

# herald

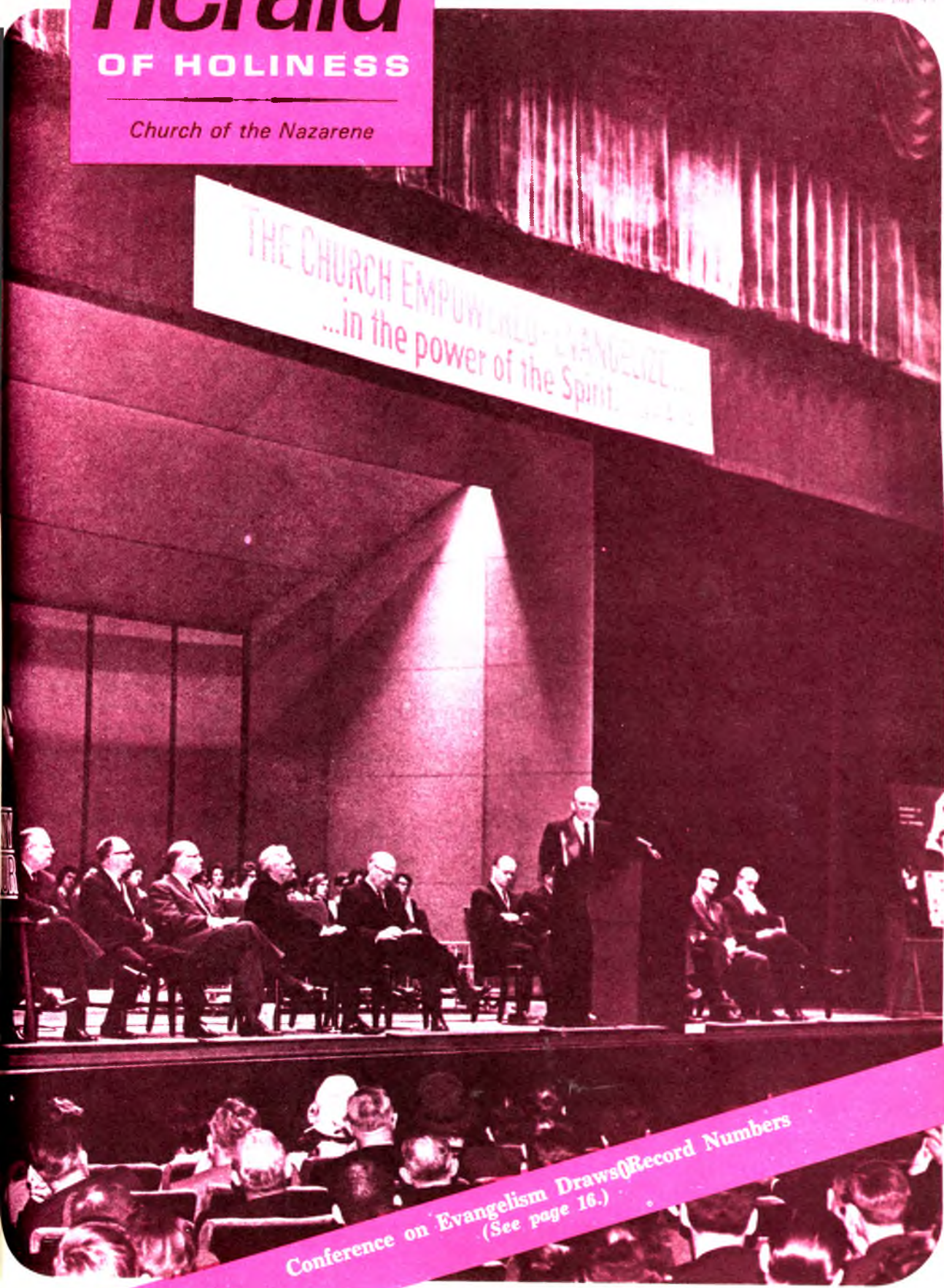
OF HOLINESS

*Church of the Nazarene*

## The Devil's Money

(See page 43)

THE CHURCH EMPOWERED - EVANGELIZE...  
...in the power of the Spirit.



