



## The Lost Battalion

**S**OMEWHERE in every modern church there is a lost battalion. While the church establishes its aims, fixes its goals, and moves out to attain, at the very center of the Christian army there is a mighty battalion that is lost from the main effort. I refer to the fine body of laymen in every church who are never enlisted in the church's central project—that of winning men to Christ. The pastor earnestly pleads, the evangelist warmly persuades, the Sunday school teacher teaches to convince, many of our women meet to pray and go out to invite, but in it all, our men, by and large, remain uninterested, unenlisted, and apart. The battle for souls goes on, but the lost battalion never appears. The church wages war without the service of her best shock-troops.

— A. C. Archibald



General  
Superintendent  
Stowe



## Concerned Christians

**G**ENERAL Superintendent J. D. Abbott of the Wesleyan church presented a very penetrating analysis of our contemporary culture at a recent meeting of the leaders of the holiness churches. Among the shocking statistics which he cited were the following:

1) Twelve out of every 100 youth in their twenties have smoked marijuana.

2) A poll of college students on premarital sex indicated their approval by a ratio of two to one.

3) Suicide is now the second largest cause of death among students in the age bracket of 19 to 24.

4) Senator Everett Dirksen reported in the last article written before his death that the United States is being overwhelmed with smut. Two hundred companies are producing hard-core pornography with annual sales reaching \$500 million a year.

5) One of the next 50 drivers coming your way on the highway is drunk. Last year there were 25,000 lives needlessly lost and 800,000

crippling highway accidents involving alcohol.

6) A leading crime researcher indicates that there is a 50-50 chance that the average American boy now 10 years old will be arrested sometime in his life for a non-traffic offense.

What a tragic commentary on a society whose affluence is exceeded only by its amorality!

Even more tragic is the preoccupation of a segment of the Church with an attempt to dilute the traditional ethical standards which have provided a proper margin of separation from an unchristian culture. This is indeed fiddling while the world (not Rome) burns!

The convening of the Mid-Quadrennial Conference on Evangelism in Kansas City this week represents genuine New Testament Christian concern. It identifies man's major problem as sin. It testifies that even more serious than his lawlessness is his godlessness. It proposes that the only real remedy is new life in Christ. Transforma-

tion—not conformation. Men made pure and kept clean in a dirty world.

Pray God that several thousand superintendents, pastors, and commissioned evangelists may have their swords sharpened with fresh insights into the latest tools and techniques of evangelism. But even more imperative is the need for a rebirth of that concern which our fathers called “a passion for souls”:

—A concern that will take us back to basics.

—a concern that will produce days of fasting and nights of prayer.

—a concern that will drive us into the ghetto, the apartment building, the campus, and every other “no-man’s-land” with the Good News for modern man.

—a concern that will enlist the dedicated energies of both youth and adults in the biggest of all business, soul winning.

Concerned Christians like this will make a redemptive difference in a world like this in 1970! □



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# RIGHTS WITHOUT RESPONSIBILITIES

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campuses. Its members have decided that today's society is corrupt. They are very vocal in their expression of desire to destroy American democracy, and the universities they consider a faithful replica of this iniquitous society.

"We can't explain what form society will take after the revolution," recently said a prominent SDS member. "We'll just have to wait and see how it develops."

Sad to say, this spirit can often be detected in a local church congregation. It is quite easy to be critical of leadership and program without a clear alternative that would contribute to a solution of the problem.

It is easy to see and magnify faults and failings in men and institutions, but it is another thing to prayerfully assume responsibility in finding and doing God's will in the situation.

Change for the sake of change alone certainly is not the solution to the problem situation. It is only when God's people are willing to assume responsibility in prayer and seeking divine guidance in a spirit of love that the remedy will be found.

Our witness as a church to a confused and lost world must be loud and clear. We only add to the world's confusion when our own spirits are marred by a lack of compassion and an abundance of cynicism.

Our rights as church men are gained and kept by a willingness to assume the responsibilities that give all Christians these same rights. These rights often have come to us through the sufferings and blood of others. May we be willing to do our part in passing them on to others!

A positive approach to our rights will help us

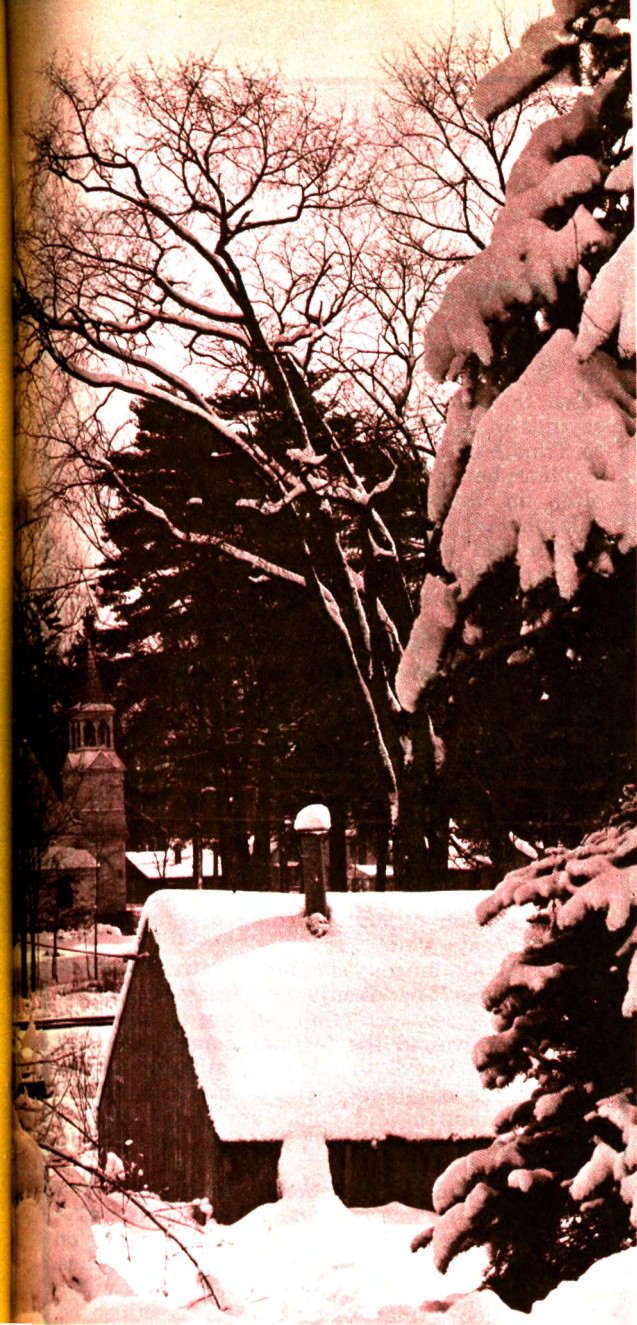


PHOTO BY THE COSTAS

**D**R. DIETRICH VON HILDEBRAND has summed up our present American scene in the following appraisal: "Our basic attitude of life is one of claiming rights and shunning responsibilities. We have ceased to appreciate the blessings of life, such as health, the beauty of nature, human friendships and love, and then to respond to them with gratitude. Gratitude is the key to happiness. We feel that life owes us the fulfillment of every desire, and if we do not receive this we feel bitter and we feel entitled to take advantage of others. Any question of moral good and evil is eliminated."

The Students for a Democratic Society was founded in 1962. Today it is a loosely organized group of some 35,000 members on about 350

to realize our responsibilities in the area of the spiritual.

Our rights are influenced by our disciplines. I have all the rights in the world to play a Bach fugue as it ought to be played, but this is regulated by strict limitations and years of practice. My rights are the flower and fruit of discipline and a sense of obligation.

It is indeed foolish for me to cast aside all of the traditional in order that I may search for novelty.

I recently heard a fine bit of advice: "Next Sunday go to church early enough that you can stand in the vestibule while others come in (they will think that you are waiting for somebody) and count the people whom you have influenced to come to church."

This is a privilege that we should all take occasionally. □

## THE LORD WILL WORK IT OUT

When trials come your way  
And faith has turned to doubt,  
Don't bow your head in shame.  
The Lord will work it out.

When Satan comes around  
His pleasures to display,  
Just say a little prayer.  
God by your side will stay.

When your cross seems heavy,  
You're burdened down with care,  
Take your load to Jesus.  
Let Him your burden share.

Through tears and mental anguish  
When your heart may turn to doubt,  
Just rest upon His promise  
That the Lord will work it out.

—Wanda Lang  
Plymouth, Ind.

