, and carried about with every wind

"An old gentleman testified often in the prayer meeting, "I'm making a beeline for heaven, and I ain't got time to get off on sidetracks." That is a wonderful testimony, and a great way to live.

May the dear Lord help us to beware of the danger of spiritual zigzagging, and to avoid the error of misplaced emphases and mistaken values!

—ROBERT E. HOLLIS
Bentonville, Ark.

Holiness

The Life-Flow of God's Spirit

THE LIFE in holiness is not a figment in the imagination of an overzealous people. Properly understood, holiness is the essential life-flow of God's Spirit into and through human personality. How little the world, and even many Christians, understand the secret of this power!

New Testament holiness—Christian perfection, perfect love, sanctification—is an experience with God at a point in time and place. It occurs subsequent to conversion and is precipitated by faith in the finished atonement of Calvary. When the Lord Jesus Christ died and rose again, He perfected a plan of salvation so complete as to enable a person to “serve him without fear, in holiness and righteousness before him, all the days of our life” (Luke 1:74-75).

While the life-flow relationship must have a beginning in time and experience, a second most essential factor is its continuation. The sanctified Christian's enablement depends not on the keenness of his intellect, nor on the force of his enthusiasm, nor on the power of the will. All these are good—very good—and should be employed and developed to a much greater degree than is usually the case. But the holiness and power of the Christian depend upon the free flow of the Spirit of God throughout his being. This is the beauty of holiness in the everyday life.

There is only one way to keep the life-flow vital and abundant. That is to read the Bible perceptively and pray earnestly. To the extent these are neglected, the life-flow will diminish. It will diminish, not because the divine supply is insufficient, but because the channels are restricted and choked.

I overheard one of our mature, successful pastors lifting his soul in prayer at our camp meeting. This is what he prayed: “I must live in the stream of the Spirit, if I am to lift my people above the petty and insignificant.”

To that we say, “Amen. Make it true, blessed Holy Spirit, in our own lives. Give us that abiding, life-flowing relationship out of which comes productive fruit bearing.”

While we rightly stress the crisis experience of sanctification, we must also lay stress upon the daily walk in the Spirit. My great concern is lest any who receive the experience will think it to be a destination, an arrival, instead of the point of beginning.

Holiness is the life of God, given free course in the human soul. Holiness is a deep, new, personal cleansing relationship in which to grow and mature.

Holiness is a plunge into the life of God. As Mrs. Phoebe Palmer says in the great hymn “The



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Cleansing Wave": "I plunge and, oh, it cleanseth me!"

Can a plunge—a headfirst dive—be stopped in midair with only the head and shoulders submerged? Of course not. How ridiculous! A plunge is not only for the purpose of going in, but for moving about in a new element. Just so, holiness is a new relationship. A new element has entered into the human experience.

High on the sides of Mount Shasta in California, fed by the perennial snows, starts a little trickle of water, pure, crystal-clear, falling downward. As it falls and tumbles down, it gathers other rivulets unto itself. Soon it becomes a creek, a stream, a mighty river that wends its way through the Sacramento Valley, across the delta, and finally out the Golden Gate into the limitless Pacific Ocean.

This is an analogy for holiness in the life. Holiness begins at a place in time in human experience. Holiness is an experience. This may be at an altar in a church or by the bedside in a home, or any one of a hundred other places.

Holiness is begun when the converted person brings his forgiven life in complete surrender to the Lord Jesus Christ. Then, according to the Scriptures, the Holy Spirit will give witness that holiness indeed is begun. From this point onward, holiness becomes the life-flow of the converted and sanctified heart.

Just as that tiny trickle of water becomes an ocean-going river, giving life to all that it touches, just so the initial experience in holiness has its life-giving effect throughout the earthly pilgrimage of that sanctified being. It is in this light that we say: "Holiness: The Life-Flow of God's Spirit." □



The Great Discovery

WE LIVE in a day of discovery. Men are daily on the search for new horizons and finding them. The Acts of the Apostles is the story of a great discovery. It's the discovery by persons of a Person, the Holy Spirit.

Discovery usually comes when one is relaxed and in a spirit of anticipation, absorbed in something greater than oneself. Many discoveries have occurred when the mind is on the rim of consciousness, rather than in the heat of pursuit. The disciples waited in the Upper Room. "Tarry until . . ." Not an easy command.

In the realm of the Spirit, God's commands must be obeyed. Our discoveries come through the avenue of obedience. I recently received a letter from an outgoing missionary who could have felt greatly frustrated. But her words burned into my heart as she wrote: "I've had to come again to the place that it's not how I am equipped that counts, but how I obey." What an insight!

Discovery is anticipation realized. What a strange thrill to discover for ourselves this "great Roving Center of the universe" who is seeking us all the time! Discovery is often the awareness of that which already exists. Like radium. Or penicillin. Or atomic energy. Or the triune God!

Life in the Spirit continues to be discovery. We discover that He is "the prime pivot of power." Bishop William Bolden of Malaya and Singapore said, after many years of living the Spirit-filled life, "You ask me what difference full salvation has made: Number one, there is a deep sense of the immediate presence of God in my life. Number two, there is a deep quietness of soul, a calmness of a heart free from restlessness. Number three, there has come a great sympathy and love that reaches out to every human being . . ."

Here is true open-end living.



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Why do I wait till tomorrow
To enter my closet of prayer?
The Lord tells me to shut the door,
There are blessings for me there.

Why do I wait till tomorrow
To speak to my friend on the street?
I shall not be ashamed of my Saviour,
So why not tell those I meet?

Always I wait till tomorrow
To plunge deep into God's Word.
He chides me, "You have time today."
He speaks—oh, can't He be heard?

Tomorrow? It may never be;
Life is so fleeting today.
I would be true to my Saviour
And study and speak and pray.

I shall not wait till tomorrow;
I shall tell others and pray.
I shall win the lost to Jesus,
For He may come—TODAY!

—by Nancy O. Nelson
Britton, S.D.



How About Those Golden Streets!

• **By Norman R. Oke**
Colorado Springs

THERE will be streets in heaven; there is no doubt about it. The Bible states it as clear as the type on the page. From early memory I have believed it. And not just streets, but streets of gold.

Strange that the idea of streets in heaven provided no problem to my faith until my adult years. In these recent years I have really battled about this whole idea of streets in heaven.

Now, to be honest, my problem of faith is not the fact that gold is used for paving those streets. They could be paved with diamonds and it would not bother my faith. No, my problem is this—Why have streets at all in heaven? Why not sidewalks?

Isn't heaven to be concerned primarily with human mobility? And doesn't the idea of streets suggest some other form of transportation? Maybe carriages! Or, worse yet, maybe automobiles! That would be a haunting thought: screeching brakes, horns honking, smelly exhaust, traffic lights, traffic policemen!

So if streets in heaven even faintly suggest all of this—then you begin to see how my faith is sorely tested. I just cannot imagine heaven having the things which have become essential to automobile existence on earth: used-car sales lots, car junkyards, smelly service stations! Deliver us!

But my problem is deeper even than that.

Streets in heaven may bring the haunting memory that I have learned to associate with streets in my adult life.

I grew up as a farm boy, and it was a thrill occasionally to go to town to see streets. In my boyish mind streets were meant for the pleasure of people.

