

Herald of Holiness

FEBRUARY 11, 1970
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CHURCH OF THE NAZARENE

"No, I Can't"—"Yes, You Can"

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PORNOGRAPHY IS POISONOUS

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Overflow Crowd Attends Evangelism Conference

(See page 12.)





General Superintendent
George Coulter

COPING WITH PLENTY

BUSINESSMEN and economic advisors are becoming alarmed about the problems created by our affluent society. In a past generation the problem was to cope with poverty, but today, for many people the problem is to successfully cope with plentifulness.

While it is true that great segments of our society are struggling with substandard incomes and living conditions, yet those who watch prevailing business trends warn that we are in an era of "aspirations" in our economy. It is pointed out that a steadily shrinking share of our income is being spent on the "traditional necessities" while a steadily increasing share of our income is being spent for goods and services "which reflect our hopes and wants." A recent conference speaker put the situation in these words, "The typical family no longer purchases only what it needs, it purchases what it would like to have and its aspirations are continually expanding as rapidly as its income."

Christians, too, must be able to "cope with plenty." The danger of spending more and more for our "aspirations" rather than for the "necessities" of life is ever with us.

Proper priorities will keep our values in harmony with the eternal principles of God's Word. When we become slaves to the most elaborate and the most expensive in homes, furniture, clothes, and even church buildings, we are living in the era of "aspirations" rather than in the realm of the "necessities" of life.

God's Word is plain and blunt in its warnings and exhortations concerning our earning and spending.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

"So is he that layeth up treasure for himself and is not rich toward God" (Luke 12:21).

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27).

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I Timothy 6:6-8).

Perhaps one of the most crucial tests of the church in our day is how we cope with the plenty that is all about us. With beckoning mission fields, with a thousand needs on every college campus, with expanding cities waiting for a holiness ministry, this is the day that demands the total commitment of our treasures to the work of God.

Thank God for the plentifulness of our day. Let us not be ensnared by it but let us capture and command it for the advancement of the Kingdom of our Lord and Savior, Jesus Christ. □



“No, I Can’t”—

“YES,
YOU
CAN”



Is there a victorious life? Can Christian perfection be achieved in this world? Is holiness really a way of life here and now? Can I live anything but a defeated life?

A small match can destroy a city. A tiny mosquito that can be crushed by the hand of a small child causes more death than many wild animals. The millions of so-called “little sins” committed every day around the world cause more heartache than some “major” crimes. It is the “little sins” that defeat the individual and keep the victorious life ever a prayer away.

Some would excuse or rationalize “little sins.” There is always the danger of their becoming commonplace and accepted as a part of normal living. It is the lack of the indwelling Spirit that results in outward carnal manifestations.

The life of holiness is a life of beauty. It is Christ within. He controls our thoughts, words and deeds. Because this is true, beauty is the result.

The life of holiness is also a life of power. In the sanctified life purity and power are as twins. Yet purity is a requirement for power. Although God’s power is always available, it flows unhampered only through the pure heart. Just as corroded circuits must be cleaned to transmit electricity, so must the heart be cleansed to know His power. As a clean mirror reflects sunlight, so a clean heart reflects the Lord Jesus Christ.

The word *holiness* comes from a root word also meaning healthy or whole. This suggests that there is spiritual health for the soul. There is a sign that reads as follows: “It is better to limp on the right road than to run on the wrong road.” However, no Christian need be a spiritual cripple limping his way toward heaven. It is possible to run on the right way—God’s victorious holy way that leads home to Him.

What about trouble and temptation? God does not permit more than we are able to bear with His assistance

Waterpots in Africa are carried according to the strength of the individual. Small girls carry small waterpots. As the girls grow, they are given larger vessels. Our Lord is not less considerate. Job had his trials and tests, but God brought him through safely. We can know the same victory in Him.

Jesus said, “Without me ye can do nothing.” Therefore, “No, I can’t,” is accurate. Without Him I can only fail. Without Him I am always defeated. I cannot overcome temptation. I cannot win each battle. I cannot live a victorious life. I can’t!

Paul said, “I can do all things through Christ which strengthen-

• **By Norman W. Bloom**
Minneapolis

eth me.” “Yes, I can!” In Christ, I can. Ours is the victory through the Lord Jesus Christ. It is victory in the inner man expressed in the outward life.

Daily commitment is the requirement. Enabling power is the result. There is no experience in life so miserable as trying to live the Christian life in one’s own strength and attempting to keep God’s commandments without His power.

Then how do we live the victorious life? First, we must know with certainty we have been born again. We are not Christians because we were born in Christian homes, have Christian parents or Bible names. Kittens born in stables are still kittens, not horses. We must know that Jesus Christ forgives our sins and that He is our personal Saviour.

Second, there must be a conviction of further need. This is the realization of the need for heart cleansing and for the Holy Spirit to empower. The hunger for this second work of grace may be aroused in several ways. The defeated life without power, God’s Word, the holy life of another, truth proclaimed from the pulpit all add their weight to increase desire.

Then the hungering and thirsting soul must come to full commitment. As God has forgiven the sins of our lives, He will also cleanse the sin principle. Confession that



leads to entire sanctification comes from a broken and contrite heart. The seeking soul loathes his pride and impurity. He is desperate for God's will and cleansing. "Make me clean," is his desire and cry.

Only our full commitment brings His full salvation. When we wholly surrender, He wholly cleanses. We cannot walk with one foot on the broad way and one on the narrow way. "All for Jesus" is our final release. All from Jesus is our final receipt.

This consecration includes our past, present, and future. Now we are prepared to claim the infilling of His Spirit. This is an act of faith. As we have done our part, God will do His part. He cleanses and infills the heart of the believ-

ing Christian. "Hallelujah, I am free," is a glorious reality.

The cleansing, infilling, and empowering are instantaneous, but the growth and fruit-bearing are gradual. Although the garden can be cleaned of its weeds and filled with good seed in one day, the growing and harvesting require time. Holiness is a continuous growing experience after that moment of spiritual crisis.

As we abide in Him, we maintain a holy life. "Be filled with the Spirit" also means keep on being filled with the Spirit. Christ within is our overcoming power and victory daily.

"No, I can't." But He can and He will! "Yes, you can!"—in Him and through Him. Praise His holy name! □

He Does Not Ask

He does not ask that we be mighty,
Nor that we be bold;
Does not seek in us great riches,
E'er we find His fold.

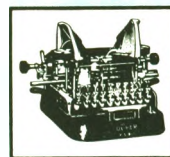
Name far flung is no requirement,
Nor is being learned;
Not by place or earthly station
Can this prize be earned.

All that's earthly, all that's human
Fail to pass the test;
Only as we turn to Jesus
Can our hearts find rest.

J. Melton Thomas
Mt. Vernon, Ohio

50 YEARS

AGO . . .



In the
Herald
of Holiness

Dark Clouds

IF THERE was ever superabounding proof of the total depravity of man it exists today before the face of every man who has eyes to see. We have never been able to reconcile doubt about human depravity with sanity. Just how sane men could manage to bring themselves to doubt this plainly taught truth of revelation which is corroborated by the observation of every intelligent man and woman in the world, we could never understand.

For instance, look today at the perfect orgy of infamous greed and graft. See how much like hogs men are in their reckless craze for gain. Throw a basket of corn in a pen of hogs and watch how the hogs will vainly try to hold each a half dozen ears of corn in his mouth, utterly oblivious how many hogs would go unfed if their efforts succeeded. Precisely men today are not only trying to do, but are succeeding in doing this very thing, because they are prostituting their superior intelligence over the hogs to the base purpose of holding the three or four ears of corn in their mouths.—

—Editor B. F. HAYNES
February 11, 1920



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W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor
PHILLIP BLAIR, Staff Artist

Contributing Editors:

SAMUEL YOUNG EUGENE L. STOWE
V. H. LEWIS ORVILLE W. JENKINS
GEORGE COULTER EDWARD LAWLOR

General Superintendents
Church of the Nazarene

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• **By Ross W. Hayslip**
Tucson, Ariz.

PORNOGRAPHY IS POISONOUS

WE are living in a generation that boasts of its liberation from the Victorian corset. This is a day of sensual vitality when people can publicly savor and enjoy the hitherto private realm of sexuality. As a result, sex has become something to be exploited because of its appeal to a basic urge of life.

The film industry has gone a long way in the introduction of pornography into the stream of American thought. Hollis Alpert, movie editor for the *Saturday Review*, says, "The cinema marches on into untrodden, formerly forbidden areas—and this time into Lesbian territory." He goes onto review a film as "taken from a pornographic novel, the story deals with the bizarre sexual adventures of a 17-year-old girl . . ."