Conference on Evangelism Draws Record Numbers  
(See page 16.)

# THE BASIC VALUE



*General  
Superintendent  
Lewis*

Hear this ye people of our day: "Incline your ear, and come unto me: hear, and your soul shall live" (Isaiah 55:3).

God placed a high value on the human soul. This is not only evident from statements in the Bible, but also is made plain by the great length to which God has gone to redeem each precious soul from sin.

From all these considerations we can easily perceive that the basic value of all human existence is the soul of man. It is the standard by which all other values are compared. It is the reference point to which all worth is related.

Value always remains where God places it. The fortunes of man, the progress of civilization, the destiny of the person are all connected to a proper concept of the importance of the soul.

The monetary policy and standards of our nation have been modified with resultant changes in economy. But, the standard more basic than gold or silver is the soul standard.

When any nation devalues the soul of man the results are always disastrous. Integrity, character, truth, proper ethical standards and relationships are all dependent upon keeping the value of *soul* high. When these ingredients are lowered and weakened in society the result is tragedy.

Lawlessness, selfishness, evil, move in to devastate a people when they tamper with the "first place of the soul."

Knowing this then the church must ever

*cry*—the value of souls. This eternal truth must be shouted to the world. The world must realize this and conduct itself accordingly or be destroyed.

The individual must come to this standard of soul priority or miss life and heaven.

The life Jesus came to bring is "soul life" and its beautiful expression in earthly activity brings peace, contentment, and plenty to any nation.

So, then our most priceless possessions in our church are the precious souls in our constituency. More important by far than our buildings are the people we cherish and nourish in the faith. More beautiful than the visible facilities we possess are the redeemed souls, who with us march toward the city of God. Three hundred and fifty-five thousand, eight hundred and twenty-four of them, with each one worth more than all the world, now belong to the Church of the Nazarene. Nearing one million is the number enrolled in our Sunday schools.

The ever-increasing numbers do not diminish the value of the individual soul. But our yearning for more souls is as great as it ever was.

To the work! All of us! The great work! The wonderful work! Souls are being lost! They are also being won! By our church, ministers and laymen. Harvesting the precious souls.

May our God give us an ever-greater ingathering of souls!



**"I don't like porridge. I've never liked porridge. God made me not to like porridge."**

# "He Knoweth Our Frame"

• By **BRIAN L. FARMER**

WE DO NOT EAT porridge at our house. Mother is the only one who cares for it and she is outnumbered and outvoted. One day, however, Mother tried—without success—to introduce us to the old standby dish the Scots make savory by adding salt. She might as well have fed coconuts to a codfish for all the enthusiasm the family showed for it.

Later in the day our little girl, who was only three or four at the time, added reason to her rejection. Fragments of her monologue came floating through the kitchen window as she sat at the top of her slide in the yard. She muttered: "I don't like porridge. I've never liked porridge. God made me not to like porridge." And with that she slid down the slide.

Her conclusion was probably dubious, but it was satisfying. You can hardly have a better reason for disliking porridge than that God made you that way!

IF GOD CALLS YOU to accomplish something for Him, you can be assured He has fitted you for the task in advance. None of us is fitted for everything. There are some things of which even the cleverest of us would make an unholy mess. But "faithful is he that calleth you, who also will do it."

To turn aside from a duty God lays upon our hearts is a sin of omission. The thought of neglecting such a task is a temptation, and God does not allow temptation to come to us without also making a way to escape. Therefore sins of omission are not inevitable. Therefore we cannot properly argue that we are incapable of something to which God calls us.

Moses did try so to argue when he was called upon to remonstrate with Pharaoh. God would not be

dissuaded from His purpose by Moses protesting his lack of eloquence and his inability to speak effectively to the Pharaoh, but rather proved in a miraculous manner that He could equip Moses to fulfill His purposes.

But there is another side to this particular coin. We ought not to be dismayed at seeing others accomplishing some things we could not even attempt. Nor need we suppose that, since others do them, we must. A happy man knows his own limitations and lives within them. (More precisely, perhaps, we ought to say they are God's limitations for him.)