But in my adult life I have become aware that streets really are not meant for people, but for the utility companies.

Hasn't this happened to you? You have driven blithely down a street hurrying to fulfill your assigned tasks. Then, lo, it happens! There looms up ahead of you a traffic snarl. What can it be? An accident? But when you finally arrive, here is a nicely painted utility truck parked right in the lane of traffic. The men have placed markers all around it so you can hardly squeeze by. It may be the telephone company, or the gas department, or some other utility. The men lean against their truck looking with nonchalance at your pitiful attempts to get by. They almost seem to say, "Sorry, but did you actually think that the street belonged to you? It was really built for us all the time. When we get good and ready we will move our truck."

With that background of experience, do you blame me for looking with less than enthusiasm on the idea of streets in heaven? Am I to assume for a terrible moment

that heaven will have utility companies: gas, water, power, and so on! Is the Bible suggesting that when it speaks of streets in heaven? And if so, will they come along just about the time the street is freshly paved with gold and tear it all up again leaving permanent scars? Do you see my dilemma?

Well, I confess that I am resigned to it now. I have found the victory over "streets" in heaven. And here is how it came about.

When I discovered that God could operate His heaven without the sun we have come to deem indispensable, then I began to realize that heaven will gloriously redeem every taint of this fallen earth. Maybe streets were originally meant for people. Maybe it is a sin-cursed humanity that has scarred the streets with ugly repairs, or haunted the streets with a horrid fear after dusk.

Maybe it is saying to us that muggings, riotings, protest marches, screeching traffic, drunken driving will all be resolved in God's glorious eternity.

And let me say it with utter reverence: If God can redeem the streets until they can grace heaven with beauty and convenience, then I know for sure that God can redeem the vilest man on earth.

So, after all, I am glad to read that "the street of the city was pure gold, as it were transparent glass." Heaven's streets no longer bother me, and I am thankful. □

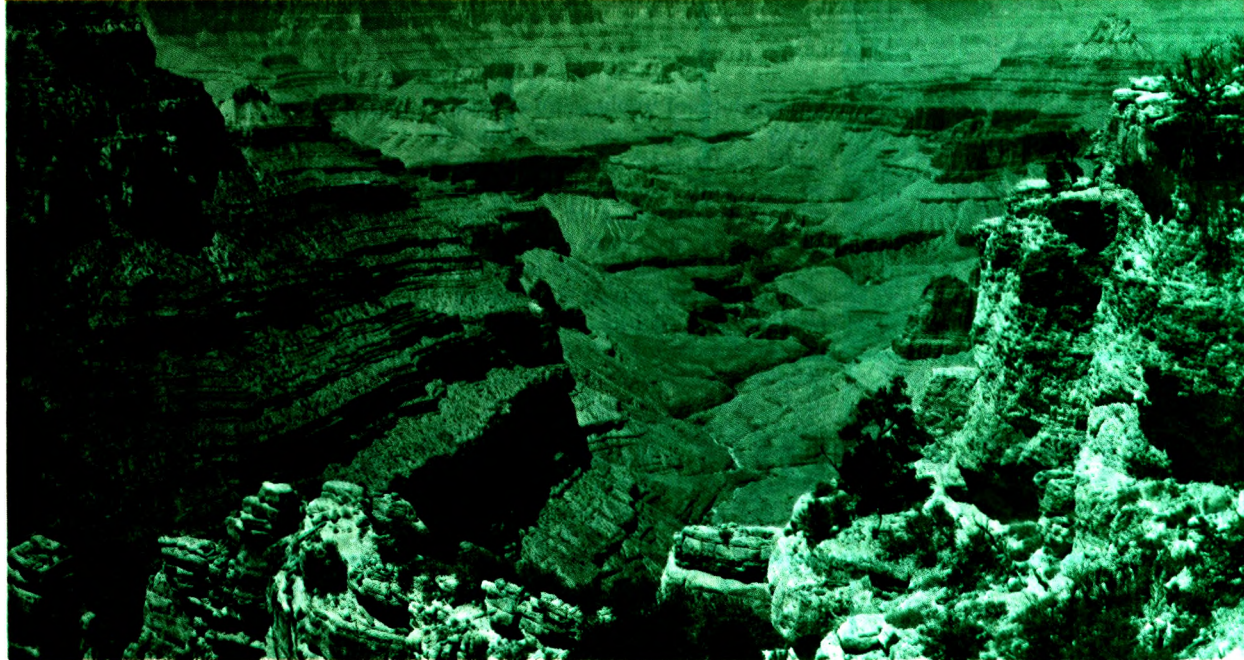


PHOTO BY UNION PACIFIC RAILROAD

Where in the World Is God?

IT ISN'T easy to see God nowadays.

Maybe it never was for some, especially for those outside the community of faith. In Job's agony he questioned, "Oh that I knew where I might find him!" The Psalmist prayed, asking, "Why standest thou afar off, O Lord?"

They say it isn't easy to see God in rivers and lakes that stink of dead fish, in the neon lights that blink progress through the smog, in the strut of an agnostic scientist.

Helmut Thielicke, commenting on the parables of the treasure in the field and the pearl of great price, portrays the hiddenness of God. He says: "Fundamentally this is always the greatest offense, that God should make so little fuss about himself."

However, that doesn't mean that God isn't around. Contrary to a few reporters, God's name is not to be found in the obituary column of the newspaper.

Why have some gone "gung-ho" over the minority group claiming "God is dead"? If God were actually dead, then all the king's horses and all the king's men couldn't put Him back together again. But if He's alive, then He's alive no matter who says He's dead.

Is God really able to stay healthy only if we applaud long

• **By Philip N. Metcalfe**
West Mifflin, Pa.

and hard enough? If so, then the world's calling the shots, and has the whole wide Godhead in its hands.

Really, God isn't like a cat with nine lives. His one eternal life is quite enough to outlast all the morticians who would put Him away forever. God is very much alive!

Where is He?

God is in our past, in history. He was in creation, in Adam and Eve, Noah, Abraham, Sarah, Isaiah, Amos, the law, the prophets, and in the cradle at Bethlehem. He was on the Cross at Calvary.

But God is also in our more recent past. He was in the Reformation, in the nailing of the 95 Theses to the Castle Church door in Wittenberg.

God is also in the world of today, in "history in the making." He is in today's human events, today's conference rooms. He is not only "there and then," but also "here and now."

God is in Christ, "reconciling the world unto himself." God is calling back His alienated children through the death of Christ. Christ wants to be "King of kings and Lord of lords" not only in Handel's

Messiah, but in all our lives.

The truth is that our world has had a great fall and not all the free world's horses nor all of Communism's men can put it together again. God is still in Christ reconciling the world to himself—broken families, alienated parents, and indeed all men.

God is still in His Church. There is much criticism of the Church today, some constructive and still other destructive. One severe critic has said, "The church is like Noah's ark. If it weren't for the storm on the outside you couldn't stand the smell on the inside."

The Church is bound to look awkward to some. It could be no other way—with one foot in heaven and the other on the earth, attempting to confront man with the purposes of God.

Just as men must have community or be less than men, so Christians must have the church or be less than the children of God. It is important that we *be* the church, rather than simply *build* the church, *serve* the church, *finance* the church, or *attend* the church.