Pornographic literature is readily available upon the newsstands in our cities. The Supreme Court in the Roth case ruled on obscenity when offered for mass consumption. The decision was that the question of pornography hinges on "whether to the average person, applying contemporary community standards, the dominant theme of the material as a whole appeals to the prurient interest." The justices also allowed for the consideration of "patent offensiveness" and manifest "indecentcy." These terms of course are subject to various and often opposing interpretations.

If our governments refuse to deal with the pressing problems of pornography, then we must act as our own censors for ourselves and to help our children develop a "built-in censorship." Our own consciences can be dulled or finely honed, depending on the treatment that they receive.

Most of the mass media of our day conspire to miseducate the conscience of the American. A Christian conscience is laughed out of the TV court. Because of what we see, hear, and read we have developed a nation "rich in things and poor in soul." We have, in the words of General Omar Bradley, become a people who are "nuclear giants and ethical infants."

We need a revival of conscience that will stand against the immoral trends that stupefy men's moral sensitivities. We need to open up our consciences through the cultivation of disciplines of prayer and worship to the will of God's order for the disorders of today's common life.

It is a step in this direction to strengthen our determination to turn off the TV set, to discontinue magazine subscriptions, to write to our news media courteous yet firm letters of protest whenever obscenity rears its ugly head.

Pornography is a deadly spiritual poison. To seek its abolishment is our Christian duty! □

• By Milo L. Arnold
Colorado Springs

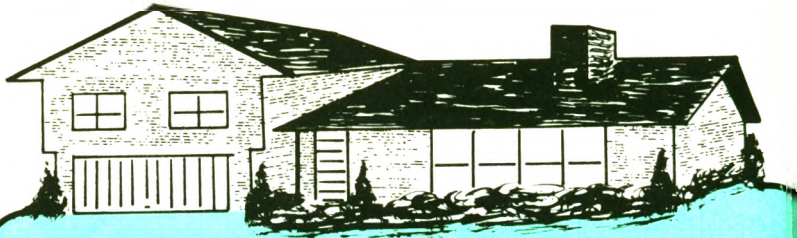
Counterfeiters

THE story is told of a counterfeiter who knew more about printing than about money and made some twenty-five-dollar bills. Finding them hard to pass he went into the backwoods seeking unsuspecting merchants. Stopping at a small roadside store he bought a dollar's worth of merchandise and presented his twenty-five dollar bill. He was thrilled to see the readiness of the merchant to accept it until he got his change and found it to be three eight-dollar bills.

The world has never yet learned the full meaning of the words of Jesus Christ when He said, "In the measure that you mete it shall be measured to you again" (Luke 6: 38). The impoverishment of our lives begins with the smallness of our giving. The hunger of our inmost self is born of our centeredness in self. He who yearns to live in an unselfish world must first of all be an unselfish person.

The man who pretends to give when at heart there is no will to give will receive counterfeit returns. He who cheats life will be cheated by it. The world may give him huge estates of purported worth but he will eventually find that all he gets cannot satisfy. It is counterfeit.

There is no substitute for Christian sincerity. Integrity gives to life that which enriches receiver and giver as well. Real giving begins with an inner quality of soul which is capable of sharing. Selfish persons present gifts without actually giving and hope for more in return. He who gives the world a counterfeit life must be content to live in a world of counterfeiters. At best it will be a very lonely world. □



Faith at Home

A Soul Is Reborn

THE altar is wet with the woman's anguished tears. Suddenly she raises her head and laughs.

"Hallelujah!" someone shouts.

"Amen!" a chorus of voices said.

There are other converts, eyes moist, who only glow silently. And who's to say they aren't as deeply stirred as those jumping for joy?

Do we all react alike? (And sin is painful, when the conscience is stirred.)

Is happiness expressed by everyone in the same manner?

No, the experience of conversion is as unique to each individual as his own fingerprints.

But let's start at the beginning of this typical revival . . .

Our evangelist, one of countless skilled fishers of men, is touching lives with the probe of simple truths. Many of his stories are dug from real-life experiences, polished with glints of humor, and shadowed with tinges of tragedy.

They spotlight for his listeners their own victories and sins, strengths and weaknesses, but most of all their never-ending personal need for Christ.

Now the evangelist's wife lifts her lovely, vibrant voice in song, plucking at the heartstrings. As the hymn of invitation flows from her throat, reluctant doors in hearts and minds are open.

The preacher walks the aisles, searching . . .

"Is there a woman, a man, someone who doesn't know the Lord as his Savior? I feel there is!"

He entreats, entices, and literally begs for souls for God, night after night. And they come. They come.

Seekers aren't left alone at the altar to muddle their way through to salvation as best they can. Our minister and others, seasoned by the Holy Spirit, crowd near to help pray, while the evangelist encourages the repentant.

"You're coming! Praise God!" the evangelist cheers. You're almost there!"

This coach for the winner's side knows exactly how to make that goal. He's in there fighting until these souls reach it.

Some are saved, some reclaimed, and some sanctified wholly. All are lives given to Jesus—launched into a world desperate for what they can offer.

Yes, this is revival, where teens are turned on with the Holy Spirit and human wrecks are turned into divine instruments of our Lord.

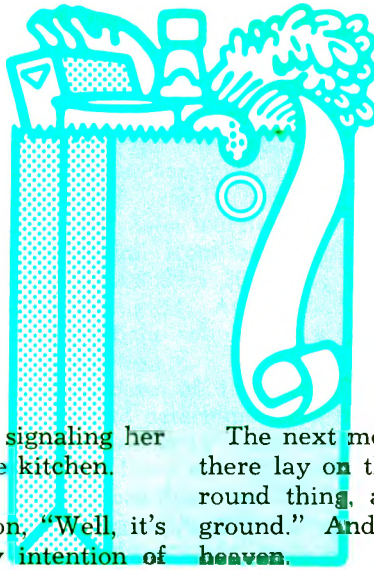
I thank God my church still believes such meetings are necessary.



By Rosemary Lee
Worthington, Ohio

Is God Really Serious

About the Sabbath?



SHE jerked her head slightly, signaling her husband to follow her to the kitchen. "What's up?"

She looked at him in exasperation, "Well, it's perfectly obvious they haven't any intention of leaving before supper! What am I going to feed them?"

He shrugged, "We didn't eat all the ham did we? Give them sandwiches and coffee; that's enough for Sunday night."

"But I have just enough bread for lunches and toast in the morning. I thought we'd have waffles for supper . . ." She looked at him in horror, "Can you imagine making waffles for that gang?"

With the usual male obstinacy, he growled, "Ah, come on! You must have something—we bought groceries three times this week!"

"Not to feed all of us, I don't. Be a lamb and run down to the store and get some bread and cookies—or an angel food cake and some frozen strawberries and ice cream."

But he was already halfway to the garage, still grumbling. Once again Eve had persuaded Adam to disobey a command of God.

Now I grant you, there are other ways of failing to keep the Sabbath holy. But with today's casual acceptance of Sunday buying it might be well to refresh our minds with a seldom-told story from the Book of Exodus.

It was about the year 1491 B.C. when a group of dusty, weary, disheartened travelers stood around their campfires murmuring and rebellious.

They had been journeying for a month and 15 days. What food they had been able to bring with them was gone and it looked as though they had escaped the bondage of Egypt, only to starve to death in the wilderness.

However, God hadn't forgotten them. He said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

Then continued the word of God, "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily."

The next morning when the dew had gone up there lay on the face of the wilderness "a small round thing, as small as the hoar frost on the ground." And it was called manna—bread from heaven.

The people were permitted to gather as much as each could eat, with the warning that it would not keep overnight except on the sixth night of the week.

If you will read Exodus 16, you will find that some did not believe God was really serious. They made no provision for the seventh day. They went out on the Sabbath as they did every other morning—but there was no manna!

Perhaps the most glaring inconsistency in the church world today was summed up by a grocer this week. "Most of the Sunday buying is done at noon when the churches let out."

In his day, Nehemiah cried out against such flagrant disregard for God's command: "[I saw] in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses, . . . and I testified against them in the day wherein they sold victuals."

In the days of Nehemiah it was possible to shut the gates of the city against the men of Tyre who brought fish and all manner of wares to tempt the children of God to buy on the Sabbath, but today we believe that it is each man's privilege to work out his own salvation in fear and trembling.

There will be no Nehemiah to shut out the men of Tyre. No man will stand in the doorway of the supermarket with flaming sword.

Indeed, we can only ask, "Do you think God is really serious?"

Perhaps the pertinent answer for the Christian can be found in the tender promise of Isaiah 58: 13-41 made to those who "turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord. . . ."

"I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." □

Musings on Diagnosis Night

YOU have a thing or two to think about when your doctor observes that you are growing where you ought not to be growing—and when it isn't something so simple as a bulge in the midsection that is the bother.