THE MAN WHO USED his two talents to their fullest extent was just as pleasing to God as the man who so used his five talents. It is only those who misuse or do

not use their talents, whether they be one, two, or five, who are displeasing to God.

A Philip does not have to be like a Peter, nor a John like a Paul. The Bible says we are "fearfully and wonderfully made," and perhaps *the* most wonderful aspect of creation is that each person is unique. Each person is literally like nothing on earth!

This means that when a person allows God to have His way in his life he is doing his part to enable the unparalleled beauty of God's creative genius to be shown in another one of His infinite varieties. There is nothing so beautiful, so compelling, so attractive as a human life wholly yielded to God.

In the embrace of God's affection, all men are equal. But there is this another sense in which men are most certainly not equal; God never intended that they should be, and creation would have been a lot less wonderful if they were.

God's purposes can be frustrated in two ways: if we *will not* be all we might be, and if we *will* be what we ought not be.

MUCH IS SAID about people being without the will of God in the first way, and no doubt this is all to the good, for it is only too easy simply not to measure up to His standard for us and to live well below par. But something ought also to be said about others who get out of God's will in the other way—by striving to be someone they are not and to do that for which they are not fitted.

Whenever a person is trying to be like another person (not in the sense of following a good example, but as an imitator) he falls very far below the best God has for him—no matter how great the person he apes.

## HOPE

By **F. W. DAVIS**

*The storm clouds often gather  
Across the endless sky,  
And oft it seems so useless  
To any longer try.*

*But God, our Father, liveth  
And He will never fail;  
Be faithful 'til the daybreak,  
When you for home set sail.*

*Weep not, O Christian pilgrim,  
For soon the day will dawn  
When God will lift the curtain;  
We'll see the great beyond.*

*Oh, what a panorama  
Our eyes shall then behold,  
Where we shall live forever—  
Blest haven of the soul!*

# The Devil's Money

• **By PAUL R. ORJALA**

Associate Professor of Missions  
Nazarene Theological Seminary

**Mystery still unsolved as to who gets the money given to voodoo gods . . . except in this case!**

I SAW a calabash-gourd dish lying on the ground at the crossroads where two trails met. I was hiking back down the mountainside to the village where I had left the jeep, after visiting one of our churches high up on the ridge. Clinging to the sides of the gourd dish were what I guessed to

be the remains of a food offering to one of the Haitian voodoo spirits, and in the bottom of the dish was a Haitian penny.

At the next crossroads I saw the same thing again, also with a penny remaining of the offering. By the time I saw this the third time at the third crossroads, a question began to form in my mind. I had seen many such offerings to the voodoo gods before, often complete with the ceremonial mixture of different foods. And I also knew that small coins were usually part of the offering. But, I mused, what would become of those pennies in the gourd dishes from which the small animals or birds evidently had eaten the food?

So I stooped down, looking at the last gourd with the coin in it, and asked the Haitian boy who was tagging along behind me, "Doesn't anyone ever take this money offered to the voodoo spirits?"

"Oh, no," he replied. "That's the devil's money, and no one would dare to touch it."

"Would you?" I asked.

He cocked his head and thought a moment, then said, "Yes! I can. I'm a Christian." And he picked the coin out of the gourd dish and before I could say another word he was racing back up the mountainside after the penny in the dish at the last crossroads.

As I picked my way among the rocks down the pathway, the boy's reply kept echoing in my thoughts again and again: "That's the devil's money, and no one would dare to touch it."

I wondered if the Lord's money is as sacred to us Christians who send the gospel as the "devil's money" is to our Haitian neighbors who practice voodoo. "The tithe is the Lord's," God's Word tells us. Dare we take His money and use it for our purposes?

## About This Issue . . .

If Nazarene music, according to a paper given at the Conference on Evangelism (see page 16) by Dr. Leslie Parrott, chairman of the Church Music Commission, "is at its best when it embodies the doctrines of the church, creates a spiritual atmosphere in the church, helps people to be in touch with God, and promotes a revival atmosphere,"

the Trevecca Nazarene College choir appearance at the conference epitomized Nazarene music.