What price could possibly be put on belonging to a fellowship which has literally and more than once saved civilization? which has kept a candle burning through the darkest periods of man's history? which

has kept a stream of life flowing through disintegration, decay, death? a fellowship which creates and conserves human freedom!

One young mother relates what happened to one new American suburban community: "We tried everything we could think of to make this place something other than a real-estate development. We tried organized recreation, community picnics. We formed a

women's club and started a garden club. We had a parents' organization and evening discussion groups. We tried everything. But it was not until the church came that we changed from a subdivision into a community and became real neighbors to one another."

Paul relates: "Christ also loved the church, and gave himself for it" (Ephesians 5:25). Jesus said, "Upon this rock I will build my

church; and the gates of hell shall not prevail against it" (Matthew 16:18).

God is alive, very much alive and will still be the talk of the town long after we have passed away.

Where is He? He is in our history, recent and remote. He is in Christ reconciling the world. He is in His Church, in the hearts and minds of believers. □

BILL had been saved about a year when he began to get dizzy spells. His nerves were set on edge, and his head ached continually and with growing intensity. It became hard for him to hold his job. He began to lose the grip in his right hand to the extent he could not squeeze one's hand.

I went to see Bill after morning services one Sunday because he had suddenly left the service. He seemed to be in a very serious condition emotionally and physically. I prayed! He wept! Then I urged him and his wife to go see a doctor. Bill was reluctant but eventually agreed to go.

Three other doctors were called into consultation. The presence of a tumor was indicated. It seemed that brain surgery was inevitable. Bill and his wife signed papers giving the team of doctors permission to run various tests before operating and while Bill was unconscious to do whatever they felt necessary!

I hurried to the waiting room but they had taken him in early. I was too late. There sat Wilda, worried and afraid, but praying! I sat with her for what seemed a long time and eventually they wheeled Bill into the recovery room. Then the doctor!

We listened to what the report was: "We are uncertain and did not operate. There is definitely something, but we have decided to wait a few days and watch him. You can take him home, but if there is any change call me at once." How could he get any worse? He could hardly stay on his feet.

We prayed for Bill at church and I anointed him with oil and committed him to God. Bill never quit saying, "God is going to heal me."

Sunday morning about two weeks later Bill came into the vestibule of the church with a spring in his step and a great big smile on his face.

"Pastor," he said, "I had a visitor last night." I wasn't sure what he meant.

He went on, "God healed me last night!"

"Bill," I said, "tell me about it."

"As you remember, there seemed to be a tight band around my head that was nearly unbearable and the headaches never ceased," Bill said. "Well, last night I was sitting on the edge of my bed praying when suddenly the headaches were gone and it seemed that the band was just taken away."

Bill's wife broke in and said with tears in her voice, "Yes, he awakened me crying: 'Wake up, Wilda, God has just healed me!'"

This happened several weeks ago. Bill is perfect as far as the doctor could determine at his checkup. How would they close his case? "Put on the records what he said," the surgeon ordered, "God healed him!"

I have a stack of about 500 handbills advertising our church to give to Bill this Sunday. He and Wilda are going to go house to house in the northeast section of Kansas City where our church is located and where they live, witnessing and inviting people to come to our church.

God can heal! God does heal today! We have witnessed it this year!

What about Bill's grip? What about his nerves and emotional condition? What about his band? What about the headaches? What about the ash-en coloration? The Psalmist said it: "Come and see the works of God." □

• **By B. Winfred Ritter**
Kansas City

Visitor in the Night

Editorially Speaking

By W. T. PURKISER

The Church Moves On

Surveyors are said to have reported that a famous old church in London is literally "on the move." Because of a shifting of the land mass under it, the church building was found to be moving down Fleet Street at the rate of an inch each 100 years.

Inevitably someone commented, "Anyone can see that a church ought to be able to travel a little faster than that!"

Most observers of the religious scene today agree that the era of easy numerical growth for the organized church is at an end. Trends have reversed. Churches that immediately after World War II reported sizable gains are now experiencing sizable losses.

The picture in our own Zion is such as to give us pause for reflection. We are grateful for the record of past growth from 177,526 at the beginning of 1940 to 248,535 at the start of 1950; 361,654 by January 1, 1960; and 471,846 at the opening of the new decade of 1970. Sometime early in the decade of the seventies our world membership should pass one-half million.

Yet what is good is not good enough. As the unknown observer said, "Anyone can see that a church ought to be able to travel a little faster than that."

What adds to the problem is the fact that an increasing share of the percentage of growth, at least up to this last year, is accounted for by gains overseas, in what would have been called the "foreign" missions area. Membership on world missions fields has grown from approximately 17,000 in 1940 to 85,879 in 1970.

Certainly God does not evaluate people on the basis of their color or clime. A boy in India or Africa or Haiti is just as precious to Him as a boy in Britain, Canada, or America.

Yet the challenge remains to us in what we sometimes call "the home base." Unless we can regain lost momentum, the time is foreseeable when the majority of the people called Nazarenes will live beyond the borders of the continental United States.

Not that this would be fatal. In fact, it would be no more than right in a world where only 6 percent of the population is American and 94 percent lives in other lands.

THE DOOMSAYERS will have it that the institutional church is finished. Those who suppose this situation is anything new, however, are but betraying their ignorance of history.

One bishop seriously stated that "Christianity has become only a subject of mirth and ridicule." He was Bishop Butler, writing his *Analogy of Religion* in 1736, just before the great Wesleyan revival in England in the middle and late eighteenth century.

Another wrote, "Everything humanly speaking seems darkening around the church." It was a friend writing to John Henry Newman, and the words were penned 136 years ago.

But Gerald Kennedy summarized it well: "If we must prophesy, let it not be of the death of the Church but of the strange and wonderful way which God appears in the earthly affairs of men through His apostles and His prophets."

The cry is that the Church isn't relevant. When that cry comes from without, it is a bit like the bachelor who says that marriage isn't relevant. What does he know about it?

When the charge of irrelevance comes from within, the appropriate response is, "Who is 'the Church'? If the Church is not relevant, it is because you are not relevant."

True, the Church is old—as old, really, as the people of God in history. Yet so are marriage, the home, the family, government, culture, and the essential ingredients of human life itself.

Some churches are antiquated. A news photo recently pictured an abandoned church building taken over by an enterprising merchant who had painted a huge sign on the roof—"Antiques." In Peter Berger's pungent line, "People may like museums, but they are reluctant to live in them."

But the Church has more than a human dimension. It has a divine dimension. It is built on a Rock, and in the end "the gates of hell shall not prevail against it."

The Church is strongly and divinely led only when it is on the move. You can't steer an auto that is standing still. The history of any church, it has been said, passes through three steps: tent, temple, and tomb.

The Church is on the move when it attends to the business God has given it—the proclamation of His saving gospel. A \$3 million post office was recently built in the eastern part of the United

States. When it was ready for dedication, it was found that there was no place to mail letters. The architect forgot to provide a letter drop.