You first realize that life could soon be over, and so the stars look brighter than they had; and a fall breeze blows mellow. The airplane's passage through the night sky seems, oh, so venturesome. Light laughter of close friends at a social is sweeter. And all the flowers are more than all the flowers are.

It isn't long before you get out pen and paper and count up all your insurance policies. They total rather nicely, but you wish you had obtained still more.

The thought even occurs to you to have yourself frozen, and preserved against the day when a cure for cancer will be found. It's only one thought among many. God forgive.

It occurs to you that your constant dieting and your daily body-building exercises might have all been for naught. You might have lived this long looking like a blown up balloon. God forgive you for that thought.

One thing nice about the whole matter, though, is that you will know pretty well when your passing will take place. Unlike what occurs in fatal accidents, for example, you can ready yourself and your affairs with poise and thought.

You think of your age, and realize that many people are not permitted to remain upon the earth until their middle forties. You are

thankful for all the years that have been given you.

You begin to wonder whether you would have lived the years differently had you known that you would not get past middle life. Oh, you regret your fumbings, but you do not have major regrets.

You eat at a restaurant with your wife, and you would like to share your concern with her; but she is almost gay with happiness, and you would be a heel to drag this out. In fact, you figure you will not burden her with it at any time.

There will be a day, perhaps, when you can call in your three children, one by one, and say to them what might be given you to say.

Your mind goes back to the times when you have had lunch or otherwise visited with friends who had only a short time to live. You recall projecting into the future, while you visited with them, realizing that before long you would probably be viewing them when they would have no spirit in their faces.

You do not necessarily rush in to God's presence requesting a miracle of healing on your own behalf. You would be much more quick to do that for others than for yourself.

You do, however, think of God, and you think of how gracious He has been to you.

And you begin to get a far look in your eye, and a fond hope builds up in your heart, and your ears seem to hear sweeter music than ever they have heard.

It is diagnosis night, and yet you can sleep. □



Ten Points

The Tithe Box: A Fable

ONCE upon a time a church member made up his mind to tithe. So he bought a metal box and planned to put into it 10 percent of everything he earned. He decided to give his tithe to the church on the last day of every month.

On payday he proudly put his 10 percent into the box and felt very noble. But two days later he was invited to join a golf club, and he did not have the membership fee.

"I'll take it out of the tithe box," he thought. "I can put it back before the end of the month."

He took the money out of the tithe box, but he never did put it back.

When some of his friends invited him to go fishing, the man decided that he really ought to have a new rod and reel. So he took more money out of the tithe box. He took out money for a new hat, a new wallet, and several other things he wanted. On the last day of the month there was only a dime left in the box.

"Well," the man said to himself, "I am sure God understands how hard it is to tithe. I promise to do better next month."

And God did understand. When the man prayed frantically for help in an unexpected emergency, God looked into the tithe box. "This man is entitled to a dime's worth of help," He said to one of his angels. "See that he gets it."

"That is very little," the angel ventured timidly.

"Yes," God said. "But I promise to do better next month—if he does."—NINA WILLIS WALTER, *Pico Rivera, Calif.*

When people are sick, a scientifically trained physician is called. When an estate is to be settled, certified lawyers are contacted. When decisions are being made on high school and college curriculum choices, an educational specialist is consulted.

But when it comes to matters of courtship and marriage, everybody claims to be a specialist. The mass media prints and discusses more "eyewash" on courtship and marriage than any other subject. But actually, there is a spiritual and scientific basis for predicting success or failure in marriage.

The success of any marriage depends on the quality of the two people who chose to be married to each other. There is nothing about a wedding that changes basic personality structure. If change does occur after the wedding, it is most likely to be in reverting back to the real self which has been suppressed or controlled during courtship.

A good marriage promotes growth in both partners, but not in the area of basic personality change. To marry with the idea that one will make changes in the spouse is to invite trouble and disappointment.

This means that some people are more likely to have a happy marriage than others. Some persons have better than average probability of making a success of any marriage they might enter. Others, who may be as handsome or pretty, will have difficulty no matter whom they marry.

• By Leslie Parrott
Portland, Ore.

Dr. Lewis M. Terman made an analysis of 792 married couples. These people came primarily from middle-class neighborhoods. The couples had been married varying lengths of time from less than one year to more than 30 years, the average being 11. Approximately one-third of the couples were college graduates.

The purpose of this scientific study was to determine what factors are associated with marital happiness. Here are some of the results. According to Dr. Terman's study, happily married women are more likely to show these characteristics:

1. Have kindly attitudes towards others.
2. Anticipate kindness from others.
3. Do not easily take offense.
4. Are not unduly concerned about the impression they make upon others.
5. Do not look upon social relationships as rivalry situations.

Each of these five factors is another way of saying that *happily married women have the habit of happiness.*

There is nothing about a marriage that will make a woman more or less happy. A happy single girl is likely to be a happily married girl. And an unhappy, anxious, inadequate single girl is likely to be an unhappy, anxious, inadequate married woman. Marriage changes legal status but not disposition.

Concerning happy husbands, Dr. Terman learned the following. Men who are happily married:

1. Have even and stable emotional tone.
2. Are cooperative.
3. Show an attitude toward women that reflects equalitarian ideals.
4. Have a benevolent attitude toward inferiors and the underprivileged.
5. Tend to be unselfconscious and somewhat extroverted.

Again, the evidence indicates that *happily married men are persons with the habit of happiness before they were married.* Irresponsible, immature, unhappy young men will become irresponsible, immature, unhappy married men.

Dr. Terman asked the 792 husbands and wives to rank *the common grievances between married people*, according to their seriousness.

Three characteristics for men and women are the same: (1) selfishness, (2) complaining, and (3) not affectionate enough. Each of these is another way of saying that unhappy homes are occupied by people who have never learned the habit of happiness as a way of life.

It is no wonder that the leading textbook on *Building a Successful Marriage*, just this summer in the fifth edition, has printed this sentence in bold italics: "*One of the most important characteristics of a marriageable person is the habit of happiness.*" It is impossible to

(Continued on page 15)



THE HABIT OF HAPPINESS

Editorially Speaking

The Time for the Timeless Task

One of the finest recent statements on the task of the Church in our day came from the pen of Eugene R. Brown, who served for many years as secretary of the Board of Missions of one of the larger Protestant denominations. Each sentence is a sermon. Dr. Brown wrote:

“Every age is an age for evangelism. God has no grandchildren. No generation can live on the spiritual experience of its parents. Mankind is always just one generation away from the eclipse of the Christian faith.”

Dr. Brown continued: “This danger is the more acute because the form of godliness so often outlasts its content. Institutions easily survive the death of the spiritual awareness which brought them into being. Baptism by water without baptism by the Spirit is preparation for apostasy, which is more dangerous than paganism.”

But the point that should stab us wide-awake is the climactic thought of the paragraph: “Every generation has to be evangelized anew. The task is timeless. The time is now.”

And another has said, “The Church today is both shaken and searching. . . . The end of complacency may be the beginning of hope.”

Every age is indeed an age of evangelism. In no sense is the task of bringing men to Christ an optional. It is the very reason for being of the Church in this world.

Churches grow basically in two ways: by the growth of their families and the saving of their children, and by their outreach beyond the borders of their own constituencies into the lives of those as yet untouched by the gospel.

In both these ways of growth, evangelism is essential. “God has no grandchildren.” It is possible to have “birthright” membership in a human organization called a church, but there is no “birthright” membership in the Church which is the body and bride of Christ.

Similarly, people may be enlisted for membership in a human organization called a church with no personal experience of conversion. But those who become part of the Church which is the body and bride of Christ do so by reason of the fact that they have become new creatures in Christ when old things pass away and all things become new (II Corinthians 5:17).

Both of these facts add up to the conclusion that the world is indeed just one generation away

from the eclipse of the Christian faith. Christianity would perish from the earth within the lifetime of our children if the work of evangelism were to cease.

IT IS SO IMPORTANT that we realize the difference between the form of godliness and its power. We can run for quite a distance on momentum. We can keep going through the motions for some time after the reality is lost.

A page from the history of God’s ancient people Israel illustrates this to perfection. Solomon, the wealthiest and wisest though not the best of Israel’s kings, made 300 shields of pure gold with three pounds of gold in each shield, and hung them in one of the buildings of the Temple complex in Jerusalem.

When through apostasy and sin the nation became prey to Egypt’s marauding army, the shields of gold were part of the plunder carried off. Solomon’s son, Rehoboam, “made in their stead brassen shields, and committed them into the hands of the chief of the guard. . . . And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber” (I Kings 14:27-28).

Shields of brass may look like shields of gold. They may be carried in the religious processional just as the shields of gold had been. But the difference is the difference between shadow and reality, between form and content.