50 YEARS AGO . . .

In the *Herald of Holiness*

### Blasphemy Against Our Brothers

**A**MONG the forbidden utterances against or about one another, as we find recorded in the Word of God, is what is termed by Paul "Evil Speakings." Paul mentioned this class of sayings in Ephesians and also in his first epistle to Timothy. The original meaning of this word is "blasphemy." It is the same word used so often in the New Testament and translated "blasphemy" in referring to our conduct and speech and attitude toward God or the Holy Spirit or the Savior. It is this kind of blasphemy against the Holy Ghost declared to be beyond forgiveness.

To take one instance of the use of this forbidden blasphemy against our brother, read the last three verses of the fourth chapter of Ephesians. We give the literal rendering of the words as furnished in Bagster's Interlinear Translation of the Greek "And grieve not the Holy Spirit of God, by which ye are sealed for the day of redemption. Let all bitterness, and indignation, and wrath, and clamor, and evil speaking (*blasphemia*), be removed from you, with all malice. And be kind to one another, tender-hearted, forgiving each other, according also as God in Christ forgave you." . . .

*Blasphemia* means "slander," "detraction," and also it means "speech injurious to another's good name." Useless correction, or words calculated to hurt or wound the feelings come under this latter head. Words that leave a sting or hurt in the feelings of others. These things are absolutely forbidden and come under the characterization of "blasphemy" against our brother.

We can actually blaspheme our brother by a reckless or unkind use of our tongue concerning him. How sacred must be the character or reputation of a man or woman when God warns us not to blaspheme against it! The reason for this is when a man or woman is sanctified he is sacred to God and enters the holy of holies of God's protection and we dare not offend one of these by unjust or unkind speech which leaves a wound or hurt or smart in the spirit. This is sometimes done by very good people and often in the name of religion or holiness.—*Editor, B. F. HAYNES.*

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# Revival Is Not a Cure-all

*Wilt thou not revive us again:  
that thy people may rejoice in thee?*  
Psalms 85:6

**S**OME may think it strange that an evangelist would speak on the subject "Revival Is Not a Cure-all."

And yet perhaps an evangelist can say some things about the shortcomings and inadequacies of revival that would be misinterpreted and misconstrued if said by others.

Let it be clear from the outset that as an evangelist for 28 years I am wholly committed to the primacy of the revival method of evangelism.

That is not to say, of course, that I believe that revival is the *only* method of evangelism, but that the revival method has been the central and primary thrust of holiness evangelism in its most productive periods, and that a disparagement of revival is most often, if not invariably, an indication of a spiritual problem, whether for a church or for an individual.

Every passing month deepens the conviction that revival is always appreciated by the spiritual, tolerated by the lukewarm, and detested by the backslidden. The heart cry of God's people through the years has been, O God, "revive us again . . . that thy people may rejoice in thee."

Why then is there any disillusionment at all about revivals?

One reason is the failure to discriminate between "revival" and "evangelism." When those two words are used synonymously, frustration and disappointment and disillusionment are inevitable.

But some have also been disillusioned with revival because they expected too much and demanded cures that revival does not promise or automatically produce.

For instance, *revival does not cure faulty judgment.*

A group of Christians, whether in the family, or in a committee, or on a church board, will not always see eye to eye on everything—even after a genuine revival. If their hearts have been truly revived, they will of course make a sincere and harmonious effort to make sure they are looking at the same thing.

But since decisions are based on knowledge, and knowledge on every conceivable subject is partial, mistakes in judgment are inevitable—and they are inevitable for preachers and laymen, no matter how genuine the revival or how glorious the victories.

Again, *revival does not cure conservatism.*

A tightwad is not changed overnight into a spendthrift—even by God's grace. If his heart is warmed and renewed in revival, he will of course become more generous and be more susceptible to appeals to meet the needs of others. But if he has been frugal all his life, he will still be frugal after revival. And a conservative is

not necessarily carnal, any more than a spendthrift is necessarily holy. Genuine revivals always loosen purse strings, but they don't make purses—or strings—unnecessary.

But again, *revival does not cure shyness.*

God's grace does not change an introvert into an extrovert, and a shy Christian will still be shy even after his heart has been revived.

Some sincere people have been brought under bondage by some of these soul-winning-made-easy experts who find it simple to approach others about religion. But then *they*—with or without grace—would find it simple to approach others about *anything*—cars, kettles, cosmetics—or creeds.

A renewed heart will *want* to witness and win—and *will* as the Holy Spirit leads and empowers. And he will do it not because of any "quota" of souls; and without any of the gimmickry of the religious husksters; and with no thought whatsoever of being invited to report his "exploits" at some assembly or conference.

But then again, *revival does not cure prejudice.*

Of course no heart can be Christian and hold *hatred* for any other person—whatever his color or religion or weakness or success. But the Apostle Peter had experienced the marvellous revival on the Day

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## Radio Sermon of the Month

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of Pentecost, and testified that his heart was purified—but he still had a residue of prejudice until God gave him additional light.

And sincere Christians today, faced with the burning issues of race relations, will make sure they are walking in the light and that, in Christian love, they will always be part of the answer and not part of the problem.

Finally, *revival does not cure faulty personality patterns.*

A Christian bore is just as boring as any other kind. And a revival does not change a tiresome person into a charming one. Neither does a revival cure stupidity. No one that I know of ever received a Ph.D. at an altar.

A lifetime may have gone into the development of irritating mannerisms, and a revival does not instantly smooth the rough edges. It takes time plus grace plus discipline for that. And to expect a revival to cure faulty and abrasive personality patterns that have taken a lifetime to develop is to expect too much.

And yet some seem to think that revival, like an old-time patent medicine, is a cure-all for everything from baldness to bunions and from stupidity to stubbornness; and if the Sunday school doesn't take off like an Apollo spacecraft, or if all the problems having their origins in human weakness are not solved in one week of revival—they say that revivals don't pay.

But even though revival is not a cure-all, a genuine revival can be, and is, a time of renewed spiritual health, of restoration of relationships, of resurgence of commitment and involvement in what the church is all about.

No wonder, then, that God's people in all churches are crying, as they have through the years—and as they will until Jesus comes, O Lord, "revive thy work in the midst of the years . . . in wrath remember mercy."

*O God, we thank Thee for revival, for seasons of refreshing, for times of renewal. May definitions and disillusionments never erode our commitment to, or enjoyment of, this spiritual exercise and experience that has had Thy blessing and approval from the very beginning. This we ask in Jesus' name. Amen.* □



## Faith at Home

### P. J. and the Cherry Tree

**I**T WAS spring when P. J. and his father bought a white-blossomed, dwarf cherry tree at the greenhouse.

They planted it outside P. J.'s bedroom window. P. J. patted the warm, dark earth snug around its roots and stood very tall beside it.

"I'm four years old and the tree is only two, Daddy," he said. "Why is it taller than me?"

His father laughed. "Your sister Debbie is one year old and so is little Cousin Sue, but Debbie is much fatter. Why?"

P. J. laughed. "I don't know."

"Neither do I," his father said, "but God does. He even knows how many hairs you have on your head."

P. J. thought about that a long time . . . maybe even five whole minutes.

Summer began and P. J.'s tree stretched its leaf-covered arms higher every day.

"My cherry tree is funny, Daddy," P. J. said, as he poured water on the dirt around its trunk. "Its mouth is under the ground. When is it going to get cherries?"

"It may not have any this year," his father said.

But P. J. looked every morning anyway.

At last he found one small, green cherry. Each day he watched it get larger and larger. It turned pink and then bright red.

One morning P. J.'s mother said, "Someone better eat that cherry before the birds peck it."

P. J. popped the plump, juicy fruit into his mouth. *Delicious!*

Now winter had come. The leaves on his tree had browned, twisted, and fallen to the ground.

One night at the dinner table P. J. asked, "Daddy, why did God let all the trees die?" He'd been wondering about this for a long time—a whole day maybe.

Daddy said, "They're only sleeping. Next spring they'll be as beautiful as ever." He paused and looked puzzled at P. J. "Don't you remember the trees doing this last year?" he asked.

But P. J. couldn't. That was just too long ago, he guessed.

"Don't worry, P. J.," Daddy said. "God made trees that way."

P. J. went out into the crunchy snow and looked at his cherry tree. He brushed the cold, fluffy flakes off some of its branches and patted its trunk.

"Don't worry, God made you. He'll take care of you," P. J. said.

Then a very nice idea came to him. "God made me too."

And the thought kept P. J. warm inside all day long.



By **Rosemary Lee**  
Worthington, Ohio





PHOTO BY CARMONA

● **By Louis A. Bouck**  
Vancleve, Ky.