May God help us to take off our "stained-glass spectacles" and view the road ahead through the clear lenses of Calvary and Pentecost. When we do, we can do our part to insure that the Church moves on at a pace at least a little closer to the speed of our chaos-bound world. □

The Challenge of Change

To predict the future in any detail is a gift not given to man. We may see dimly the next few steps down the road. But we cannot see beyond the bend that always lies so close at hand.

One thing we can know about the decade of the seventies is that it will differ in many ways from the sixties through which we have just passed. Ever accelerating change is one aspect of modern life we cannot escape.

This fact has a very strange effect on younger people. It results in what Yale's Kenneth Keniston calls "being stranded in the present."

Rapid change tends to cut us off from the past. We lose the sense of continuity with our origins. Changes make even the immediate past seem far away.

But rapid change also tends to cut us off from the future. It becomes more difficult for us to see ahead. The faster we travel, the sooner we come to the bend in the road beyond which we cannot see.

As a result we are "stranded in the present." As Dr. Keniston has expressed it, "Yesterday's solutions are often irrelevant to today's problems and no one can know what part of today's wisdom will remain valid tomorrow: an intensification of today results."

It is this that creates the "now generation." People—young and old—no longer think it necessary to postpone present enjoyment for the sake of greater future values. "Live it up" becomes the watchword of a spendthrift society.

All of which poses some problems for the Church and the people of God. It is but too easy for us to surrender to the spirit of our age.

We become impatient with a steady but sometimes slow process. We want what we want when we want it—which is always today.

But there are some things we cannot have today if we are to live abundantly tomorrow. We cannot feast on the seed corn if we are to have a harvest next summer. We cannot enjoy the fruit if we insist on picking the bud or the flower.

STILL IT REMAINS for us to point our world to the fact that change is a two-edged sword. One edge is fear—fear that all change shall be for

the worse. The other edge is hope—hope that there may be some changes for the better.

The facts are, some things *need* to be changed and changed quickly. Change can turn us from a wide gate and broad way that leads to destruction into a strait gate and narrow way that leads to life. Change can save us from repeating endlessly the mistakes of the past.

God calls His people to face their future without fear. Under the most impossible of circumstances and facing a future that makes ours look like a Sunday school picnic, Jesus said to His disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

Change? Yes. We can't prevent it. Doubt and despair? No. Our God is both Alpha and Omega, the Beginning and the Ending.

We are not stranded in the present, cut off from our roots, looking out on a future so dark we must unduly intensify today.

Few people have suffered more than Madame Guyon in late seventeenth-century France. Few have faced life—at least from her forced marriage at the age of 15—with less to look forward to. Yet in the darkness, facing a troubled future, Madame Guyon wrote:

*There is a light in yonder skies,
A light unseen by outward eyes—
But clear and bright to inward sense,
It shines, the star of Providence.*

*The radiance of the central throne,
It comes from God, and God alone—
The ray that never yet grew pale,
The star that "shines within the veil."*

*And faith, unchecked by earthly fears,
Shall lift its eye, though filled with tears,
And while around 'tis dark as night,
Untired, shall mark that heavenly light.*

*Unmoved, then, let me keep my way,
Supported by that cheering ray,
Which, shining distant, renders clear
The clouds and darkness thronging near.* □

CHURCH-WIDE DAY OF PRAYER

Called by the Board
of General Superintendents

Wednesday, January 7, 1970

Prayer specifically requested for:

1. The Conference on Evangelism,
January 13-15
2. The Year of Evangelism—1970

GENERAL STATISTICS FOR 1969

Church of the Nazarene

CHURCHES

United States	4,662	
British Commonwealth	265	
Overseas Home Mission*	42	
Total		4,969
Net Loss	13	
Churches on World Mission Fields Main Stations and Outstations on World Mission Fields		1,230
		1,330

CHURCH MEMBERS

United States	372,943	
British Commonwealth	11,478	
Overseas Home Mission*	1,546	
Total		385,967
Net Gain (2.19 Percent)	8,261	
World Mission Fields (Full and Probationary)		85,879

MINISTERS

Ordained Ministers	6,754	
Licensed Ministers	2,077	
Missionaries (Under Department World Missions)		554
National Workers on World Mission Fields		2,756

CHURCH PROPERTY

Value of Church Property (Local)	\$328,814,384	
Value of Parsonage (Local)	59,435,848	
Total (Local)	388,250,232	
Value of Parsonages (District) ..	2,559,939	
Value of District Centers	8,543,407	
Value of Other District Property	3,977,615	
Total (District)	15,080,961	
Value of Headquarters Property	2,530,909	
Value of Nazarene Publishing House	2,184,381	
Total (General)	4,715,290	
Value of Educational Institutions	46,010,013	
Value of Property on World Mission Fields	18,772,560	

Grand Total (All Property) ...	472,829,056	
Indebtedness on Church and Parsonage Property (Local) ...	107,891,144	
Indebtedness on All Property (District)	4,480,040	
Indebtedness on Educational Institutions	23,295,417	
Total Indebtedness on all Property	135,666,601	

CHURCH FINANCES

Paid Local Interests	66,402,103	
Increase	\$4,794,512	
Paid District Interests	6,806,934	
Increase	582,264	
Paid General Interests	9,100,188	
Increase	250,550	
Total Paid All Purposes	82,309,225	
Increase	5,627,326	

ANALYSIS OF GRAND TOTAL

Paid by the Church	70,271,144	
Paid by the Church School	4,520,923	
Paid by the NYPS	702,909	
Paid by the NWMS	6,137,328	
Paid Supplemental	676,921	

PER CAPITA GIVING

Local Interests	172.04
District Interests	17.64
General Interests	23.58
All Purposes	213.26
Net Gain	10.24

SUNDAY SCHOOL

Number of Sunday Schools	4,851
Decrease	19
Number of Branch Sunday Schools	110
Increase	7

Enrollment:

Active Members	736,254
Officers and Teachers	68,813
Cradle Roll Members	32,210
Home Department Members ..	23,392
Branch Schools	4,055
Total	864,724
Decrease	18,998

Average Weekly Attendance

(Including Branch)	430,203
Decrease	6,383
Number on World Mission Fields	2,372
Enrollment on World Mission Fields	167,507
Attendance on World Mission Fields	103,130

VACATION BIBLE SCHOOL

Number of VBS's	2,953
Increase	181
Membership (Inc. Off. & Teach.)	308,550
Increase	18,088
Number on World Missions Fields	779
Membership on World Mission Fields	64,053

CHRISTIAN SERVICE TRAINING

Number of Churches	2,599
Increase	701
Number of Credits Awarded ...	92,411
Increase	18,366

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	4,118
Increase	45
Membership:	
Junior Fellowship	56,279
Teen Fellowship	55,703
Young Adult Fellowship	55,716
Total	167,698
Decrease	724

Number on World Mission Fields

Membership on World Mission Fields	34,437
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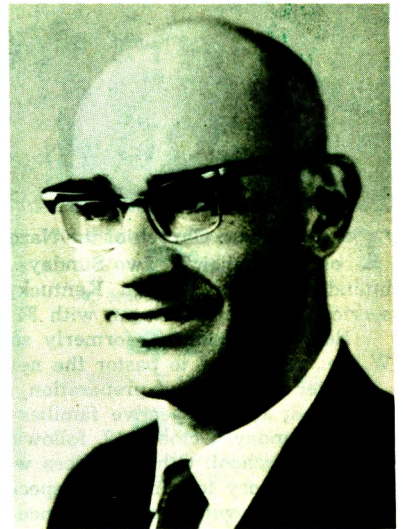
NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies	4,619
Decrease	2
Membership:	
Junior Members	59,042
Active Members	198,431
Associate Members	24,970
Total	282,443
Increase	1,188

Number on World Mission Fields

Members on World Mission Fields	43,769
Members Prayer and Fasting League	
(Domestic)	212,296
(World Mission Fields)	20,307

*Bermuda, Middle European, Northwest European, Samoa, and South African.