There are elements which go together to make any conference successful, and then usually one element which is a crowning achievement. In the case of the 1966 Conference on Evangelism, the Trevecca choir, directed by Ramon Unruin,

was this added touch which made the difference.

The melodies sung by the choir were not new, but they were put in fresh settings. The music was contemporarily done, but evangelistic. Even a more serious number which they offered brought a hearty round of "Amens." Like a good dessert, the choir finished off the spiritual meal, leaving us, not with a stuffy feeling, but certainly with the feeling that we had reached satiety.

—Managing Editor



Trevecca choir with Song Evangelist Ron Lush at the horn.

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# The Man I'd Like to Be

• By REEFORD L. CHANEY

OFTEN YOU HEAR people say, "Oh, well, I don't claim to be anything myself," or, "I don't profess to be a saint, you know." As if there were some virtue in being "no good"! Can you imagine a doctor saying to his patient, "I really

*(Continued on page 6)*

Somewhere between the "I'm no saint" and the pharisaical attitudes there should be a feeling of "holy dissatisfaction."

don't claim to be much of a doctor," or a scientist confessing, "Well, you know, I'm not too exacting about my calculations," or an artist coming forth to say, "As for myself, I don't expect to try to be perfect in my work"? How absurd! Each of these, if he is worthy of his profession, is striving for the best—for perfection, if you please.

This should be true also in the moral and spiritual realm. Somewhere between the "I'm no saint" attitude that makes light of holiness and the pharisaical attitude that calls attention to one's self-righteousness there should be, and is, a reasonable attitude of "holy dissatisfaction" with one's present attainments and an earnest desire and purpose to acquire and develop the qualities of a godly person. When I was a teen-ager I expressed such a desire in the writing of the following verses:

*I'd like right well to like myself,*

*And yet unselfish be.*

*I'd like to look me in the eye  
With upright honesty.*

*I want to have respect for  
thoughts*

*That permeate my mind.*

*I want the motives of my heart  
To be the purest kind.*

*Within my hidden self I hope  
To be sincere with me,*

*And not reserve a false-like  
front  
For other eyes to see.*

*I do not want to hate myself  
For things that I might do;  
Though no one else should ever  
know,  
I'd rather still prove true.*

*If I can make my life worthwhile  
And shun hypocrisy,  
I'd like right well to like myself,  
For I must live with me.*

Quite a number of years have passed since I wrote those lines. Now, as an older Christian, I have thought often of the image of "The Man I'd Like to Be."

Recently I came across the description of such a man in Acts 11:24. It is what I like to think of as a perfect description of a truly sanctified man. So simply stated, and yet so comprehensive! If I may take the liberty to paraphrase Luke's appraisal of Barnabas in this verse, I would put it like this: He was a good man, a Spirit-filled man, a man of faith, and a winner of souls.

*He was a good man.* The sanctified man has more than a doctrine, more than a crisis experience; he has a life that is transparently good which proves the doctrine and substantiates the tes-

timony. There is no argument against a good life! Paul said concerning the fruit of the Spirit—"against such there is no law." The best proofs of holiness are the qualities of personal goodness like humility, kindness, dedication, unselfishness, and purity that are characteristic of a godly man.

Such goodness is expressed not only in personal holiness but also in wholesome attitudes and a generous spirit in our relationships. This kind of goodness wears well and carries an influence that is far greater than the office one may fill or the title one may hold. God wants, and needs, more good people. Goodness comes first with God—more important than talent, or service, or position.

If I were choosing my own epitaph, I cannot think of a more desirable tribute than this—*He was a good man.* But Luke did not stop there in his testimonial concerning Barnabas. He was also a *Spirit-filled man, a man of faith, and a winner of souls.*

The story of Barnabas in the Book of Acts is an exciting one! What an exemplary life! His unselfishness (he brought all that he had and laid it at the apostles' feet), his zeal, loyalty, and faith as a churchman, his tender spirit toward John Mark, his passion for souls at Antioch, and his steady example as a man of God all add up to the magnificent portrait of "The Man I'd Like to Be."