## THE WRONG COUNSEL

**T**HE people of a small Oregon city almost perished by listening to the wrong counsel.

It was in the spring of 1948. The city was built in a low valley and was in grave danger from the flooding Columbia River. Would the dike hold?

On the morning of Sunday, May 30, the residents found leaflets on their porches soothing them with promises of safety. The river and the dike were being carefully watched by experts. There was no danger. If any crisis arose, they should have plenty of warning.

The counsel was mistaken. At midafternoon the wail of the siren burst on the relaxed city like the crack of doom. No one needed to be told what the sound meant. It was get out or perish. The dike had broken.

Fred, a former schoolmate of mine, was a pastor in the town. Uneasy, he hesitated to move out after the morning service. It would desecrate the Lord's day and be a bad example to his flock if it proved to be unnecessary. He did, however, change clothes and put a few things in the car, just in case.

When the alarm sounded, Fred and his wife ran for the car and—remembered that the car keys were in his suit under things in the back seat. Already others were honking behind him, impatient to be gone.

Fred started the car—with a screwdriver found lying on the seat. How? It is hard to say, un-

less the Lord in mercy wrought a special little miracle. The car would never start again that way.

They drove over to my house and climbed out, shaking, to tell us this story. They had saved their lives; but they almost did not make it because they followed the wrong counsel.

Sometimes that wrong counsel comes from our own ignorance and carelessness.

The late F. W. Boreham tells of motoring through the bush country of southern Australia when a large python was reported nearby. Would the Borehams like to see it?

The creature, described as "fifteen feet of reptilian ugliness," was in the deep sleep of hibernation. The Borehams tried to wake it by tickling, poking, and finally prying up the ugly head with a stick.

They could have paid dearly for their indiscretion. The python awoke, not gradually, but suddenly—and it took after them.

They ran for their car with the horrible serpent in pursuit. When they clambered in and slammed the door, that hideous reptile had its head on the running board.

Thereafter Boreham's dreams were disturbed by nightmares. He would wake in a cold sweat, reliving that terrifying moment when he almost did not make it away from the terrible snake he had teased as a harmless plaything.

One thing is worse than toying with a 15-foot python. That is playing with carnality. It caused

the Psalmist to backslide. "So foolish was I, and ignorant," he well says, "I was as a beast before thee." One who takes the monster of indwelling evil lightly is showing abysmal and appalling ignorance of the Word of God and of his own welfare.

A dear man said to me of the blessing of entire sanctification, "That's too high an experience for me. I can't always control my temper."

Although a pillar in a holiness church, he recognized by and by that he was backslidden. In mercy God restored him when he was past 70 years of age.

Then he said, "The first thing that I wanted was to get sanctified." He sought and found the blessing of heart purity and in his sunset years gave radiant testimony. Wonderful!

But few at his age ever make it. He almost missed it. And to miss holiness is to miss fitness for heaven and thus, inevitably, heaven itself at last.

The carnal mind, like the river, the snake, and the old man's prejudice, almost swallows up the unwary souls of converted but carnal folk.

Do not follow the wrong counsel about indwelling sin. A vision of the holiness of God will also reveal the horror of carnality. Thank the Lord, a perfect remedy is provided in the cleansing blood of Jesus Christ. □

# THE WIDER VISION

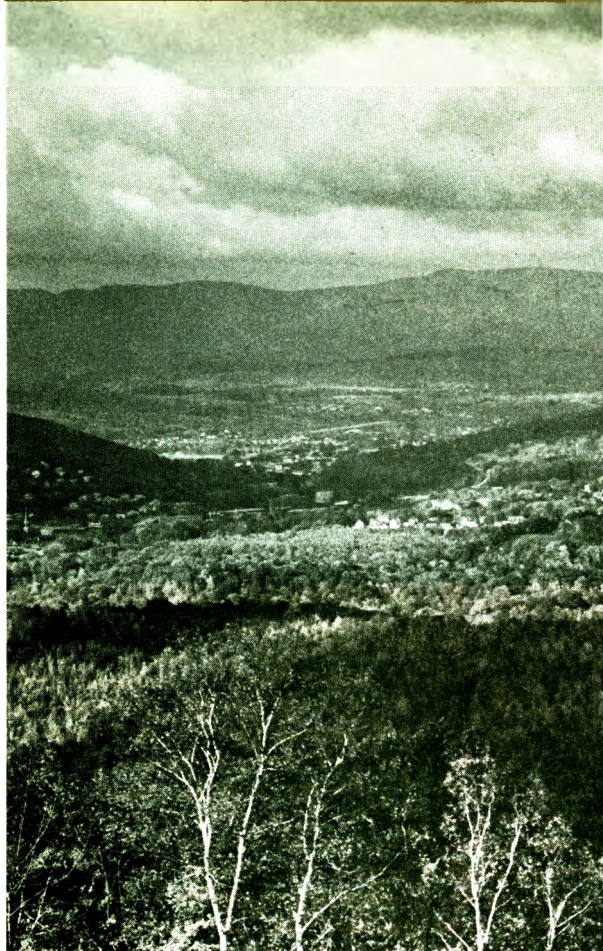


PHOTO BY THE COSTAS

Most of us have too small a vision of the work of the kingdom of God. There are forces around us that would tend to narrow our vision of His work. Loyalty to one's church is fine, but a loyalty that does not permit us to see God at work everywhere is dangerous.

There is danger that our church interest will become so self-centered (with a religious coloring) that we shall fail to see "that the church exists for man and not man for the church." We cannot work for numbers alone.

To make even children feel that we want to count them but are not really interested in them as persons is disastrous. Promotional material that is number-centered alone is irrelevant. Our world is too sick of high-pressure, disinterested salesmanship.

Perhaps we shall have to change our views regarding the size of churches. A deepening of concern for individuals would seem to indicate that church work should be conducted by pastors who can know well all the members of the flock and have time and concern for each. One of the epithets hurled these days is "institutionalism." Another committee will not do. Deeply concerned individuals is the answer.

We can do no less for the cause of world missions and must do more; but if we are not careful we shall see these overseas countries sending missionaries to our pagan land.

Can we enlarge our vision to see our task as not one in which we are successful only if we continue to make our churches larger and larger? Is it possible to imagine that the successful church may be one that breaks its congregation up into smaller groups and sends them out to light holy fires of fellowship in scattered areas of our urban centers?

I do not pretend to discern the trends of the future. I am assured that God does and that is enough. I shall keep my dedication deep enough that He can change the traditions, alter the methods, and vary my ideas. All I ask is that He lead me—I will follow! □

**I**n a recent publication there was an article about the Church in our times and its changing character. Old-line denominations are changing; and while some changes may seem good and some bad, yet we recognize that change is inevitable.

It has been no end of satisfaction to see our younger church vindicated in its stand on several issues. For over 50 years we have taken the view that smoking was sinful because it harmed the human body—and now the government has declared, in no uncertain terms, its harmfulness.

The article mentioned above states that there is a sincere desire on the part of many to return to early Christian standards and practices, to know the vitality of the Christian faith. The author states there is a return to more informal services. These things we have found in our beloved Zion.

But it is a mistake to think that there is no need for and that there will be no change in our church. If we are to be relevant in our day and reach the greatest number possible for Christ, we too must be open enough to the mind of the Spirit to see and make changes that will further the gospel.

Elton Trueblood in *The Incendiary Fellowship* makes a clear assessment of our times and indicates that we must not "arrive at a distinctiveness that is too simple." Our great need of change is to a greater vision, an enlarged concern, and a deeper dedication.



*"Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful" (James 2:16)*

Is it possible to be concerned about an individual's soul and not be concerned about the individual himself? Sometimes we act as if it is.

A lady once told me, "The only time I get a visit from the people at my church is when I miss Sunday school. If I attended every service, I doubt if anyone would ever know where I lived."

An elderly gentleman, a dedicated worker, added his experience. "I attended and supported the church for 30 years. One Saturday my kitchen caught on fire and was destroyed. Everyone in the church heard of it, yet not one person ever offered to help in any way."

Another sister recalled a similar experience. "My husband worked at a local factory and tithed faithfully. One day he was without a job because of a layoff. The church knew of this. Did anyone offer a loaf of bread to my family? No."

We live in a very impersonal age. More and more we become part of a big, impersonal machine, society. We obey the laws, pay our debts—and few know that we exist.

Advertisements blare, promising

everything. We wonder, Are they really interested in me or what they can get from me?

A company sells baby products. We see a picture of a sleeping infant in its advertisement. What does this new life mean to the advertiser? Is it just another can of baby powder?