Berge Najarian

Among the many graduates of Nazarene Theological Seminary who serve in world missions areas is likable and earnest Berge Samuel Najarian, age 44, who is field superintendent of the Nazarene work in the Middle East with headquarters in Jerusalem.

Born in Egypt, he graduated with honors from Eastern Nazarene College (A.B., 1950; Th.B., 1951), and from NTS in 1954 as a member of the class which calls itself "the last of the pioneers" because they were the last ones to take their full training on NTS's first campus.

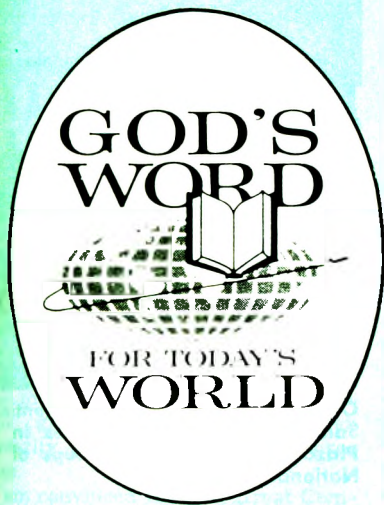
Missionary Najarian writes, "I have always felt my undertakings too big for me without God's help. I have always believed in doing my reasonable best and trusting God to furnish the extra, and He has never failed me. Praise His name forever! I give God all the glory for anything that has been accomplished in my life."

He feels that "we are fast approaching the end time," and that "what we do we should do without delay. Christ," he says, "is the only answer to the restless age in which we are living."

Of NTS, now celebrating a quarter-century of service and taking stock of its 993 graduates, he says:

"NTS helped to enlarge my vision. The lives of my seminary professors and their personalities meant perhaps more to me during my seminary days than the studies themselves did. The courses I took meant more to me, I am meaning to say, because of the ones who were teaching them. I feel that NTS is and will be one of the most important factors in charting the course of the Church of the Nazarene in every phase of her work."

—J KENNETH GRIDER. □



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Students were amazed at the numerous publications along with the great volume. The latest in equipment and timesaving cuts in production were real revelations.—Bethany Nazarene College.

"Professionally done, very interesting."—Trevecca Nazarene College.

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The film communicates the sort of thing that Nazarenes want to know about.—Pasadena College.

Excellent. An eye-opener to many. Instilled a sense of pride in what the church is doing through the Publishing House.—Canadian Nazarene College.

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THE NEW Plaza Church of the Nazarene in Ashland, Ky., held its first service on September 7. Two Sundays later Dr. D. S. Somerville, district superintendent of the Eastern Kentucky District, conducted the organizational service. The church began with 34 members.

Rev. George Riggs, formerly serving as assistant pastor in Huntington, W. Va., was called to pastor the newly organized congregation.

After six weeks of preparation, a community visitation of 800 homes was conducted; 180 prospective families were found.

On Sunday, October 19, following the visitation, 66 people were present in Sunday school. Other services were well-attended and six seekers found spiritual victory to climax the special day.

November witnessed attendance increases with the peak of 89. Forty-two people have bowed at the altar and eight new people have joined the church.

Approximately five acres have been purchased in the center of this suburban area where 27,000 people reside. The church is located alongside the multimillion-dollar Ashland Plaza Shopping Center. There is ample room for new buildings, parking, and recreational facilities. Architectural plans are now being studied for a projected 10-year growth plan. The church is hoping for the start of construction in early spring on the first phase of its building program. □

LATIN-AMERICAN EVANGELISM CONGRESS MEETS

The first Latin-American Congress of Evangelism (CLADE), held November 21-30 in Bogota, Colombia, made significant steps toward developing leadership and cooperation among evangelicals. It brought together 760 independent and denominational leaders from 24 countries, most of whom were Latins working among Spanish- and Portuguese-speaking people in the western hemisphere.

Dr. Carlos Lastra, former minister of exterior relations in Puerto Rico and now a university professor there,

THE PARADE of Nations down Bogota's Seventh Avenue to the Plaza Bolivar was held despite a downpour of rain.



who served as co-president with Dr. Clyde Taylor, executive secretary of the National Association of Evangelicals (NAE), described a seven-point program which could be implemented by any of the more than 70 groups represented:

- Sophistication of evangelistic use of mass media
- Increased responsibility on youth
- Reappraisal of the structure and approach of the local church
- Evangelistic programs appealing to both intellectuals and the poor
- More emphasis on a trained laity
- A defined program of social responsibility for the Church
- Closer cooperation among evangelical groups in technical and educational efforts

In a strict sense the gathering was not a congress, since no plenary sessions were held. Workshops were poorly attended, at least in part because no time was scheduled in general sessions for answers to the position papers. Lacking also was lay representation equal to what had earlier been hoped for. Lastra envisioned 40 percent of the delegation

ONE OF MORE than 300 persons attending the plaza rally who raised a handkerchief at the close in a request for prayer.



OVER 9,000 listen as Argentinian Santiago Garabaya preaches in the Plaza Bolivar from the steps of the National Palace.

being laymen, but less than half that amount were selected.

If interchange and inspiration were among major purposes, the Congress was successful. A parade of nations down Bogota's Seventh Avenue to Plaza Bolivar began and finished in rain. Yet more than 9,000 persons crowded toward the steps of the National Palace on the south side of the plaza to hear Argentine-born Santiago Garabaya speak.

At the close, more than 300 persons, some of whom stood in the shelter of the massive, 150-year-old Catholic church nearby, raised handkerchiefs to indicate spiritual need.

Representation from the Church of the Nazarene totalled 24 representatives from nine districts. Also attending were Dr. Honorato T. Reza, director; Sergio Franco, associate editor; and Ray Hendrix, promotion and sales manager, all of the Spanish Department in Kansas City.—ELDEN RAWLINGS, reporter □

PLAQUE FOR PIANIST



ON November 9, Mrs. Newt (Jo) Burrow was presented a plaque for 33 years as church pianist in the Bristow, Okla., Church of the Nazarene. Her pastor, Rev. W. O. Ledbetter, made the public presentation.



Pro: Cell Group Outreach

I am writing to you in response to Richard Taylor's article "The Cell Movement—Creative or Cancerous?" which was printed in the November 26 *Herald of Holiness*. It was an interesting article, but I feel that he left a negative attitude towards these groups without giving enough emphasis on the positive side.

For the past three years it has been my privilege to lead one of these "cell" groups. My group has been primarily part of an outreach program.

I am convinced that the Great Commission means that each of us is debtor to share the good news of Christ with our fellowman. To those of us who know Christ has been given the responsibility of the ministry of reconciliation. I am one of those "misfits" who feel that the cell is fulfilling a definite need.