It is the baptism with the Spirit that makes evangelism effective, and that puts reality into the forms of worship. There is little doubt but that we should give more attention to water baptism than we do. But Dr. Brown is still correct: “Baptism by water without baptism by the Spirit is preparation for apostasy, which is more dangerous than paganism.”

OUR TIMELESS TASK is always with us. Nothing can take the place of evangelism in both its simultaneous and its individual forms, or what we have called “mass evangelism” and “personal evangelism.”

One of the missionary agencies working in Latin America made a study of the fastest growing movements in their field. They found three: the Communists, the Jehovah’s Witnesses, and the so-called “third force” among Christian denominations.

Those making the study then analyzed each of these movements to see if they could find a common denominator. Here were very different groups: a totally anti-Christian ideology, a heretical cult, and a fellowship of warmhearted, evangelical Christian people.

What these missionaries found was stated in their conclusion: "The growth of any movement is in direct proportion to its ability to mobilize its entire membership for continuous evangelistic action."

There are two phrases in this formula that are worthy of emphasis. The first is "entire membership." Evangelism is the task of all the evangelized—not just the pastor, the evangelist, or the missionary.

The other key phrase is "continuous evangelistic action." Evangelism can never properly be a matter of "spurts and starts." It is an unending and continual involvement in the work of the Spirit in this world.

May the Lord write anew these words on our hearts: "The task is timeless. The time is now." □

The Poison of Self-pity

Pity is one of the finest feelings the human heart can have. It is compassion for the suffering of others.

Only a totally hardened heart can view without pity the suffering struggles of a dying world and the mute misery of other people.

The love of God shows itself in compassion for the troubled soul. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalms 103:13-14).

"We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

This compassion of the divine is shared by the human disciple. "We know what love is—because He laid down His life for us; and we ought to lay down our lives for our brethren. But if any one has this world's goods and sees that his brother is in need, and yet closes his heart against him—how can love for God continue in him?" (I John 3:16-17), Weymouth)

But pity is a worthy response to suffering only when it is directed outward. When it turns in upon the self, it becomes a form of mental and spiritual poison that slowly but surely destroys the soul.

Self-pity breeds resentment against circumstances, people, and finally against God himself. It destroys appreciation and blinds the mind to the multitude of blessings that remain.

The temptation to indulge in self-pity is natural enough. Things happen to some of God's people that shouldn't happen to a yellow dog.

When trouble comes, our first reaction is to feel sorry for ourselves. It is when we allow this first reaction to become a permanent attitude that we fall into the snare of self-pity with all the added troubles it brings with it.

Self-pity is born of misery and unhappiness. It is particularly dangerous when that misery and unhappiness is by reason of circumstances over which we have no control.

But self-pity does not relieve the misery and unhappiness from which it comes. It only intensifies and deepens the sorrow and trouble that causes it.

THE CURE FOR SELF-PITY is the outward and the upward look. For Christians, at least, thanksgiving for the blessings that remain is always helpful.

Because self-pity involves a certain amount of preoccupation with personal problems, it is helped by determined effort to help those even less fortunate than oneself.

Associated with self-pity is usually a deep sense of loneliness. The tendency is to withdraw within a shell, to cut off normal avenues of association with others. It is helpful to seek the fellowship of other people in such circumstances.

But above all, there is the promise that God will "comfort all that mourn" and "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:3).

This is not something we can do for ourselves, but what is done for us from on high. Our part is to put on "the garment of praise." God's part is to supply the comfort and the oil of joy.

J. H. Jowett years ago referred to the words of the Christian Apollinaris in Ibsen's *The Emperor Julian* as he looked at the great army of the emperor massed against the soldiers of the Cross: "Verily I say unto you, so long as song rings out above our sorrows, Satan shall never conquer!"

Dr. Jowett added, "I too will say that our praise is an invincible armour—we sing our way to the triumph we seek!"

The wise young man in the Book of Job spoke of God, "who giveth songs in the night" (Job 35:10); and the Psalmist said of the Lord that even "in the night his song shall be with me, and my prayer unto the God of my life" (Psalms 42:8).

Advice is always easier to give than it is to accept. But at the first approach of self-pity, the safe and the wise thing to do is quickly to turn one's thoughts to the sufficiency of God. □



CONFERENCE hall crowded

EVANGELISM CONFERENCE DRAWS OVERFLOW CROWDS

OVERFLOW crowds estimated up to 3,000 filled the Kansas City Municipal Music Hall in downtown Kansas City, February 13-15, for the mid-quadrennial Conference on Evangelism, sponsored by the denomination's Department of Evangelism and under the direction of Dr. John L. Knight, executive secretary.

The conference opened Tuesday night with the keynote address by General Superintendent Orville Jenkins, advisor to the department. Dr. Jenkins called for total mobilization of the church's resources in the task of soul winning.

A new full-color sound film entitled "Moving Ahead" by the Department of Church Schools was premiered after the service Tuesday evening.

The Wednesday morning session under the chairmanship of Dr. Ponder Gilliland, chairman of the Department of Evangelism, opened with a devotional period and message by Pastor Archie Williams.

General Superintendent Samuel Young spoke on "Evangelism, Our Calling" as the task for both laymen and ministers.

Dr. Gene Phillips, Iowa district superintendent, spoke on the need to mobilize pray-ers in the evangelistic task of the church.

The closing address of the morning was given by Dr. James Kennedy, pastor of the Coral Ridge Presbyterian Church, Fort Lauderdale, Fla., on "Mobilizing Laymen for Soul Winning." (See article.)

Dr. Kennedy's church has grown from a home mission congregation of 17 to a membership in excess of 2,000 in nine years, and for the last four years has been the fastest growing Presbyterian congregation in the United States.

Dr. Kennedy described the evangelistic calling program developed among the laymen of his church and stressed that the New Testament standard for each Christian following Christ is to be a fisher of men.

Wednesday afternoon was devoted to a combined workshop for the en-

tire conference membership and was held in the auditorium of the Music Hall with Dr. Kennedy continuing the theme of the morning.

The Wednesday evening program featured a presentation by Dr. Raymond Hurn for the Department of Home Missions, and an address by Dr. John L. Knight on 1970 as "A Year of Evangelism." The service was under the chairmanship of General Superintendent Edward Lawlor.

In recognition of outstanding district home mission programs, Dr. Hurn presented grants for special projects in amounts ranging from \$2,500 to \$5,000 to 10 superintendents as follows:

Roy J. Yeider, Canada Pacific, for Prince George—\$2,500;

Gene E. Phillips, Iowa, for Cedar Rapids—\$5,000;

L. Guy Nees, Los Angeles, for Lancaster Valley—\$5,000;

Donald J. Gibson, Missouri, for Jefferson City—\$5,000;

Kenneth H. Pearsall, New England, for Boston Chapel—\$5,000;

Harold W. Morris, New Mexico, for Albuquerque—\$5,000;

J. H. White, New York, for Clinton, N.J.—\$5,000;

Terrel C. Sanders, North Carolina, for Roanoke Rapids—\$3,000;

E. E. Zachary, Northern California, for Santa Clara—\$5,000;

W. D. McGraw, Oregon Pacific, for Eagle Point—\$3,000.

The session Thursday morning was chaired by Dr. Otto Stucki, a member of the Department of Evangelism, and opened with an address by Evangelist M. Kimber Moulton on "Preparing Congregations for Evangelistic Meetings."

"The Call for Evangelists" was given by West Texas District Superintendent Lyle Eckley with the response by Evangelist Albert Neuschwanger, and was followed with a paper by Pastor Don Wellman, Denver First Church, on "The Pastor Leading His People in Soul Winning."

General Superintendent V. H. Lewis gave the main address of the morning on "Harvesting a Net Gain of

70,000 in Membership." Dr. Lewis challenged each pastor, evangelist, and layman present to take a definite portion of the total as a personal goal for the year ahead.

Thursday afternoon was devoted to a series of workshop sessions on the general theme, "Increasing the Evangelistic Outreach of the Church." The workshops were grouped in two periods, 2-3 p.m. and 3:30-4:30 p.m., to permit each conferee to attend two.

Four of the workshops in the first period heard reports from members of the Committee on Church Growth given respectively by Professor Paul Orjala, professor of missions, Nazarene Theological Seminary; and Rev. Paul Cunningham, pastor, Olathe, Kans.; Rev. Bennett Dudley, director of Christian Service Training for the denomination; and Dr. Ponder Gilliland, pastor, Long Beach, Calif., First Church.

Each workshop then listened to brief papers on "Growth Through Outreach" and "Growth Through Maintenance" given in Workshop 1 by Rev. Stewart Johnson and Northern California District Superintendent E. E. Zachary; Workshop 2, by Rev. Preston J. Theall and Missouri District Superintendent D. J. Gibson; Workshop 3, by Rev. Arthur Mottram and New England District Superintendent Kenneth H. Pearsall; and Workshop 4, by Rev. Robert Beatty and Northwest District Superintendent Raymond Kratzer.