There is great danger that the church can become just as impersonal. We attend services, shake hands, and depart. Our offerings disappear into treasuries which in turn disappear into budgets. The person-to-person contact between the giver and the receiver is lost. Lost also is the fellowship.

An elderly gentleman had died. He left behind a saintly, Christian widow. One day as she was hanging up clothes in her backyard, her pastor slipped in the front door and deposited groceries on the table. The church wanted to surprise her.

A Sunday school class, tired of its regular diet of socials, looked for a family in need, found one, and spent money and time to help—and in so doing helped themselves.

A young people's society heard of an accident involving a high school senior. A delegation of teen-

agers from the church went to the hospital with fruit and flowers. Some said it was a waste of effort. The needy family never responded to our invitation to visit our church, and the injured teen-ager turned out to be of another faith.

Life has been compared with the story of Hanzel and Gretel. Lost, alone, and frightened, the two children stumbled through a dense forest. Here and there they dropped crumbs to mark their path, unaware that the birds roosting in the nearby trees devoured each piece as quickly as it fell. With every step they became even more lost.

This is the life that the church seeks to change. It cannot be done by impersonal means. Sermons and Sunday school lessons alone are not enough. The man in the street is saying, If you love my soul, then love ME.

Likewise the Apostle James insists that Christian faith is not a mere abstract idea, but a force that reveals itself in a personal, active concern not only for the soul of the individual but for his total welfare. This concern is a natural and necessary evidence of that faith.

Campaigns, crusades, and contests are no substitute for a love for people. The church that is known for its concern for persons already has the best advertisement obtainable. □

• By Thomas L. Reid  
White House, Tenn.

# DEPART IN PEACE?

# Editorially Speaking

By W. T. PURKISER

## Evangelism in Two Modes

As of the date of this issue of the *Herald of Holiness*, what could be one of the most significant gatherings in the history of the Church of the Nazarene will be on. It is the mid-quadrennial Conference on Evangelism being held in the Music Hall of Kansas City's downtown Municipal Auditorium.

This year's conference comes at a strategic time. We are on the threshold of a new decade. All around the world there is a sense of destiny in the prospect of the seventies.

In our own church there is a growing conviction that in many ways the years just immediately ahead will be watershed years. We will either turn aside to stagnation and defeat or we will surge on to new heights and new dynamic.

The conference program has been carefully planned. It includes not only the great inspirational and motivational rallies that mean so much to morale and vision. It also includes the smaller workshop sessions where ministers and laymen can "get their teeth into" the wide range of nitty-gritty problems that face people who go out to present the living Christ to a dying world.

The conference program also recognizes the fact that New Testament evangelism comes down to us in two modes. It takes two forms.

There are not two evangelisms, any more than there are properly speaking a "social gospel" and an "individual gospel." There is only one evangelism, and its purpose is one: to bring girls and boys, women and men into a saving relationship to Christ Jesus in the fellowship of His Church.

But there are two modes in evangelism. One is what we have customarily called "mass" evangelism—not too good a term, by the way, because people are not saved in the "mass" but as individuals. We would do better to call this "simultaneous evangelism." It is the presentation of the saving gospel to many people at the same time in order that they may be converted and sanctified as individuals.

The New Testament is replete with examples of simultaneous evangelism—from the crowds that gathered around Jesus to the preaching of the apostles in the Book of Acts. And just as the modern religious world was about to bury the whole idea of simultaneous evangelism in the limbo of outmoded methods, the emergence of great city-wide crusades proved again that the

multitudes can hear—and in that hearing, faith and repentance can come to great numbers of individual persons.

BUT NEW TESTAMENT EVANGELISM comes in another mode. It is the person-to-person, individual encounter of one man with another, one woman with another, one teen with another.

Never in opposition to but always along with proclamation to the crowds is personal witness to the individual. Jesus preached to the multitudes, but He also had time for and was on the lookout for individuals such as Andrew, and John, and Peter, and Nicodemus, and the woman by the well in Samaria.

Philip preached to the many in the great Samaritan revival. But he also dealt faithfully with small groups and the individuals who came along his path.

It can be granted that there is more glamour in the crowd. But only a few can be effective in such situations. On the other hand, the humblest and simplest can speak as the man whose eyes had been opened and who said in effect, "I don't know much about the subtle points of doctrine. But this one thing I know, that, whereas I was blind, now I see."

There may be a variety of reasons for the agonizingly slow growth of the Church in our day. But certainly one of them is the tendency on the part of great numbers of Christians to turn the work of soul winning over to the preacher in the pulpit, while they go on week after week and month after month with never a word of witness and never a redemptive encounter with a soul in need.

We have said it often. Now we need to act on the truth. In the great issues of helping to meet the needs of people around us, the distinction between the ministry and the laity is false and totally unscriptural.

The "Old Ship of Zion" carries no passengers. Everybody on board is a member of the crew. And the sooner we find it out and begin to act like it, the sooner the old ship will get out of its Sargasso Sea of stagnation and begin to move again.

The Conference on Evangelism can be a real turning point. It will be if not only we who attend but those who stay home will pray until a new touch of fire comes to our souls and we go out to work at New Testament evangelism in both modes. □



## Make Your Plans Big

Dean Mendell Taylor of the Nazarene Theological Seminary reminds us that on the margin of his Bible, opposite the story of the feeding of the 5,000 in the Gospels, Dwight L. Moody penned the words, "When the Lord is your Partner, make your plans big."

At least part of the reason for our small achievement in the work of the Lord is our tendency to limit our vision to what we think we can accomplish by ourselves. We may not express it exactly that way, but the result is the same.

Our tendency is to cut God down to our size. But our size is too small when we consider the scope of the task before us.

The wise man of the Old Testament wrote, "Where there is no vision, the people perish" (Proverbs 29:18). While the first meaning of these words is related to the prophetic vision and the loosening of moral restraints when such vision is lacking, they also apply to the vision that makes big plans for the future.

The people who perish are not only those who might have been touched by the outreach of those who make big plans. They are also the people who fail to make the plans—whose faith becomes stunted and whose work is limited because they have no vision.

Paul Ellerbe put it in incisive lines:

*A man must dream or a man must die.  
Not even the deep, clean blue of the sky  
Is as fair as the thing which only seems  
And feeds his life when a wise man dreams.*

Vision leads to venture, and where there is no venture there is no victory. Some who fight fail to win, to be sure. But all who refuse to fight miss the victory that could be theirs.

We may not do all we plan when we make big plans. But it is a foregone conclusion that we shall never do more than we plan. And in terms of total results, it is better to plan largely and accomplish half than to plan a little and do it all.

Since we are commissioned to be "labourers together with God," God is our Partner. And He can take a few small fish and a few little loaves of bread and feed the multitudes. Moody was right: "When the Lord is your Partner, make your plans big." □

## Christ or a Cause?

Many have read with pleasure and profit *The Screwtape Letters*, by C. S. Lewis. This is an imaginary and imaginative exchange of letters between Uncle Screwtape, an old and experienced demon, and his young demon nephew, Wormwood.

Wormwood has been placed in charge of a new convert. He is given detailed instructions by his Uncle Screwtape as to just how to proceed with his evil purpose to turn the young Christian away from his newfound faith.

One of the points of advice Screwtape gives is to deflect the Christian from Christ to a Cause. The Cause may be ever so righteous and worthwhile. But it is easily corrupted by self-will, and so becomes a snare to the soul.

The devil has little fear of a man devoted to a Cause. What he fears is the man who is devoted to Christ. A Cause can be selfishly served. Christ displaces selfishness with His own will.

Most of us can think of those who have turned aside from the service of Christ to the service of a Cause. Usually the Cause is worthy. But it becomes an idol, and an idol is a means of self-advancement.

The temptation of good people is not to replace good with evil, the best with the worst. The temptation of good people is to substitute a lesser good for the supreme value, and the better for the best.

Wisdom and its single-minded pursuit is good. Yet "a greater than Solomon is here" (Matthew 12:42).

The ministry and all it represents in human life is good. Yet, considered as a profession with all that word conveys, "a greater than Jonas is here" (Matthew 12:41).

The Church as an institution representing eternal values to an earthbound society is good. Yet Jesus said, "But I say unto you, That in this place is one greater than the temple" (Matthew 12:6).