In this day of shift work and other hindrances, some cannot regularly attend the church services. Many teach Sunday school classes and cannot par-

ticipate in depth sharing and Bible study otherwise.

The purpose of my group is to enable non-Christians or new Christians to discuss and learn what the Bible says to us today. From our groups we have had several accept Christ and become active in the church. Personally I have grown spiritually in ways that would never have been possible otherwise.

I am the Sunday school teacher of an adult class and I am regular in all other services of the church, but these groups have given me a greater concern and love for others. The study groups help me have the needed discipline for Bible study in my own life. The responsibility of teaching others has taught me anew the value of prayer. I have also learned to communicate with those who don't come from my church or background.

Since the goal of my group is outreach, it is closed to most Christians. If too many Christians are present, those who are not believers will not participate because of inferior feelings and not fully understanding. So we keep the number of Christians limited.

The group of which I am a part is not under the direction of my church because this creates barriers. I have people from many different or no

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backgrounds religiously. My purpose is to present Christ and not a religious organization. Many have started attend "my" church because I do lead the group and they feel that they know me and others in the group.

I believe in and appreciate the openness and honesty of my group. It seems to me that too much of life is built upon "playing the part." Rather than gloating over or condemning those who admit their weakness and failures, we are able to accept them as they are and to show them love. You love someone more, not less, when he admits where he needs help.

Perhaps I am "intoxicated" over these groups, but I remember some also thought the disciples were drunk on the Day of Pentecost. Possibly this method of evangelizing is a bit strange and different to some of us, but these small groups can and will reach people who will not come to our churches, but will meet in our homes for Bible study. Spiritual renewal can come and has come to individuals through these groups, and I believe our churches will reap the benefits.

Once you get involved in personal soul winning you can never be con-

THE WEBSTER GROVES Church of the Nazarene, St. Louis, enjoyed a trip to Kansas City, where a day's tour included the Nazarene Publishing House, Headquarters, seminary, and Mid-America College. The trip was taken November 7.



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**Showers of Blessing"
Program Schedule**

Dr. William Fisher

January 11—"Revival Is Not a Cure-all"
January 18—"What Happened to the Mourners' Bench?"

VITAL STATISTICS

DEATHS

CHARLES E. BUCK, 64, died Nov. 18 in Albuquerque, N.M. Funeral services were conducted by Revs. Park Burkhart, Burleigh McNew, and Ben Loewen. Interment was at Texarkana, Tex. Survivors include his wife, Frances; two daughters, Mrs. Dorothy Redden and Mrs. Irene Sievers; 11 grandchildren; and two great-grandchildren.

MRS. SHIRLEY HURLES was killed Dec. 3 in a car accident near Columbus, Ohio. Funeral services were conducted by Rev. Daniel S. McNutt and Dr. Harvey S. Galloway. Surviving are her husband, Rev. Marlin (Hebron, Ohio), and three children.

EDITH C. LOKEY, 55, died Nov. 18 in Malibu, Calif. Funeral services were conducted in Pasadena, Calif., by Revs. J. George Taylorson, E. E. Mieras, and H. B. Wallin. She is survived by her father, Rev. D. Swarth; and three children, Sally, Linda, and Bobby.

MRS. DOROTHY M. FORD, 46, died Nov. 22 in Lancaster, Calif. Funeral services were conducted by Rev. Harold Beeson and Rev. Maurice Evans. She is survived by her husband, Henry, four daughters, one son, four grandchildren, one sister, one brother, and her mother.

REV. WELLINGTON VIRGIL BOOHER, 71, died Aug. 23 in Jamestown, Tenn. Funeral services were conducted by Rev. Arthur Nance and Rev. C. V. Bradley in Albany, Ky. Surviving are his wife, Mary; four daughters, Mrs. Evangeline Benson, Mrs. Leah Conrad, Mrs. Ruth Parker, and Mary Ann; four sons, Ralph, Bob, Jim, and John; and six grandchildren.

GEORGE H. ALLEN, 78, died Oct. 20 in a nursing home in Bellows Falls, Vt. Funeral services were conducted by Rev. James Fischmann in Claremont, N.H. He is survived by his wife, Gertrude; two sons, G. Everett and Ralph B.; two daughters, Mrs. V. W. Littrell and Mrs. Frank G. Kish; 12 grandchildren; and one brother.

BIRTHS

—to Jim and Helen (Burch) Hess, Roanoke, Va., a boy, Steven Wayne, Nov. 26.

—to Rev. Darwin and Jean (Spohn) Pressler, Bristol, Ind., a boy, Timothy Lewis, Nov. 17.

—to Jessie and Shelia (Cox) Norfleet, Science Hill, Ky., a boy, Bryan Kevin, Oct. 27.

—to Erick and Sharon (Morris) Muse, Science Hill, Ky., a boy, Charles Lindell, Oct. 27.

—to Denver and Joan (Morris) Hislope, Science Hill, Ky., a girl, Kristi Annelle, Nov. 14.

ANNOUNCEMENTS

RECOMMENDATION

E. P. Akin has resigned his church to enter the field of full-time evangelism. He is a strong Bible preacher. Contact him at 7111 N.W. 44 St., Bethany, Okla. 73008.—T. T. McCord, Louisiana district superintendent.

EVANGELIST'S OPEN DATES

Bob Mickey, 1501 Edison Ave., La Junta, Colo. 81050, has open January 5-11 and January 19-25.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.
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NEWS OF RELIGION

You Should Know About . . .

NEW LOW REPORTED IN JEW-CHRISTIAN RELATIONS. Feelings between Israel and the Christian Church have ground to a new low, according to a church leader just back from an extended visit to the Holy Land.

Dr. Arnold T. Olson of Minneapolis, president of the Evangelical Free Church of America and of the National Association of Evangelicals, explained that the current Israeli feeling harks back to a meeting of the World Council of Churches in Canterbury, England, on August 12-13 when an adopted eight-point statement appeared to Israel as a decided pro-Arab and pro-Russion stand.

"The objections come in two places," Dr. Olson stated. "The first is the Palestinian refugee situation in which the World Council ignores completely that the Israelis are themselves refugees and that there are Jews today in Arab countries suffering great persecution. It also ignores the fact that the state of Israel has made a number of offers to negotiate and provide funds needed for the resettlement of the Arab refugees."

The second objection, Dr. Olson said, had to do with a statement concerning a call for restudying biblical interpretation in order to "avoid the misuse of the Bible in support of partisan political views and to clarify the bearing of faith upon critical political questions."

According to Dr. Olson, "The Israelis have taken this to mean that the World Council of Churches will now study the Bible to find out what right Israel has to use the Scriptures in defending the rebirth of the state." □

REVIEW OF 1969 REVEALS:

This was the year science gave man the new realm of the moon while on earth the tides of religious impact tugged at an increasingly reluctant society.

The population of the world in 1969 grew by about 2.2 persons per second, 132 per minute, 19,000 per day, and more than 1.3 million a week. On July 1 the world's population reached 3,551 billion persons. The first billion mark had been reached about 1800. The 2-billion milestone had been passed about 1930. World population is expected to pass the 4 billion mark by 1975.