# PEACE: WHAT IS IT?

• *By* MELVIN O. UNRUH

Professor, Bethany Nazarene College

SUNDAY MORNING dawned with skies dripping wet. And after the shower, a soft sprinkle lingered. It was the Lord's Day, and we prepared to attend the first worship service, which began at eight-thirty.

Families came in together and sat quietly to worship. Some were there early. There was a hushed reverence in the house of God. For several these moments were spent scanning the Sunday school lesson which would follow the early service.

A quiet reverence preceded this early service. It began in the usual manner with the "Call to Worship" sung by the choir and congregation, followed by prayer. Then the opportunity came for me to place the Lord's tithe in the offering plate. What a peace and joy came to my soul! The soloist sang "Lead Me, Guide Me." My soul could no longer contain the blessings of the Lord. I reflected how the Lord had brought me safely thus far. He had supplied all my need. It seemed to splash all over my face with tears of joy, peace, and happiness, almost as the rain had done earlier this same morning.

The blessings of the service continued through the pastor's message. He used as text the latter portion of Mark 8. Part of verse 35 continued to bless my soul: "But whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Our lives and all we have are not our own but they are the Lord's. In worship, it seemed as if I alone were in the presence of the living God. He had poured out a blessing on my soul which seemed as a fountain of living water.

There may have been as many as eight hundred individuals at that early Sunday morning worship service (made necessary because the church could not contain all who wanted to worship in the later service), but I knew that I had had a personal encounter with our living Saviour. He had poured out a blessing until my cup ran over with joy. It began when I gave the Lord's tithe.

After one experiences the unsearchable riches of Christ, pleasure, fame, and riches offer no satisfying alternatives . . .

# Is Hypocrisy Necessary?

• *By* BRANSON ROBERTS

I HAD BEEN told many times that it was not the best thing to do, especially for one who was a Christian. For in looking at other people one can easily become disillusioned. But I saw people who talked one way and walked another. I almost quit. Satan planted the idea that our church was preaching an unattainable ideal.

I know of people who profess perfect love, yet do not love everybody. God put no skin-color stipulation on this love. Peter had to go to Cornelius. I discovered some

people claiming answers to prayer or the leading of the Lord to strengthen their personal ideas.

Another common experience—singing, but not meaningfully—plagued me. Just one song to illustrate:

*All for Jesus! all for Jesus!*

*All my being's ransomed  
pow'rs:*

*All my tho'ts and words and  
doings,*

*All my days and all my  
hours!*

The Bible says, "Let your yea be yea" (James 5:12). Do you mean what you say, and sing? To sing this sincerely would transform a church in a short time.

OPPOSED TO THIS experience of looking at people, two undeniable facts strengthened me. First, the Bible teaches that a holy life is attainable. According to commands and examples in Scripture, a person can be holy in this life. Such commands are: "Be ye therefore perfect" (Matthew 5:48), and, "Be ye holy" (I Peter 1:16). Stephen and Philip the Evangelist are outstanding examples, along with the apostles.

The second fact is the living examples today. They never number a great majority, but they are towering souls. They cannot be overlooked. If only a few live such a life, the fact always is there—with God's help it can be done.

The reasons and remedies for this situation may be many. A lack of sincerity and finality in the work of repentance and consecration is the first reason. Repentance is deficient when it does not reach the normal fruition of restitution. Consecration which does not issue into a life of putting first God and His kingdom falls short.

WE CANNOT ALLOW two "works of grace" to become merely a ritual followed in order to conform to a standard. To be fully accepted by the group, a person may unconsciously feel that he should testify to being saved and sanctified. Two trips to the altar, he may think,

IT WAS ONE of those days when everything was swimming in loveliness as I walked through a good residential district. Suddenly my attention was captured by a small boy who ran to hide behind a shrub as I passed. Looking back I could see that he was prostrated behind the bush, intently pointing a toy Winchester at a target. Then I saw a policeman in uniform walking behind me and across the street.