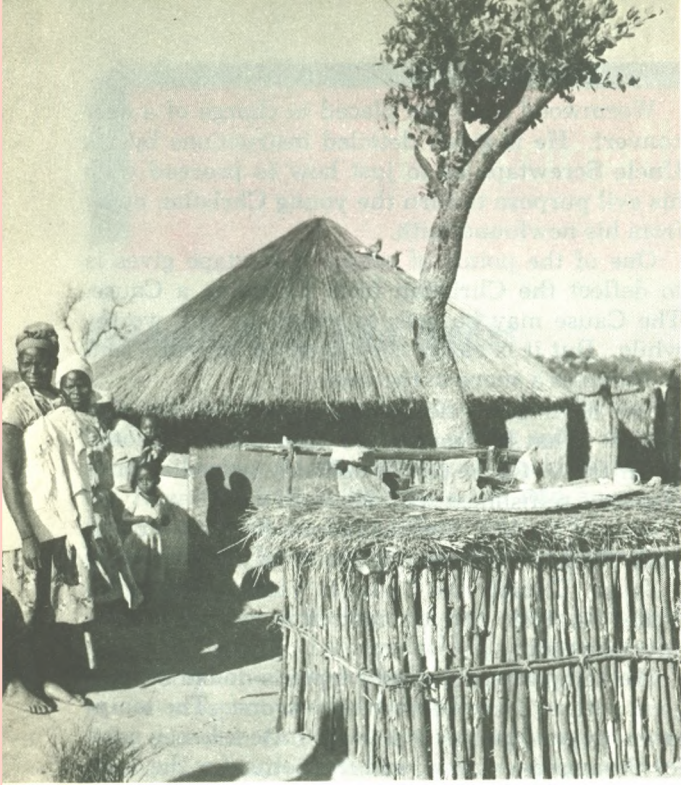
Our loyalty is never safe when we give it without qualification to a Cause. The Cause subtly becomes "our Cause"—even "our Church." Our loyalty is safe only when it is given without qualification to Christ. Then *His* mission and *His* Church become our means of expressing our love and obedience to Him. □

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## Genuflection

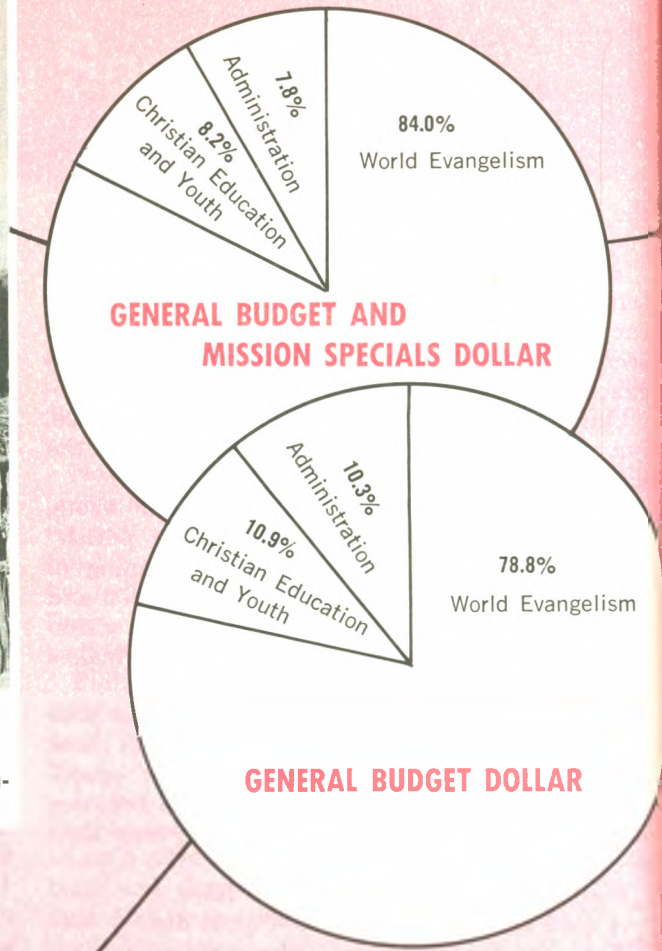
I kneel  
And the sweet, absorbing earth becomes  
An altar and a comfort . . .  
I envision the beautiful sanctitude  
Of the Cross that actually is,  
And I have knelt not only to be near Him,  
Nor to be forgiven, but out of  
A most thankful spirit!

Gerald Adams  
South Walpole, Mass.



**YOU ARE MAKING POSSIBLE:**

. . . spread of the Word to villages in Nyasaland, Africa.



**YOU ARE GOING TO THE FOUR CORNERS OF THE EARTH!**

through your participation in the Thanksgiving Offering, last November. Your world grows larger as you share with others.

- Your giving helped to send a brand-new missionary abroad.
- It meant you stood with 543 missionaries on the field who felt you there beside them, telling others of Christ.
- It helped to prepare a young man for the Christian ministry . . . you share in his victories through a lifetime of service.
- It meant you want to have a part in building a church for a new congregation . . . eager children, new teens, and adults.
- Your giving also meant you support the dynamic administration of our church as the Lord gives the increase.

Three things last . . . the greatest of them is love (cf. I Corinthians 13:13).

. . . the call, "Cristo Salva," to young and old in the South American Andes.







... distribution of gospel literature in an open marketplace in Haiti.

### YOU CARED! YOU SHARED! WE THANK YOU!

**W**ITH gladdened hearts to all who so magnificently undergirded our program of world evangelism through giving to the Thanksgiving Offering our sincere appreciation is extended. You have proved again you care; not by asking, "What is my share?" but, "What can I do?" We can give without loving but never love without giving. May the Holy Spirit reward you for your motivation and generous support of the Thanksgiving Offering.

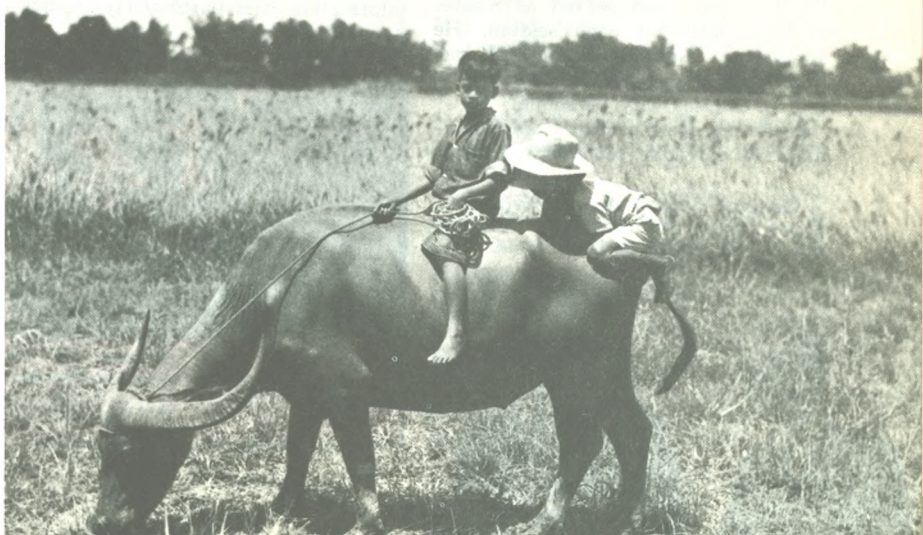
We who have Christ's offer of pardon, cleansing, and power, which is for *all*, dare not *HALT* in taking it to *all* in this weary, disillusioned world. Our Thanksgiving Offering is to every missionary, every national worker—yea, to all of us—ample and justifying endorsement of the worldwide mission and message of our church.

Our prayer is that the spirit that prompted this offering may permeate all of our lives, so that we may be completely dedicated to evangelize a lost world.

Now, with our grateful thanks, this sincere prayer from I Samuel 25:6, "Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast." **AMEN!**

**EDWARD LAWLOR, for the  
BOARD OF GENERAL SUPERINTENDENTS**

... an ever increasing ministry for our church in the Philippines.







Missionary Howard Conrad, director of the new San Jose Seminary, tells of the school's purpose.



Professor Paul Orjala, professor of missions, Nazarene Theological Seminary, addresses the conference.



Bookstall at the conference attracted many.



Pastor Aviles of Nicaragua makes a point in one of the discussion periods.



Dr. E. S. Phillips, executive secretary, Department of World Missions, speaks in one of the main conference meetings.

## NOTHING LESS THAN A WORLD VISION . . .

More than 140 Latin pastors plus a number of missionaries, representing the Nazarene Central American and Caribbean districts, converged on Guatemala City during the first week in December in what would be considered the first international Latin-American Nazarene gathering.

The purpose of the gathering was to consider evangelism and church-growth plans for the future of the Church of the Nazarene in Central America.