Scientists increasingly struggled with the problem of when a person is officially dead and the American Medical Association foresaw "psychological horrors" if the transplanting of human organs continues.

One out of every 50 Americans became a victim of crime, 30,000 in the Orange Bowl supported the teen-agers' crusade for decency in entertainment.

The thrust of religion was felt in the classroom. Here and there local school boards defied the U.S. Supreme Court decree banning Bible reading and prayer in school, but the court usually ignored them. A congressman inserted a child's prayer in the "Congressional Record" each day so school officials in his Indiana district could read it legally on the premises; a New Jersey group arranged for public school prayer before classes officially began. Other groups carried out the letter of the law, evidenced in a New Hampshire suit challenging the right of Gideons to place Bibles in public schools.

The long arm of missions reached farther and farther around the globe, making a historic first encounter with savage Mayoruna Indians of Peru . . . progressing downriver to contact a new group of Ecuador's vicious Auca Indians . . . raining the message from the skies through radio . . . and scattering the gospel seed in a blizzard of literature.

A poll of evangelical editors voted as the top 1969 news story the late-summer U.S. Congress on Evangelism at Minneapolis. The six-day congress gave evangelicalism a new birth of freedom and unity in America as nearly 5,000 delegates from 95 denominations in 50 states gathered for the effort which grew out of the 1966 World Congress on Evangelism in Berlin. □

Late News

NAZARENE EXECUTIVES PRAY AND PLAN "STRATEGY FOR THE SEVENTIES"

The Board of General Superintendents together with the executive secretaries of the departments of the General Board met for three days last month in prayer and planning a "Strategy for the Seventies."

Long periods were spent in prayer and prayerful consideration of the issues that face the church in the decade ahead.

Concern was expressed that the Conference on Evangelism in Kansas City next week and the 1970 year-long emphasis on soul winning would point the way to the central thrust of both laymen and ministers throughout the crucial years before the church.

Included in the group were:

General Superintendents Samuel Young, V. H. Lewis, George Coulter, Edward Lawlor, Eugene L. Stowe, and Orville W. Jenkins.

General Secretary B. Edgar Johnson and General Treasurer John Stockton.

Executive Secretaries Kenneth S. Rice (Church Schools), Willis E. Snowbarger (Education), John L. Knight (Evangelism), Raymond W. Hurn (Home Missions), Dean Wessels (Ministerial Benevolence), M. A. Lunn (Publication, and Manager, Nazarene Publishing House), E. S. Phillips (World Missions), Paul Skiles (Youth), and Mary L. Scott (Nazarene World Missionary Society).

Directors H. T. Reza (Spanish Department), H. Dale Mitchell (Com-



SECOND STREET CHURCH OF THE NAZARENE, Owensboro, Ky., was brought into being through the vision and faith of First Church members. When First Church decided to move to a new location, they donated a sizable equity to the organization of a new church now known as the Second Street Church of the Nazarene. On June 1, 1969, Second Street Church was organized by Dr. Dallas Baggett, district superintendent. The new church was organized with 28 members. During the month of October this mission work averaged 68 in Sunday school. The church reports that "God is blessing and the future looks promising for this new project."

munications), and Bennett Dudney (Christian Service Training).

President William M. Greathouse, Nazarene Theological Seminary.

Editors Albert F. Harper (Church Schools Publications), and W. T. Purkiser (*Herald of Holiness*). □

OF PEOPLE AND PLACES

THE 50-YEAR ANNIVERSARY observance for Rev. and Mrs. W. E. Zimmerman was held in Fellowship Hall of Marion (Ohio) First Church on November 24, where Mr. Zimmerman had served as pastor in the 1940's. The Zimmermans have served the church in pastorates and evangelistic endeavors. They have made their home in Marion since retiring from the active pastorate in 1964. □

NEWS OF REVIVAL

A REFRESHING TIME OF REVIVAL was recently experienced by the O'Fallon, Mo., church. Pastor

R. W. Roth reports several new people converted and others reclaimed and sanctified. Workers in the meeting were Evangelist R. A. Isbell and Song Evangelist Joseph Worley. □

NUMBERS OF NEW PEOPLE attended revival services at Avon Park, Fla., the latter part of November. Rev. W. E. Spurlock, evangelist, and the Melody Three Singers of Winter Haven, Fla., were the special workers. The church witnessed spiritual victories. □

LEWISTON (IDAHO) FIRST CHURCH recently enjoyed the blessed moving of the Holy Spirit in revival. The altar was lined repeatedly with earnest seekers under the Spirit-anointed ministry of Rev. G. Franklin Allee. The Robert Vogt Family, providing music for the meeting, were a splendid complement to this evangelistic effort. □

NEW CHURCHES ORGANIZED

ALABAMA, Moulton, Ala.; William A. Beard, pastor; Reeford Chaney, district superintendent.

COLORADO, Limon, Colo.; Bill Rigel, pastor; E. L. Cornelison, district superintendent.

EAST KENTUCKY, Ashland (Ky.) Plaza; George Riggs, pastor; D. S. Somerville, district superintendent.

GEORGIA, Blairsville, Ga.; Frank Bohler, pastor; Jack Lee, district superintendent.

SACRAMENTO, King's Beach (Calif.) Tahoe North; David Kennedy, pastor; Kenneth Vogt, district superintendent.

SOUTHWEST INDIANA, Ellitsville (Ind.) Zion; C. G. Bohannon, pastor; W. Charles Oliver, district superintendent.



ALL BUT TWO of the new members of the Sault Ste Marie, Mich., church pictured above were received by profession of faith at the close of a revival held by Evangelist J. C. Baynum. Left to right, front row, Susan Clegg, Kathy Jo Kilpatrick, Penny Prince, Mike Henderson, Mark Henderson, and Steven Henderson. Back row, Mr. and Mrs. Max Clegg, Airman and Mrs. Gary Thomas, Mrs. Lea Peacock, Mrs. Homer Morris, Mike Prince, Jean Webb, and M/Sgt. and Mrs. Richard Henderson. Rev. Earl Kilpatrick is the pastor.

Next Sunday's Lesson

By John A. Knight

JESUS CONFRONTS EVIL

(January 11)

Scripture: Matthew 4:1-11; Genesis 3; Psalms 91; Romans 7; Hebrews 2:14-18; 4:14-16 (Printed: Matthew 4:1-11; Hebrews 4:14-16)

Golden Text: I Corinthians 10:13

1. *Jesus' temptation and ours*

Jesus' struggle was real and is a summary of all the attacks of Satan and a pledge of his final defeat.

Satan tempted Jesus in the realm of bodily appetites and weakness (4:3). Jesus replied that, as His Father had sustained Israel with "daily" manna in the wilderness, so now He would supply His needs in His own way (quoting Deuteronomy 8:3). Satan still entices men to gratify innocent desires in wrong ways.

Satan tempted Jesus to presume upon His Heavenly Father. Jesus was asked to put himself in mortal peril to see if God would deliver Him supernaturally (4:5-6). But presumption is not faith. Jesus repudiated a course of action that would lead men to expect divine intervention with miracles of power not governed by ethical considerations.

Satan tempted Jesus to accept the theory that the end justifies the means (4:8-9). True, all nations were to be subject to the Messiah, but they were to be given Him by God, not Satan. "Worship" (4:9) means to acknowledge as sovereign—such compromise Jesus could not make, by worshipping Satan.