Moderators for the four church-growth workshops were Dr. Robert Goslaw, Pittsburgh district superintendent; Rev. Carl Clendenen, Northwestern Ohio district superintendent; Dr. L. Guy Nees, Los Angeles district superintendent; and Dr. L. S. Oliver, Illinois district superintendent.

The first period also included a workshop for evangelists moderated by Eastern Michigan District Superintendent E. W. Martin with brief papers by Evangelist Charles Shaver; Pastor Don Irwin, Olivet College Church; and Oregon Pacific District Superintendent W. D. McGraw.

Session II workshops were devoted to special areas of interest and were built around 10-minute papers followed by panel discussions and questions from the floor. The workshops and participants were as follows:

"Evangelistic Campaigns in the Local Church"—Moderator, Forrest Nash; papers, L. B. Hicks and Stuart McWhirter; additional panel members, M. G. Martini and D. K. Wachtel.

"Child Evangelism"—moderator, Wilson Lanpher; papers, Melton Wienecke and

DR. PURKISER presents campaign awards at district superintendents' luncheon. (Story in last week's "Herald.")



Herb Rogers; additional panel members, Naomi Meadows, Richard Merrell, and Wilmer Long.

"Reaching and Retaining Teens"—moderator, Jim Bond; papers, Norman Shoemaker and W. E. Varian; additional panel members, Herman L. G. Smith, Buford Battin, Jim Monek.

"Winning Young Adults"—moderator, Gene Williams; papers, Dick Neiderhiser and Melvin McCullough; additional panel members, Sam Smith, Harold McKellips, and Gene Hood.

"Evangelism in a Changing Society"—moderator, Leslie Parrott; papers, James Hutton and Ted Martin; additional panel members, Warren Rogers, Roy Carnahan, and H. O. Espinoza.

"Growth Through Groups"—moderator, Jack Lee; papers, Earl Lee, Dale Galloway, and Robert Crew; additional panel members, Gordon Olsen, Hardy J. Powers, and J. W. Swearingen.

"Visitation Evangelism and Personal Soul Winning"—Moderator, George Scutt; papers, L. Wayne Quinn, Leonard Whipple; additional panel members, Marion McCandless, Kenneth Rice, I. W. Justice, and Charles Millhuff.

Workshops on "Music in Evangelism" and "Campus Evangelism" were conducted during this period by Song Evangelist Ron Lush and Dr. Willis Snowbarger, executive secretary of the Department of Education, respectively.

The closing session Thursday night

was chaired by General Superintendent Eugene L. Stowe and featured the music of the Trevecca Nazarene College "Encounters" together with Paul Skiles and a teen choir and the final message by Evangelist Paul Martin.

A film depicting the work of the 1969 Nazarene Evangelistic Ambassadors entitled "Ambassadors Now" was also shown in the early part of the service.

Although the congregation was principally adult, a large number of young people responded to Evangelist Martin's closing invitation.

The Nazarene Publishing House hosted luncheons for the general and district superintendents and their wives on Wednesday at the Hotel Muehlebach, and for full-time evangelists and song evangelists and their wives on Thursday at the Continental Hotel.

Approximately 150 attended the superintendents' luncheon. There were 200 at the luncheon for the evangelists. □

a massive teen choir directed by Paul Skiles.

The Encounters opened the service with an arrangement of "Amazing Grace." They sang "Joy Bells in My Heart" with ringing bells accompanying; "I Sure Do Love the Lord"; and a climactic arrangement of "It Is Well with My Soul."

The teen choir and Encounters combined to sing a special arrangement of "Oh, How I Love Jesus." During the singing, teens wrote their testimonies, which were flashed from overhead projectors on large screens in several parts of the auditorium.

The two groups paved the way for Paul Martin's timely message by singing "Listen, Everybody Listen—Come to Christ Today."

Music accented the mood of the entire conference with a spirit of praise and mission. □



MUSIC from Mid-America College opens conference

CONFERENCE MUSIC

KANSAS City's Municipal Auditorium Music Hall echoed with the volume of 3,000 Nazarene voices during the sessions of the 1970 Conference on Evangelism.

Music played an important part in the three-day conference in which many church musicians shared their talents.

A special conference feature was Talent Time, a musical prelude to the opening session Tuesday evening, January 13. A number of musicians serving in the field of evangelism participated in this pre-service program directed by Wally Laxson.

Mr. Laxson also coordinated the scheduling for talent presented in music Interludes which provided inspiring pauses through the program of the day.

Music was directed by the following: Paul McNutt, Gene Hood, Jim Green, Dwight Meredith, and Paul Skiles.

Choral groups presented special music in the evening sessions. The beginning session was opened by a choir and brass ensemble from Mid-America Nazarene College directed by Paul McNutt singing "Battle Hymn of the Republic." The American and Christian flags were brought down the auditorium aisles and placed in stands at the front. The choir then focused on the personal commission of evangelism with a special selection whose message was taken from the words of Christ—"Ye shall be my witnesses . . ."

Wednesday evening a volunteer choir of church musicians led by Jim Green sang "Heaven Came Down" and "Sweet Jesus." A male quartet was featured in the special arrangement.

Thursday evening the service was highlighted by the Encounters, a music ensemble from Trevecca Nazarene College led by James Van Hook, and



DR. JAMES KENNEDY, pastor, Coral Ridge Presbyterian Church, Ft. Lauderdale, Fla., who held a captivated audience through morning and afternoon sessions of Wednesday at the Conference on Evangelism.

"MOBILIZING LAYMEN FOR SOUL WINNING"

GUEST speaker, Dr. James Kennedy, Presbyterian pastor from Ft. Lauderdale, Fla., addressed the Conference on Evangelism Wednesday morning. He said that Satan has deceived at least 95 percent of church laity into thinking that the work of soul winning is to be done by ecclesiastical "generals." He lamented the fact that at present it takes six ministers and 1,000 laymen one year to bring one person to know the Lord Jesus Christ.

Dr. Kennedy said the early Christians went everywhere preaching the Gospel. They had tremendous success until they were short-circuited by Constantine's imperial fiat that declared the entire Roman Empire (*ipso facto*) Christian.

In speaking of the fall of man, Dr. Kennedy noted that man was made in the image of God, but the Fall has so damaged that image that the image has to be changed and restored.

He said that in the population explosion, while the world is multiplying, Christians are still just adding. He urged Christians to grasp the concept of spiritual multiplication and said to do it we must have the laymen in the Church of Jesus Christ.

At the conclusion of the morning message on "Mobilizing Laymen for Soul Winning" Dr. Kennedy said that the only way to learn how to win souls is to train by example—go into the field with on-the-job training.

He said Christians who are not soul winners can hardly be called Christians. His charge was this: "Change your conduct or change your name."

In the Wednesday afternoon workshop session in Music Hall, Dr. Kennedy presented plans for "Mobilizing Laymen for Soul Winning."

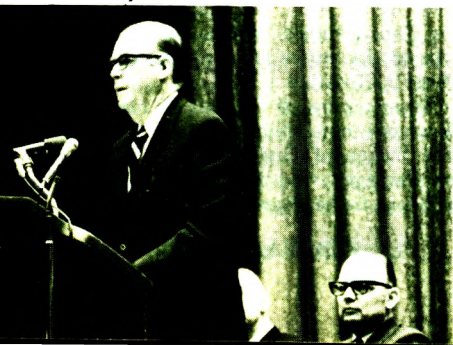
He said, "Every person who names the name of Christ needs to be a witness for Him." He said the primary job of the pastor is to equip the saints for evangelism. "It's not the shepherd that gives birth to the lamb; it's the sheep."

He said it takes several hours to go into Scriptures in depth. In trying to win people hurriedly, we act like we want instant religion. Usually it takes a while with a person to win him to Christ. A person should be qualified through class training, homework assignments, and on-the-job training—real experiences in soul winning. "Evangelism is basically more caught than taught," Mr. Kennedy stated.

Mr. Kennedy said, "It's more important to train a soul winner than to win a soul." He backed this statement by showing how twice as much can be accomplished by two as by one.

The afternoon session was divided into two parts for instruction in methods used by the Coral Ridge Presbyterian Church, where Dr. Kennedy pastors. He presented a step-by-step approach which works for his personal workers and which has been used to win many to Christ. As he concluded the afternoon workshop, he finished the steps in personal evangelism which strengthen a person in his newfound faith and then said, "And just before you leave shake his hand and say, 'My brother, happy birthday.'" □

DR. ORVILLE W. JENKINS delivering the keynote address.



RELATED GROUPS MEET

THE presence of the large number of denominational leaders in Kansas City for the Evangelism Conference was the occasion for meetings of special interest groups.