Those in attendance at the conference from Kansas City were Dr. Eugene L. Stowe, general superintendent in jurisdiction in the area; Dr. E. S. Phillips, executive secretary of the Department of World Missions; Dr. H. T. Reza, director of the Spanish Department; and Paul Skiles, executive secretary of the Department of Youth.

Franklin Cook, administrative assistant in the Department of World Missions, served as coordinator. Paul Orjala, professor of missions, Nazarene Theological Seminary; Bennett Dudley, Christian Service Training director; and Paul Miller, Conquest editor, directed workshops in church growth, CST, and NYPS.

Sergio Franco, associate editor, and Ray Hendrix, promotion and sales manager, from the Spanish Department, carried the burden of interpreting for the various English speakers.

Dr. Reza was the director of the total program and served as master of ceremonies for each session. He emphasized the importance of national pastor participation as much as that of Kansas City personnel.

Attending were pastors from Guatemala, El Salvador, Honduras, Nicaragua,

General Superintendent Eugene L. Stowe (right) preaches with Rev. Sergio Franco (right) as interpreter.



Costa Rica, Panama, British Honduras (Belize), Puerto Rico, and the Spanish East District.

Howard Conrad, director of the newly formed Central American Seminary, was also present. He announced that the school which will soon open on a new campus in San Jose, Costa Rica, has received 25 applications for admittance.

The convention was held in Union Church in Guatemala City and spread through the church facilities, where workshops and discussion groups buzzed with activity. While in one workshop a pastor stiffly went through the motions of learning how to lead a congregational song, others were probing for answers in teacher-training workshops. Buses which transported the conventioners to and from their hotels were left waiting as pastors quizzed workshop personnel for answers as to how to apply the principles to their congregations. Union Church officials cancelled or turned down 25 requests for space in the church during the week to make room for the Nazarene meetings.

The 12 study papers, all but one of which were prepared and delivered by Latins, formed the heart of the program. Four dealt directly with evangelism, and conservation of new converts in urban and rural churches. Three were directed toward the pastor's personal development. Two more pertained to relationships between local, district, and general church levels. Three addressed social problems.

Dr. Stowe's discussions were direct, informative, and particularly inspirational. He encouraged pastors to identify with their people, but cau-



Dr. H. T. Reza, director of the Spanish Department, was conference coordinator.

tioned against a "middle-class" ministry in which both the "educated and wealthy as well as the ignorant and poor" are neglected.

Dr. Phillips' messages were more as one pastor to another than as a missions executive to field workers. He pressed the Latin leader to recognize the importance of an "accompanying Presence" as well as an active philosophy and program.

Paul Orjala mentioned the importance of close lay follow-up to newly converted Christians and told how Haitians call daily in homes of recently won persons to have devotional periods with them. He further impressed on the Latins that the Church's place was to be in the world. This, he said, quarrels with the idea of building a wall of noninvolvement around the Church in the society it serves.

Fernando Castillo, pastor from Panama, noted with some perception that program ideas excellent for Oriental or Anglo-Saxon audiences "could be doubtful or positively hurtful in a Latin-American ambiente. . . . Nothing less," he said, "than a world vision of the needs of all peoples and a world passion for evangelism" would satisfy the church's reason for being.

The conference was more than just theory. Evangelism as a living thing was practiced as men witnessed at the restaurants and at their hotels, winning people to the Lord. One man was prayed through in the hotel lobby. Another pastor witnessed to a passerby on the street in front of the church.

Paul Skiles preached on Wednesday morning. His stimulating message was

Conference participants gather in the patio of the church.







Rev. Bennett Dudney, Christian Service Training director, leads one of the daily workshop sessions with Ray Hendrix (right) as interpreter.

followed by a genuine moving of the Holy Spirit during which the pastors gathered at the front of the church for a time of prayer. On Thursday morning after a moving message from Dr. E. S. Phillips several pastors came to the altar for a definite anointing of the Holy Spirit in their personal lives and their ministry.

The closing service of the conference represented one of the high spiritual points of the week. The Communion elements were served. Dr. Stowe preached, repeatedly using the phrase, "Dios es Amor" (God is love). Following Communion, the pastors joined in a militant rendition of "Onward, Christian Soldiers," accompanied by the staccato beat of Paul Skiles's trombone.

The undeniable presence of God was felt in the assurance each pastor

had that during these troublesome days he had been called to minister to men and women in Central America in a way that would be conducive to growth, not only from the standpoint of statistics, but from the spiritual standpoint.

Even while the benediction was being given by Dr. E. S. Phillips it appeared that a miracle of understanding permeated the whole group. The interpretation of the prayer was simultaneous, but neither of the interpreters could be heard as all pastors and missionaries raised their voices in praise and thanksgiving for the opportunity of being partakers of the gospel.

The words of "Victory in Jesus" as the crowd was being dismissed were an eloquent proof of the dedication of each pastor to push forward the gospel of Jesus Christ, based on the fact that he had found this same Christ active in his life.

It was a conference which gently reminded North Americans of the Latin's capacity for self-help, and also gave hope that, with an increased understanding of program principles, he could well adapt them to his needs and culture in carrying out the evangelistic mission of the church.—ELDEN RAWLINGS, reporter. □

## NTS GRADS SERVE THE CHURCH



C. William Ellwanger

Now helping to steer the course of Nazarene Theological Seminary as a member of its board of trustees is Rev. C. William Ellwanger, age 47, pastor for the past eight years of Kansas City First Church of the Nazarene and a member of the Seminary's first full graduating class (1948).

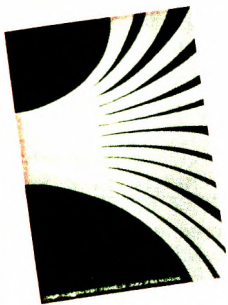
A full-time evangelist for four years after finishing his B.D. work, he has pastored four churches during the past 17 years, in Virginia, Kentucky, and Missouri.

In 1968 his alma mater, Olivet Nazarene College (Th.B., 1945), conferred upon him the doctor of divinity degree. His many denominational offices include membership on the General Board, which conducts the denomination's business between the quadrennial General Assemblies.

"In this era of dissent in general, and moral and spiritual decadence," Dr. Ellwanger says, "I feel that the minister must 'all the more' be a person deeply indwelt by the Holy Spirit and disciplined in his devotional life—and determined to experience a Spirit-anointed and biblical ministry." He adds that "we must be open to change—endeavor to be contemporary in our approach."

Of the institution which will in May send forth its one thousandth B.D. graduate as it completes 25 years of service to Christ and the Church of the Nazarene, the pastor of what is commonly thought of as the world-headquarters church of the denomination says:

"NTS gave me a thorough preparation for the pastoral ministry. It gave me confidence in relating to the common person, as well as in standing with the professional person. Principles of study and self-application were instilled in me that I have followed through the years. My years at NTS also enhance my appreciation for the Church of the Nazarene."—J. KENNETH GRIDER. □



# JUST RELEASED!

## For the conference on Evangelism

January 13-15, Kansas City, Mo.

A book every Nazarene interested in the growth of his church will want to read right away!

It contains seven messages selected from the 42 delivered in a series of soul-winning conventions held across the country during the fall of 1969.

As the title implies, subjects cover

### THE WHOLE CHURCH EVANGELIZING

... from the pastor himself, to the church service, the Sunday school, and the youth organization, with particular emphasis upon the involvement of laymen. 52 pages.

Compiled by the Department of Evangelism

Only \$1.00

Price slightly higher outside the continental United States

Order Your Copy AT ONCE!

NAZARENE PUBLISHING HOUSE

## NEWS OF RELIGION

### You Should Know About . . .



**DEDICATION services for this new church at Soldotna, Alaska, were held June 1, with Dr. Orville W. Jenkins officiating. Alaska District Superintendent Rev. Roy J. Yeider, Washington Pacific District Superintendent Rev. Bert Daniels, formerly superintendent of Alaska, pastors and laymen from Anchorage, Seward, and Juneau, joined the local congregation for the occasion. The church, built on an embankment, has a daylight basement for Sunday school rooms. The two-level building has nearly 5,000 feet of floor space with all the main floor carpeted. The project was financed through a loan from the Department of Church Extension. The total outlay for labor was approximately \$1,000. Rev. John Vaugan is the pastor.**

### VITAL STATISTICS

#### DEATHS

MRS. BERENICE E. AUSTIN, 58, died Nov. 25 near Goldendale, Wash. Funeral services were conducted by Rev. Arthur J. Stott. She is survived by her husband; one son, Michael; two daughters, Mrs. Patricia Griffin and Mrs. Janice Bradley; seven grandchildren; and one sister.