2. *Jesus' victory and ours*

The first Adam lost under the most favorable circumstances. But Jesus, the Second Adam, won the battle under the most unfavorable circumstances. He did so partially by the use of scripture. He used no weapon that is not available to us. The devil quoted scripture too—from Deuteronomy 8:3; 6:16, 13—but out of context and only partially.

Alone, we are inadequate for such tests (see Romans 7). But we are not alone. Christ, who has been made "perfect through sufferings" (Hebrews 2), is our High Priest. Not an ordinary priest is He, but one "touched with the feeling of our infirmities," who is "able to succour them that are tempted" (Hebrews 4:15; 2:18). "Let us therefore come boldly unto the throne of grace . . ." (Hebrews 4:16).

The Answer Corner

Conducted by W. T. Purkiser, Editor

Wherein does Swedenborgianism differ from orthodox Christianity? I notice the big advertisement in one of the news magazines for the Swedenborgian church.

Swedenborgianism (The Church of the New Jerusalem) grew out of the work of Emmanuel Swedenborg (1688-1772), son of a Swedish Lutheran bishop. In middle life, Swedenborg began to have visions and concluded that an entirely new way of understanding the Bible had been revealed to him.

Like so many cultists in the present time, he rejected the orthodox doctrines of the Trinity and atonement. He claimed that Christ returned to earth in 1757 when the old Church (Christianity up to that time) came to an end

and the "new church" was born.

Swedenborg's method of interpreting the Scriptures was highly allegorical and yielded results far from Christian morality and piety.

While Swedenborg's philosophy never attracted large numbers of followers, some of his heresies live on in Mormonism ("celestial marriage") and Herbert W. Armstrong's "Radio Church of God" (denial of the Trinity and a fully biblical doctrine of the atonement). It's a very good thing to have nothing to do with.

Why doesn't the Lord answer the prayers of the saints, people real close to Him?

He does.

Your letter leaves me in the dark as to just the kind of prayers which have been unanswered—or at least apparently answered negatively.

You should read Andrew Murray's *With Christ in the School of Prayer*, or Stephen Winyard's *Teach Yourself to Pray*. They would be helpful.

Prayers may be "unanswered" for a variety of reasons. We sometimes pray for the wrong thing, and God gives us what we need and not what we ask for.

Sometimes the specific request must be denied in order that we may get God's best. If I understand it, this was the reason Paul's prayer in II Corinthians 12:7-10 received a different an-

swer than the one he expected.

When prayer involves the wills of others (as in intercession), then a new element enters the picture. Prayer for others makes possible the maximum influence on their souls, but they are still creatures made in the image of God and they still can say, "No," to the Creator himself.

I would encourage you to continue to hold on in prayer. Release the object of your prayers to the Lord. Express to Him your trusting confidence that He will work in all things for good to you and yours. And make sure that each prayer carries the footnote, "According to Thy will."

Why isn't Jesus' name used in the pulpit more? It's always "Christ." His name is Jesus, is it not? We are dropping the name "Jesus" it seems to me.

I have not been aware that the name "Jesus" is not used now as much as it used to be. I think you are either mistaken or reflecting an unusual local situation.

Both "Jesus" and "Christ" refer to the same divine Person, as does the term "Lord" in most cases in the New Testament.

There is a subtle difference in usage in the New Testament. When our Saviour's earthly and human life is in view, "Jesus" is the name most commonly used. When His resurrection and present lordship are in mind, "Christ" is the name most commonly used.

For example, the Gospels use the name "Jesus" a total of 617 times and "Christ" only 58 times. However, the

balance of the New Testament uses the name "Jesus" 358 times, but uses the name "Christ" 511 times.

Part of this, to be sure, is explained in historical terms. But the theological overtones are unmistakable. It was the Resurrection that proved beyond question that Jesus of Nazareth is Christ the Lord.

So I would say that when the pulpit stresses the earthly and human life of the Redeemer, "Jesus" is the name that would predominate. When the pulpit stresses the vital, present reality of the living Lord as available through the Spirit here and now to meet our hearts' needs, "Christ" is the name that would most naturally be used.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO •

“By All Means...”

SMALL FRY—BUT BIG BUSINESS

BROTHER Maynard, I believe God promised me He would save my daddy and mother.” These words of faith came from the lips of an 11-year-old girl who with her eight-year-old cousin were the only ones who attended the Saturday night prayer meeting in preparation for a revival.

The pastor related this incident to us as we arrived at the parsonage. At first we could have thought how discouraging to know that was all who came to pray for revival. Somehow something clicked with us that this just might be the key to this campaign we were about to enter.

“God will surely honor the prayers of these two children,” the pastor said with enthusiasm.

We entered the first day of revival with courage and faith. The very air seemed to be charged with expectancy. This was surely going to be a great day.

Every part of the worship service that first morning was divinely directed of the Holy Spirit. Human personalities did not have the priority in the leadership. Such a warm, comfortable, free atmosphere prevailed. That service was crowned with the beauty of a mother and four little ones kneeling at the altar accepting Jesus as their Saviour—a new family.

In addition to this unusual beginning service 11-year-old Clara, standing on her promise that God would save her parents, persuaded them to come to the evening

service. With a personal word of invitation from the evangelist, Clara’s father and mother and two sisters knelt at the altar. The mother, a backslider, was reclaimed; and the father, who had never been in that church, was saved along with his daughters.

This story will never appear in the headlines of a newspaper as did the story of a gang of children eight through 11 years who did \$8,000 worth of damage to a store in Terre Haute, Ind. It is surely recorded in the book of heaven.

Must we be so conservative in calling an evangelist who devotes his time to child evangelism? Must we take this type of evangelism so slowly, as if we were walking on thin ice?

Surely it would be appalling if we actually knew how little time, strength, and money is spent in this field of evangelizing children. A long time ago Jesus gave us the “go” sign when He said, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.”

In this wide-open field of soul saving we need the faith of the children and their honest hearts with no veneer or sham.

“Little Miss Clara Wolfe, I’m glad I know you! You are a small fry, but you are in such big business for our great, big, wonderful God.”

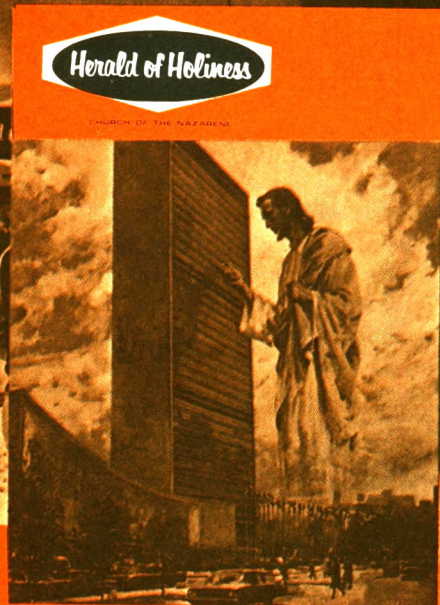
—ELEANOR REASONER
Chrisman, III.

SAVE SOME”



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TO
MEET
THE
CHALLENGE
OF
TOMORROW



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