Sixty district secretaries spent Tuesday morning and afternoon, January 13, in a workshop at the Heritage Room of the Nazarene Publishing House considering problems of record keeping and reporting for the district assemblies.

The sessions were conducted by General Secretary B. Edgar Johnson.

Approximately 140 district church school chairmen and district superintendents met at the same time in the General Board auditorium for papers and discussions relating to the total church school work of the denomination.

The program was arranged under the direction of Dr. Kenneth S. Rice, executive secretary of the Department of Church Schools.

The Department of Church Schools also sponsored luncheons on Wednesday noon, January 14, for district directors of audiovisuals and district Cradle Roll directors, and a breakfast for district Caravan directors on Thursday morning, January 15.

District communications representatives met with Dr. H. Dale Mitchell, director of the Nazarene Communications Commission, for dinner on Wednesday evening.

The Nazarene Theological Seminary Board of Trustees held its regular annual meeting on Monday and Tuesday, January 12-13.

The annual meeting of the General Board of the church was held the following week, Monday through Wednesday, January 19-21. □

PASTORS REFLECT ON CONFERENCE

To take the spirit and message of the Conference on Evangelism to every local church would activate and bring about the rebirth of first century Christianity.

Personal evangelism by minister and laity alike is our one great hope for a revival of the Christian faith in America and the world.

To have first-century success, we must use the first-century methods.

—REV. BOB PRIDGETTE
Home mission pastor
Rockford, Ill.

"Our lines have fallen in pleasant places; we have a goodly heritage." These words best express our sentiments as we mingled with the throngs of Nazarenes, renewing old acquaintances and making new ones during



REV. JIM BOND presiding as workshop moderator, Hotel Muehlebach.

the two and one-half days of the Conference on Evangelism.

An infantryman was asked once what it was that gave him the courage to get out of the foxhole and advance in the face of enemy fire. And he replied, "It is when you know the man on your right and the man on your left are advancing in the face of enemy fire too."

This fact was brought home to me this past week. My courage is renewed and my determination is strengthened. I love the Church of the Nazarene and firmly believe she can yet enjoy her "finest hour."

In the words of Pastor Archie Williams on the opening morning, which was a tonic to my own soul, "If Jesus will go with me, I'll sure enough go."

—REV. GARTH HYDE
Delta, Colo.

The Thursday morning sessions were the most inspiring and challenging moments in my life. I have never heard men speak for holiness evangelism with such a soul-stirring passion.

—REV. JIM GOSS
Rosemead, Calif.

The Conference on Evangelism has pointed the way to a practical way for the Church of the Nazarene to fulfill its mission. This time I think the inspiration will in fact be translated into positive action at the grassroots level.

—REV. EARL WHEELER
Greeley (Colo.) First

REV. RUFUS SANDERS, pastor from East St. Louis, leads in evening prayer.



The Habit of . . .

(Continued from page 9)

overestimate the value of cultivating this trait in oneself and of seeking it in a marriage partner.

Jesus opened the Sermon on the Mount with a list of principles dealing with the habit of happiness:

"Blessed are the *poor in spirit*: for theirs is the kingdom of heaven.

"Blessed are *they that mourn*: for they shall be comforted.

"Blessed are the *meek*: for they shall inherit the earth.

"Blessed are *they which do hunger and thirst after righteousness*: for they shall be filled.

"Blessed are the *merciful*: for they shall obtain mercy.

"Blessed are the *pure in heart*: for they shall see God.

"Blessed are the *peacemakers*: for

they shall be called the children of God.

"Blessed are *they which are persecuted for righteousness sake*: for theirs is the kingdom of heaven" (Matthew 5:3-12).

When Jesus laid out this program for happiness as a way of life, He did not have in mind the anxious single young adult, the widow, the divorced person, newlyweds, or the couple making plans for their fiftieth wedding anniversary. He was making plain talk to all men and women who want "the kingdom of God" fulfilled in their homes and their private lives.

To these people Jesus said, Get the habit of happiness. In these beatitudes are the principles which make for the habit of happiness, whether you live in a lonely, one-room efficiency apartment, a college dorm, or in a house teeming with children and social activity. □

PIONEER MISSIONARIES PASS

MRS. MAUD W. WIMAN, wife of Rev. C. H. Wiman, died January 22 following a long illness. She was 73 years old.

Funeral services were held Saturday, January 24, at 10 a.m. in Roscoe, Tex. Rev. Marshall Stewart, Nazarene pastor at Hamlin, Tex., officiated.

Mrs. Wiman attended Bethany Nazarene College. She and her husband were missionaries in Japan from 1920 to 1922; and served in Peru from 1935 to 1941.

She is survived by her husband, Rev. C. H. Wiman; two daughters, Margaret and Eula; and two sons, Cecil and Charles. □

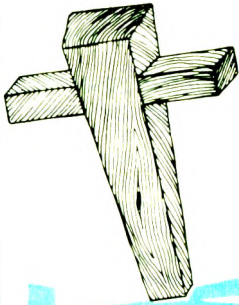
REV. C. S. JENKINS passed away on Saturday, January 24. He was 77 years of age.

He graduated from Gordon College, Boston, in 1913. He served in Africa 44 years, until his retirement July 31, 1964.

Mr. Jenkins is survived by his wife, Pearl Mae, of Casa Robles.

Funeral services were conducted from the Temple City (Calif.) church. □

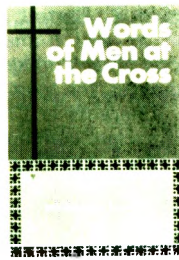
An opportunity to move within the shadows of the Cross and linger for awhile



In a departure turn from the traditional "seven words from the cross," the author directs our thinking to seven lesser known sayings spoken by other participants involved in one of the greatest of all dramas, the crucifixion—

WORDS OF MEN AT THE CROSS

By C. Neil Strait
Pastor, Church of the Nazarene, Akron, Ohio,
Staff writer of "Strait Lines" for QUOTE



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Prayer is the greatest force we can wield. It is the greatest talent God has given. He has given it to every Christian. What right have we to leave unappropriated or unapplied the greatest force which God has ordained for the salvation and transformation of men?

—John R. Mott

MOVING MISSIONARIES

Rev. and Mrs. Kenneth Crow, 210-B N. Oak, Belton, Mo. 64012.

Rev. and Mrs. O. K. Perkinson, c/o Mr. Vernon Schwada, Shell River, Mo. 63468.

Rev. and Mrs. G. H. Pope, 73 Williamson Street, Scottsburgh, Natal, Republic of South Africa.

VITAL STATISTICS

DEATHS

GEORGE A. BIGGS, 76, died Dec. 11 in Yuma, Ariz. A memorial service was conducted by Rev. J. T. Drye and Rev. Sam Childress. Funeral services were conducted in Caney, Kans., by Rev. Glen Slater and Rev. Keith Taylor. Survivors included his wife, Retta; a son, George; three daughters, Mrs. Ruth Blome, Mrs. Mary Brown, and Mrs. Martha Cauthen; eight grandchildren; two brothers; and three sisters.

MRS. MINNIE FLORENCE FLYNN, 84, died Oct. 25 in Corpus Christi, Tex. Funeral services were conducted by Rev. Jimmy Blankenship. Survivors include three sons, William O., H. L., and A. P.; four daughters, Mrs. Clyde Simmons, Mrs. B. C. Mitchell, Mrs. Veda Cobb, and Miss Mildred; 17 grandchildren; and 16 great-grandchildren.

ARTHUR D. HAMMAN, 66, died Dec. 14 in Gardon Grove, Calif. Funeral services were conducted by Rev. Don Redmond. Surviving are his wife, Inez; two sons, Bill and Ted; two daughters, Lenora Gosser and June Jarman; 11 grandchildren; one great-grandson; four brothers; and six sisters.

REV. HOYT J. ROBERTS, 72, died Jan. 1 in Pueblo, Colo. Funeral services were conducted by Revs. Fred Fike, E. L. Cornelison, and Ray J. Hawkins. Survivors include his wife, Eunice B.; two daughters, Esther Mae Wright and Eva Ruth Sandusky.

MRS. MINNIE MARGARET WHITLEY, 66, died Jan. 4 in Atascadero, Calif. Funeral services were conducted by Revs. L. Guy Nees, James Ingalls, Carlton Bellamy, Nelman Gunstream, and J. D. Wadley. She is survived by her husband, Rev. James M.; a daughter, Prebble Dudley; two sons, James M., Jr., and W. Mac; and six grandchildren.

ALBERT ZUERCHER, 84, died Sept. 12 in Fort Wayne, Ind. Funeral services were conducted at Fort Wayne First Church. He is survived by his wife, Isadore, three sons, and three daughters.

BIRTHS

—to Don and Marilyn Crofford, Rochester, N.Y., a boy, Jay Raymond, Nov. 1.