C. DEWEY JONES, 71, died Oct. 22 in Kansas City. A memorial service was conducted in Kansas City by Rev. Allen Miller. Interment was in Grafton, W. Va. Surviving are his wife, Shirley; a son, Carl; a daughter, Mrs. Arlice Croy; 10 grandchildren; one great-grandchild; a brother; and one sister.

REV. I. G. YOUNG, 83, died Nov. 22 in Canton, Ill. Funeral services were conducted by Revs. Floyd Pounds, Harry Hatton, Jack Vandermier, and William Beauchat. Interment was at Rockford, Ill. Survivors include one daughter, Miss Victoria, two brothers, and one sister.

REV. LEON C. MILLER, 47, died Oct. 31 of a heart attack at Franklin, Tenn., where he was pastoring. Funeral services were conducted by Revs. James Heckathorn, C. E. Shumate, and Robert Andrus. He is survived by his wife, Louise; three daughters, Mrs. Yvonne Neel, Mrs. Phylis Hedrick, and Mrs. Linda Austin; seven grandchildren; his mother; three sisters; and three brothers.

#### BIRTHS

—to Prof. James and Sue (Hayes) Van Hook, Nashville, Tenn., a boy, James Brent, Nov. 19.

—to Charles and Jean (Gadbow) Clark, Marshalltown, Ia., a boy, Charles Wesley, Dec. 4.

### ANNOUNCEMENTS

#### RECOMMENDATIONS

Rev. Albert Gamble is reentering the field of evangelism after pastoring a year and a half at KailsPELL, Mont. I heartily recommend him to our churches. His address: 1114 Valley Ave., N.E., Space 47, Puyallup, Wash. 98371.—Alvin L. McCuay, Rocky Mountain district superintendent.

#### EVANGELISTS' OPEN DATES

A. J. Finkbeiner, 84 "B" Street, Campbell, Calif. 95008, has some open time in March, April, and May.

### 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.

**2.5 MILLION LETTERS SUPPORT ASTRONAUTS.** Over 2.5 million letters and petitions supporting Apollo 8 Astronauts Borman, Lovell, and Anders in their 1968 Christmas Eve reading of the Bible were presented to Dr. Thomas O. Paine, administrator of the National Aeronautics and Space Administration, on Wednesday, September 24, at NASA headquarters in Washington, D.C. The letters were a part of "Project Astronaut" spearheaded by the Family Radio Network of San Francisco, to allow individual citizens the opportunity to support Apollo 8 astronauts in their right to read scripture while on a space mission.

In accepting the letters Dr. Paine replied, "We are profoundly moved by this spontaneous voice from all over America and from these foreign countries. I think that the people who have taken time from their busy lives to respond to this certainly are exercising their democratic freedom to speak, to address their government, and we appreciate very much the message they have given us."

Also present at the Washington ceremony were George P. Miller (Dem.-8th Dist. of Calif.), who is chairman of the House Science and Astronautics Committee, and Representative Jerome R. Waldie (Dem.-14th Dist. of Calif.). □

**"BAPTIST STANDARD" EDITORIAL PROMPTS SEARS SUNDAY CLOSING.** Sears, Roebuck & Co. cancelled plans to open major stores in the Dallas-Fort Worth area on Sundays during November and December after the "Baptist Standard" protested editorially and sponsored a letter-writing campaign to the management.

More than 83 percent of the "Baptist Standard" readers responding to a "What Do You Think?" poll said they would boycott department stores that open Sunday.

Sears's announcement that it would remain closed said simply it was based on a "complete reexamination of the matter."—"United Evangelical Action." □

**CHALLENGE WASHINGTON NATIVITY SCENE.** The American Jewish Congress has registered its protest against a display of the Nativity scene on federal land in Washington, D.C.

"Few governmental acts could more effectively propagandize on behalf of a particular theology," the congress charged in a suit in the U.S. Circuit Court of Appeals for the District of Columbia.

The suit seeks to bar a life-size, floodlit creche as part of the annual "Christmas Pageant for Peace" at the Ellipse, a prominent parcel of government parkland between the White House and the Washington Monument.

A Roman Catholic priest, an Episcopal priest, and a rabbi are among the plaintiffs in the case, brought by the American Civil Liberties Union against Secretary of the Interior Walter J. Hickel and two officials of the National Park Service. □

**CLERGY RIDE WITH POLICE IN "PULPIT PATROL."** Ministers in this (Cranford, N.J.) county have been viewing their parish from squad cars of the police department in which they ride as observers of the "seamier side" of suburban life.

The "Pulpit Patrol" also provides pastors an opportunity to watch police officers on their beats.

The pastors wear civilian clothes to obscure their identity and remain most of the time in the radio cars. But the clergymen are on call for special spiritual problems which may arise on the beat.

Cranford's Police Chief Matthew T. Haney initiated the program in cooperation with the Cranford Clergy Council. All faiths are represented in "Pulpit Patrol." □



## HEAD-ON COLLISION CLAIMS LIVES

A head-on collision just out of Emporia, Kans., claimed the lives of Karen Hill and her two-year-old daughter, Jeri Sue, of Olathe, Kans.

The accident occurred on the evening of December 23 as the Hill family were en route to Texas where they planned to spend Christmas with Mr. Ronnie Hill's parents. Mr. Hill, husband and father, was injured, but survived. Mrs. Hill is the daughter of Mr. and Mrs. William Boyd of Kansas City, Kans.

A double funeral was held Saturday, December 27, at the Kansas City Rainbow Boulevard Church where Karen attended previous to her marriage. Rev. Paul Cunningham, pastor of the Olathe College Church, officiated at the service and was assisted by Rev. Herbert L. Rogers and Rev. Alpin Bowes. □

## DEATH OF FORMER DISTRICT SUPERINTENDENT

Dr. V. W. Littrell, former district superintendent of the Virginia District, passed away December 23. He retired from the superintendency in 1968 after serving the district for 19 years.

Dr. Littrell was 72 years of age at the time of death.

Two services were held: one on December 26 at the Arlington (Va.) Calvary Church; the second memorial service followed at Bethany, Okla., with Dr. G. B. Williamson presiding. Burial was in Bethany.

He is survived by his wife and daughter of 275 West Avenue, Harrisonburg, Va. 22801. □

## GENERAL BOARD VACANCIES FILLED

Vacancies on the General Board were filled by mail vote late in December, according to an announcement by Dr. B. Edgar Johnson, general church secretary.

The vacancy caused by the appointment to the Georgia District superintendency of Rev. Jack Lee, pastor representative on the North Central Zone, was filled by the election of Rev. Walter B. Greek, pastor of Muncie (Ind.) South Side Church.

The vacancy caused by the moving of Charles Oney, lay representative from the Southeast Zone, was filled by the election of Ralph W. Marlowe, Alabama businessman, who had served on the General Board for a prior term. Mr. Oney moved to Columbus, Ohio.

Mr. Greek will serve on the Departments of Education and Evangelism, and Mr. Marlowe on the Departments of Church Schools and World Missions. □

## BOSTON CHAPEL ASSISTED BY NEW ENGLAND DISTRICT URBAN PROJECT

On September 14, 1969, the last service was held in the sanctuary which has housed the Boston Chapel since 1962. The church building was purchased by the Boston Redevelopment Authority (BRA) and was torn down.

Under the leadership of Pastor Gary Goodell, and after consultation with the district advisory board, new property was purchased at 665-667 Massachusetts Avenue in Boston's South End. Because the buildings re-



quire extensive renovation, the congregation has been meeting on the campus of Eastern Nazarene College. Worship services in a partially renovated area were scheduled to begin around Christmastime.

Pastor Goodell and his people envision at the new location the establishment of a church facility which will extend the ministry of the church. When completed, the new quarters will house a chapel and Sunday school rooms, parsonage, day-care center, weekday tutoring areas, family-service center, and recreational facilities. The new facility and program will be designed to serve an area which is 40 percent Negro, 40 percent Spanish, and 10 percent Oriental.