—to Rev. and Mrs. Timothy D. Singell, Bourbonnais, Ill., a girl, Lori Lynn, Dec. 30.

—to Rev. and Mrs. Larry A. Dunlap, Atmore, Ala., a boy, Larry Allen, Jr., Dec. 29.

—to Rev. Dick and Joann (Cox) Salisbury, Benton City, Wash., a boy, Kory Lane, Dec. 5.

—to Rev. and Mrs. Martin Arni, Hobbs, N.M., a boy, Bruce Todd, Oct. 24.

—to Chaplain and Mrs. Vernon Swim, Germany, a boy, Bradley John, Dec. 16.

ADOPTED

—by Rev. Thomas and Joyce (Ellison) Kelley, Hoisington, Kans., a boy, David Allen, October 9, 1969.

—by Jerry and Carolyn Sue (Jared) Rutledge, Tulsa, a boy, Jared Craig, born Dec. 2, adopted Dec. 9.

MARRIAGE

Miss Anne Louise Curtin, Cooksville, Ontario, Canada, to David R. McKenzie, Port Coquitlam, British Columbia, Canada, at Cooksville, Dec. 27.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

George D. Andrews, Box 821, Conway, Ark. 72032 (Phone: 502-327-0425), has some open dates in February, March, and May.

DIRECTORIES

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NEWS OF RELIGION

You Should Know About . . .

COMMUNICATE "FEELING OF LOVE" TO YOUTH, WESLEYAN LEADER URGES. If churches are going to stop the outflow of youth from their own families and reach the youth of the community they must "learn to communicate a feeling of love to young people."

So said Rev. Robert S. Zuhl, new general secretary of youth for the Wesleyan church, headquartered at Marion, Ind.

The youth leader made the remarks to more than 600 delegates at the Wesleyan church's Conference on Evangelism in Cincinnati.

"We must not forget that love is a universal language to all generations," Zuhl said. "This love doesn't lose patience with failures. It looks for new ways of being constructive to meet changing situations. It is not hung up on its own traditions and stock answers." □

YOUNG LORDS WON'T GO. Not even a court order could force a group of young Puerto Rican militants to vacate an East Harlem (New York) church they had seized.

Officials of the First Spanish Methodist Church were granted a preliminary injunction by State Supreme Court Justice Hyman Korn. It was read aloud from the steps of the church by Deputy Sheriff Robert E. Lee.

The Young Lords, running a free-breakfast program for neighborhood youngsters, had already indicated that they would not leave.

"Everything that had to be said has been said," reported one spokesman for the activists. "We're staying." □

GILL CALLS CHURCHES TO SPIRITUAL AWAKENING. "Only the church can do anything significant to relieve our underlying problems," the new executive director of the Evangelistic Association of New England declared in Boston.

Speaking was Donald H. Gill, executive head of the 82-year-old association, in an address to several hundred clergy and lay leaders from all parts of New England during the tenth annual New England Congress of Evangelism on January 6.

Among immediate problems cited by Mr. Gill were the increasing use of drugs and alcohol as escape from the sordid realities of our time, the increasing crime rate, sexual immorality, racial injustice, class hatred, and the general feeling of "lostness" by millions.

Theme of the two-day congress was "Evangelism: Our Task for the 70's." □

CHRISTIANITY SEEN SPREADING IN AFRICA. By the year 2000 Christianity may be the religion of predominantly southern nonwhite peoples, a study made in Africa indicates.

Dr. David B. Barrett, who conducted the study, defined the word "Christian" as any Roman Catholic, Protestant, Orthodox, or Coptic. Only persons clearly linked to churches as members, offspring of members, candidates for membership, or steady churchgoers were regarded as church adherents or Christians.

The Christian community in Africa has grown from 4 million adherents at the beginning of this century to about 100 million in late 1969. If it continues to grow at its present rate it will reach 350 million by the end of this century. □

BILLY GRAHAM SECOND, POPE NINTH IN "MOST ADMIRER" POLL. President Richard M. Nixon placed first and Evangelist Billy Graham second in the Gallup Poll's "Most Admired Man" list for 1969.

Third was Vice-president Spiro T. Agnew. Pope Paul VI was ninth.

The results were based on interviews with 1,511 adults, both men and women, during November. The two-part question asked: "What man that you have heard or read about, living today, do you admire the most? Who is your second choice?"

President Nixon received 347 first- and second-place votes, more than twice as many as Mr. Graham, who received 127. Mr. Agnew had 115 votes.

Following the vice-president, in order, were: former President Lyndon Johnson, Senator Edward M. Kennedy, former Vice-president Hubert Humphrey, former President Harry Truman, George C. Wallace of Alabama, Pope Paul, and Senator Edmund S. Muskie. □

1970 REGIONAL CONFERENCES ON EVANGELISM

A schedule of 1970 Regional Conferences on Evangelism was announced by Dr. John L. Knight at the General Board meeting in Kansas City. These conferences follow the Mid-Quadrennial Conference on Evangelism, which was the first major step in making 1970 a year of evangelism.

In announcing the conferences Dr. Knight stated—"Our hope and prayer is that the Holy Spirit will have ignited a flame of real soul passion that will spread across the church and around the world! If this happens, 1970 will in deed and in truth be a year of evangelism. Organizationally we are set up for a great year."

The Regional Conferences are scheduled as follows:

Columbus, Ohio	February 23-25
Sacramento, Calif.	March 19-20
Minneapolis	April 6-8
Roach, Mo.	April 8-10
Peoria, Ill.	April 13-15
Fort Wayne, Ind.	April 15-17
Nampa, Idaho	September 23-24
Chattanooga, Tenn.	October 5-7
Fort Worth	October 26-28

MT. VERNON ZONE PLANS COMBINED CONFERENCE

The six districts of the Mount Vernon educational zone will hold a combined preachers' meeting and evangelism conference starting the evening of February 23 and continuing through the twenty-fifth.

The meeting will be held in the youth building at the Ohio State Fairgrounds, Columbus, Ohio.

General Superintendent Dr. George Coulter will be the special speaker, along with Dr. John L. Knight, executive secretary of the Department of Evangelism, and Rev. I. W. Justice, pastor of Jacksonville (Fla.) Central Church of the Nazarene.

A coordinating team consisting of the following district superintendents: Dr. H. Harvey Hendershot (West Virginia); Rev. Floyd O. Flemming (Akron); Dr. Harvey S. Galloway (Central Ohio); Dr. D. S. Somerville (Eastern Kentucky); Rev. Carl B. Clendenen, Jr. (Northwestern Ohio); Rev. M. E. Clay (Southwestern Ohio), announced plans for workshops and sharing sessions on personal evangelism and lay witnessing. □

Additional reports on the annual meeting of the General Board will appear in next week's *Herald of Holiness*.

DR. NORMAN MILLER TO TREASURER'S POST

Dr. Norman Miller, 45, executive administrator of the Nazarene Publishing House, was elected general treasurer of the Church of the Nazarene to succeed Dr. John Stockton, retired, at the General Board meeting Tuesday, January 20.

Dr. Miller brings to the office the valuable combination of unquestioned dedication to Christ and a rich background in business administration.



Miller

The son of a Nazarene pastor and a member of the church since 1934, Dr. Miller became the first executive administrator for the Nazarene Publishing House in 1962.

During the past eight years he has worked closely with the insurance and pension programs of the church; and, as a member of the important Investment Committee, has been active in the financial planning for both present and future church outreach.

For several years he has served on the Board of Directors in the Protestant Church Publishers Association, a cooperative organization which keeps the church aware of what is transpiring in the publishing world.

Serving as an officer in the air force during World War II, Dr. Miller piloted a B-17 bomber based in England, completing 35 missions over Europe.

With the termination of the war years, his formal education was resumed at the University of Oklahoma, where he earned his undergraduate and master's degree.

Subsequent to three years of teach-

OFFICIAL NOTICE

Dr. Norman O. Miller was elected general treasurer of the Church of the Nazarene by the General Board on January 20, 1970, and officially assigned the duties of that office February 1, 1970.

All persons making remittances to the general church are requested to make their checks hereafter to:

**Norman O. Miller,
General Treasurer**

Please mail to the International Headquarters address, as before, 6401 The Paseo, Kansas City, Mo. 64131.

**B. EDGAR JOHNSON
General Secretary**

ing in Bethany Nazarene College and New Mexico A. & M. he accepted a graduate fellowship at Indiana University, completing his doctorate there in business administration.

From 1956 until coming to Kansas City, Dr. Miller was a professor of business administration at the University of Texas.

Dr. and Mrs. Miller reside in Overland Park, Kans., and are the parents of two children: Dean, a student at Bethany Nazarene College; and Marsha, a senior in Shawnee Mission South High School. □

TOP-DRAWER COMMITTEE STUDIES PENSIONS

The General Board voted at its annual meeting last month to raise a committee to review and make recommendations on the report of the Commission to Study a Retirement and Pension Program for Ministers.