In order to support the extended ministry of the Boston Chapel, the 1969 New England district assembly established the New England District Urban Project (NEDUP) with a board of directors appointed by the district superintendent, Rev. Kenneth H. Pearsall. NEDUP "will be directly responsible to finance and implement Christian social activities to increase further the outreach of the church" (minutes of New England District Assembly). □

## NEWS OF REVIVAL

THIRTY SEEKERS found answers to their needs in recent revival services at the Fredericktown, Ohio, church. Rev. and Mrs. W. E. Zimmerman, evangelists, were the special workers. Donald E. Walker is pastor. □

ONE HUNDRED AND NINE SEEKERS sought spiritual help at the altar of Phoenix Westdale Church during a recent revival with Rev. John Price, evangelist and singer. At the close of the meeting 20 new members were received, with 15 of these joining by profession of faith. Presently the church facilities are being expanded. The Sunday school is averaging over 300. The church raised \$2,500 for missions in the Thanksgiving offering. □



PICTURED are nine men of the Richmond (Va.) Woodville Church board. These men (Pastor Roland Chopfield at extreme left) have been responsible for outstanding success in the development of the Richmond Woodville congregation. They have outgrown their facilities and plan the construction of a new sanctuary and complete remodeling of present facilities. The church has successfully operated a nursery school and day-care center and last year reported 372 enrolled in Sunday school with an average attendance of 112 and 12 new members received on profession of faith.

## Next Sunday's Lesson

# The Answer Corner

By John A. Knight

### JESUS ANNOUNCES GOD'S KINGDOM

(January 18)

Scripture: Isaiah 11:1-5; 61:1-4; Matthew 4:12-25; 9:35-38; Acts 2:28-36 (Printed: Matthew 4:12-17, 23-25; 9:35-38)

Golden Text: Matthew 4:17

The prophecy of Isaiah finds its fulfillment in Jesus Christ (Isaiah 11:1-2). Jesus applied to himself the prophetic words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach . . ." (Isaiah 61:1; Luke 4:18).

#### 1. *The Message of Jesus*

His message was the same as John before Him: "Repent, for the kingdom of heaven is at hand." His announcement of the arrival of the Kingdom was attested by His works, which were signs of its imminence. Because the Kingdom was "at hand," the time for decision had come.

This message must be spread abroad. Thus Jesus began to call disciples to preach the good news (Matthew 4:18-22). The "good news" was far-reaching, including every aspect of man's life: teaching, preaching, healing (4:23).

Peter knew that the Kingdom had come in the person of Jesus. Therefore in his great sermon on the day of the first Christian Pentecost he declared that this Jesus was "approved of God . . . by miracles and wonders, and signs . . ." (Acts 2:22), that He was put to death by wicked men, raised from the dead, and "that God hath made that same Jesus . . . both Lord and Christ" (2:36). Therefore Peter, like John and Jesus, declared, "Repent," as a prerequisite for entering the Kingdom (v. 38).

#### 2. *The Compassion of Jesus*

Jesus not only preached, but He was "moved with compassion" on seeing the needs of the multitudes (Matthew 9:36). His message of repentance was delivered with a heart broken over the sins of the people.

This characteristic message Jesus later instructed His disciples to bear: "And as ye go, preach, saying, The kingdom of heaven is at hand" (Matthew 10:7). But He expects His followers, like their Master, to do so with genuine compassion. Let us pray to be this kind of reapers, for such "labourers are few" and "the harvest is plenteous" (Matthew 9:37). □

Conducted by W. T. Purkiser, *Editor*

**Please explain eternity. Some say we are in eternity now. I've always thought it was after death—for eternity to me is a place forever, and we aren't here forever. Would you please help me?**

You seem to have discussed the matter enough to realize that this is no small question.

That is eternal which is without beginning and without end. In a strict sense, then, eternity is a term that applies only to God—since He alone is without beginning. The only time the noun "eternity" is found in the KJV is in Isaiah 57:15, ". . . the high and lofty One that inhabiteth eternity . . ."

The adjective "eternal" is found twice in the Old Testament and about 45 times in the New Testament in connection with eternal life (Matthew 19:16, and many times), eternal damnation (Mark 3:29), eternal glory (II Timothy 2:10), eternal salvation (Hebrews 5:9), eternal judgment (Hebrews 6:2), eternal redemption (Hebrews 9:12), etc.

**I notice in I Samuel 28:19 that Samuel says to Saul, "To morrow shalt thou and thy sons be with me." Where was that? Because I would think Samuel must have been in paradise, but I don't think Saul was headed that way.**

Indeed, Saul was not headed that way. The Old Testament speaks of the place of the dead, both righteous and wicked, as being in Sheol, a Hebrew term which the KJV translates "grave" (31 times), "hell" (31 times), and "pit" (3 times).

It was Jesus Christ who brought life and immortality to light through the gospel" (II Timothy 1:10). He first made plain the "great gulf fixed" between the saved and the lost in the afterlife.

**I would like your opinion of sinners being elected as Sunday school class officers. The class president opens the class session each Sunday. Now I ask you, Is that any place for a sinner?**

It depends on the "sinner."

If you mean "a man for whom Christ died, who has not as yet been won to the Lord," I ask you, Is there any better place for him than involved in a class devoted to the study of the Word of God, particularly when his minor role is such that it involves no false profession?

I think you understand that the Sunday school is the one organization in the Church of the Nazarene with membership open to any and all who wish to join without regard to Christian experience or testimony. It is to this extent the outreach arm of the church *par excellence*.

It is very easy to categorize people as "saints" and "sinners." But there are

Since it seems to me your discussion probably concerned eternal life, I would just say that eternal life begins with the new birth (John 17:2; Romans 6:23)—although it may be forfeited just as an "eternal" jewel may be lost by a careless owner—and continues without end in another world.

It was a good holiness writer who penned the lines,

*Eternal life, begun below,*

*Now fills my heart and soul.*

*I'll sing His praise forevermore*

*Who has redeemed my soul.*

We do popularly use the term "eternity" to refer to the afterlife, as when we say that someone has gone out into eternity—prepared or unprepared. But in the more technical sense, eternity precedes time as well as follows it.

The Old Testament adds its testimony to the fact of life after death. But it does not explain it. There is no Easter morning and no I Corinthians 15 in the Old Testament.

What knowledge we have of life after death, the judgment, heaven, and hell depends on the teaching of the New Testament.

So in direct answer to your question, the place was *Sheol*, the abode of the dead.

"saints" and "saints" and there are "sinners" and "sinners."

I seem to remember One who was bitterly criticized because He was "a friend of publicans and sinners."

It makes a lot of difference in which direction a person is moving. Peter and Judas were both pretty much in the same spiritual state after the arrest of Jesus and His betrayal and denial. But they were headed in opposite directions: Judas in remorse to the tree of condemnation, and Peter in repentance to the tree of Calvary.

It sometimes takes a while for an unconverted person to see the beauty of the Saviour—particularly if there isn't much of it reflected in the compassion of those around him.



MARCH

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

—PHINEAS F. BRESEE

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# “By All Means...

## THE WONDERFUL WAYS OF THE LORD

**A** WEEK before the opening day of camp meeting in Lakeland, Fla., I had made plans to travel by air, as I so often had done. But while praying over the matter, I felt the Lord would have me change my plans and travel by train.

I knew the trip by train would be long and wearisome; nevertheless, I was fully persuaded that it was the will of the Lord.

When I went into the dining car for dinner, the steward seated me at a table alone. While waiting to be served, I noticed four people who were evidently looking for a table. I told the steward to move me and give them my table set for four. He seated me at a table with two men who were waiting to be served.

This was an event that marked the beginning of a marvelous manifestation of divine grace.

When the train arrived at Jacksonville the next morning, I had several hours to wait for the train to Lakeland. One of the two men I had met in the dining car was waiting for the same train.

He asked, “Why did you give those people your table?” I told him I was a preacher and considered it my Christian duty to be thoughtful of others.

“You are different,” he said; “I would like to hear you preach.” I invited him to come to Lakeland, where I was engaged to preach in a camp meeting. On Sunday

he was there, and after hearing the sermon came to thank me for the message of saving truth. He returned on Monday and told me that he repented of his sins and believed on Christ Sunday night and was saved. He said he went early Monday morning and purchased a Bible and felt like the Lord had called him to testify to his people in Canada.

After the close of the Lakeland camp meeting I went on to a meeting in Ohio. In the meantime this man had married while in Florida and he and his wife came to my hotel room and asked me to baptize them. It was my happy privilege to baptize these two happy children of God in the name of the Father, and the Son, and the Holy Ghost.

They went on their way to Canada rejoicing in the love of Christ. A letter from this man later informed me that he was working with a group of young people and leading them to the Saviour.

The wonderful works of the Lord which began with a plane trip cancellation, continued in a crowded dining car, and continues to spread its influence, have focused more meaning to the words, “Trust in the Lord with all thine heart; and lean not unto thine own understanding” (Proverbs 3:5).

—T. M. ANDERSON  
Wilmore, Ky.

# “SAVE SOME”

1 Cor. 9:22

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