The commission, which was ordered by the General Assembly in June, 1968, made an extensive feasibility study of a pension and retirement plan and reported its findings to the General Board.

The new committee, appointed by the Board of General Superintendents, is composed of representative laymen, ministers, and church officers as follows:

L. S. Oliver, superintendent of the Illinois District, chairman of the committee;

Wesley Mieras, attorney, Los Angeles, member of the General Board;

Gordon Olsen, businessman, Eugene, Ore., chairman of the Finance Committee of the General Board;

M. A. Lunn, manager, Nazarene Publishing House;

J. V. Morsch, pastor, Oklahoma City Lake View Park Church;

Robert W. Crew, pastor, Washington, D.C., First Church;

Norman Miller, general treasurer; General Superintendent Samuel Young, advisor.

Dean Wessels, executive secretary of the Department of Ministerial Benevolence; and Dr. W. D. McGraw, superintendent of the Oregon Pacific District and chairman of the reporting commission, were named consultants.

The General Board took its action in view of the felt need to adopt a workable retirement and pension plan for the ministers of the church as soon as possible, combined with the need for fiscal soundness in the program setup.

The committee will report back to the Board of General Superintendents in April with recommendations for the next steps to be taken. □

Next Sunday's Lesson

The Answer Corner

By John A. Knight

GOD WORKS MIRACLES

(February 15)

Scripture: Deuteronomy 26:5-11; Matthew 8:5-17; Luke 8:26-39; Acts 16:25-40 (Printed: Matthew 8:5-17)

Golden Text: Job 37:14

The message of Jesus is validated by God's mighty acts through Him. Jesus is viewed in this week's printed lesson as a King, and His miracles are understood as His royal credentials.

1. *The Meaning of Miracles*

"Miracle" is hardly found in contemporary man's repertoire of words. The reason is not that miracles do not occur, but that few understand the meaning of the term. It is erroneously assumed that the miraculous refers to the unexplainable, and therefore, as science has pushed back the boundaries of the inexplicable, miracles have supposedly been removed from modern life.

Such a view does an injustice to Deity. A miracle is a special moment of revelation when God's truth becomes personal in a dramatic event in our experience.

Jesus never performed a miracle for the amusement of onlookers, or for the advancement of His own desires. His miracles were means to an end—instruments of conveying spiritual truth.

2. *Lord over All*

The Israelites were granted a revelation of God when He delivered them from the bondage of Egypt with "a mighty hand, and an outstretched arm" (Deuteronomy 26:8).

The miraculous power of God leaves us with a sense of awe. The sinner fears as did the observers when Jesus cast the demons out of the man of Gadara (Luke 8:26-39).

Miracles may well lead to penitence. As a result of the great deliverance of Paul and Silas from prison, salvation came to the jailer's house (Acts 16:25-40). The healing of Peter's mother-in-law brought others to see the power of Christ. Jesus' healing of the centurion's servant who had palsy, points to His power to heal the paralysis of sin.

We dare not ask, "Where be all His miracles?" Rather, let us open our eyes and see! □

Conducted by W. T. Purkiser, *Editor*

In Genesis 12:1, when the Lord told Abram to leave his country and his kindred and go out to a land the Lord would show him, some think Abram hadn't received his justification. My opinion is that he was saved, and when the Lord called him he obeyed and received the second work of grace. I would like your opinion.

It would differ somewhat from yours.

There were actually two epochs in Abraham's experience. The first is the one to which you refer, in Genesis 12:1. This happened when Abraham (or Abram, as he was known at the time) was still in Haran, which is now in modern Syria.

The second, recorded in Genesis 17:1, came about 25 years later when "the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect."

My personal opinion is that these two experiences are typical of the Christian graces of regeneration and entire sanctification. But in view of such New

Testament passages as Matthew 11:11; John 7:39; Hebrews 11:39-40; and I Peter 1:10-12, I am reluctant to read back into the Old Testament the full meaning of New Testament experience.

The piety of the Old Testament was very real, and Old Testament saints who walked with God were truly and genuinely saved. But it was a salvation appropriate to their own age or dispensation.

What I am trying to say is that the death and resurrection of Christ, and the giving of the Holy Spirit as per Acts 2:16-21, made a historical as well as a logical difference in the relationship of God to man.

A friend of mine believes in "once in grace, always in grace." He quotes John 5:24 and I John 5:13 to prove the theory. How can I answer him?

Point out that both these verses mean exactly what they say. To anchor unconditional "eternal security" to these verses is to read into them what is not there.

John 5:24 does not say, "He that once heard my word and once believed in him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death to life." "Heareth" and "believeth" are both in the present tense. They do not apply to the backslider.

The same is true of I John 5:13, "You that believe" is in the present tense. It is not, "You who once believed," or "You who used to believe."

Part of the problem here is that these brethren separate faith and obedience whereas the New Testament makes it crystal clear that believing is not what a person says but is proved by what he does (Romans 1:5; 6:16; 16:26; Hebrews 5:9; James 2:17, 19-20).

A favorite slogan of this school of thought is "salvation by faith alone." The only thing is, faith is never alone—if it is New Testament or evangelical faith. It always includes commitment in obedience to God's will as made known in Christ.

Ask your friend to study Romans 11:20-22; Hebrews 6:4-6; John 15:1-2, 5-6; I Peter 2:18-22; Ezekiel 33:12-13; I Timothy 5:11-12, 15; Galatians 5:1, 4; I Corinthians 9:27; Matthew 18:21-35; Rev-

elation 2:4-5; 22:19; James 1:14-16; 5:19-20; Hebrews 10:38-39; I Timothy 1:19-20; Acts 1:16, 25; 8:13, 21-22; Galatians 2:16-18.

In addition there are many verses indicating that final salvation depends on continued obedience and faith—all of which would be quite without meaning if all converted persons were automatically guaranteed a place in heaven the moment they became Christians. These include: II Peter 1:10; I Timothy 6:12; Matthew 5:13; Revelation 3:5; I John 2:24; Hebrews 3:6, 12-14; II Corinthians 6:1; Colossians 1:23; Matthew 10:22; 24:13; Mark 13:13.

Actually, a curious situation develops. If they are right and we are wrong, then we will be finally saved in spite of ourselves. On the other hand, if we are right and they are wrong, their error will not save them if a false security leads them to indulge in sin assuming that they will be saved in spite of such wilful disobedience.

There is just no way to evade the truth of I John 3:8-9, "He that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin."

I have a little book on this entitled *Security: the False and the True* (64 pages, cloth, \$1.25) which you may order from the Nazarene Publishing House.

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UNCONVENTIONAL ALTARS

IT WOULD be a sad day if any Nazarene church building ever omitted the church altar. It creates a burden within our hearts when we see our altars barren for an extended period of time.

Some of the most precious moments on record in my memory's files are those sacred times of praying, singing, and rejoicing around the altar in a humble little church where I learned to sense and to love the presence of God.

But I didn't meet Christ as a personal Saviour at the church altar. Unconventional as it may be, as an 11-year-old child, I was perched on top of the kitchen table, swinging my feet and reciting memory scriptures. It was there that the Holy Spirit, infusing the Word of God, gave me a clear and definite witness to my heart that I was a child of God. From that day to this, the transaction has remained intact.

A little Sunday school girl from an unchurched home invited Jesus Christ into her heart in the front seat of my car three weeks ago. A 1962 Falcon may seem like an unconventional place to pray with a Sunday school child, but God was there and the recording angel inscribed a new name in the Book of Life.

A friend visiting a homecoming service in a nearby Church of the Nazarene shared with us the story of how some concerned Christian men took a backsliding fellow

out under a railroad bridge, and helped him pray his way back to God before he was too far gone to rescue. An unconventional place to have a prayer meeting? Yes but Heaven answered.

In a Sunday school classroom several years ago, a contrite, unchurched teen-ager earnestly prayed, “Lord, if you'll forgive me, I'll do my *darndest* to live for you.” I winced, inwardly, at the unconventional terminology of her prayer, but I haven't the slightest doubt that the Lord understood and accepted her sincere expression of determination to follow Him as she prayed at a rickety folding-chair altar.

For people to find God only in the church as the “approved method” is one of the greatest tragedies of evangelical Christianity. We need to learn to convert our kitchens, workshops, automobiles, train or bus seats, golf courses, or the banks of the river into places where God and man can meet, and then utilize our opportunities to introduce the hungry heart to God wherever he is.

Let's keep our church altars and use them frequently. But let's also get busy building more unconventional altars, lest some never find a meeting place with God.

—EVA J. CUMMINGS
Lincoln, Neb.

SAVE SOME

1 Cor. 9:22

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