As I progressed up the block other little boys, all preschoolers, were running in singles and in groups to take up their vantage points behind trees, poles, automobiles, and other available cover. They had the usual motley array of toy weapons, rifles, pistols, machine guns, and bazookas. All were intently aiming at the utterly oblivious law officer.

The little fellows had a professional swagger in their steps. They threw themselves on the ground with a professional slouch and drew their weapons with the precision of experts. It was obvious that they had gotten their training from the same source and developed their techniques in many hours of playing together as cops and robbers.

WHY SHOULD SUCH small boys play at such sadistic games? Why should they have such apparent skill? Why should they be capable of almost a solid front in their attack upon the passing officer?

Without a doubt they all watch the

## DAY BY DAY

*By* KATHRYN BLACKBURN PECK

"Twas day by day God's gift of  
manna fell

To feed His children in the wil-  
derness;

Abundant—yet not lavishly ex-  
pended,

That they might learn the lesson  
God intended—

He has some gift each day our  
lives to bless.

When problems tower darkly just  
ahead,

And doubt assails, I lift my heart  
and pray,

"My strength is small. Will added  
strength be given?"

He answers, "Child, the road from  
earth to heaven

Is traveled step by step and day  
by day.

"Sufficient for each day My match-  
less grace,

Yet daily thou must seek My gift  
to thee,

Not asking in advance the gift to  
borrow—

Tomorrow's grace will be bestowed  
tomorrow.

Day unto day—so ever shall it be!"



provide a basis for one to testify as such.

The remedy lies in spiritual reality. When one has experienced the reality of Christ, temporal things are less tempting. After one experiences the unsearchable riches of Christ in unspeakable joy and lasting peace, pleasure, fame, and riches offer no satisfying alternatives. The saints speak of feeling the presence of God and an urgent, undeniable voice within. We can become so involved with the eternal that the temporal becomes a decreasing secondary. If only we "turn our eyes upon Jesus," we shall find that the things of earth will "grow strangely dim."

A second lack is discipline. As one begins a holy life, little inconsistencies often are not checked.

We must decide against some good things in favor of the better. The undisciplined life is the weak life. The disciplined life is the meek life.

**THE THIRD REASON** for hypocrisy is the lack of a proper understanding of perfection. John Wesley meant by perfection loving God with the whole heart "and thy neighbour as thyself." In this experience one is not less human. Mistakes and errors of judgment are sure to occur. However, when the error comes to our knowledge, we must confess and put it under the continuous cleansing of the Blood.

Many Christians do not understand this to the point of practicing it. They feel that if they confess anything their claim to per-

fection is nullified. Rather than lose face among their peers, they say nothing of the mistake and maintain the testimony of perfection. Herein they are robbed of their power, peace, and joy. Confession is a means of growth. The greatest service I ever attended was a public confession service. It continued until early in the morning. The presence of the Spirit was evident.

**PREACHING SCRIPTURAL** holiness is our commission, but living the holy life is our command. By having a vital experience of spiritual reality, by disciplining ourselves, and by understanding the scriptural teachings concerning perfection, we can be perfect in love, even as our Father in heaven is perfect.

## Do You Need a Guardian?

• By MILO L. ARNOLD

**If parents haven't the discipline to protect their and their children's minds, they should sell their television sets—cheap!**

same television "pogroms." They learn their techniques from the experts and rehearse them together daily for hours.

There is no question but that a television set makes an ideal babysitter, so far as keeping the small fry out of immediate mischief. But the mischief of the years may be trained into them by it.

Few things can so effectively brainwash people as can television if it is allowed, at will, to have possession of the mind. The passing policeman was in no danger of being shot by the little boys with their harmless toys. The danger is in what happened in the minds of the little boys to make them think it manly to shoot cops. The children were not going to hurt anybody else by their ambush but they were being taught an attitude which was far from wholesome.

Every new set of statistics shows a rising crime rate, an increase of murder, robbery, sadism, and rape on the part of young offenders. The age of

criminals is rapidly coming down more and more toward childhood.

**IT IS NOT** that these youth are driven to crime because of poverty nor are they blindly led because of ignorance. They are the best-clothed, best-fed, and best-entertained group of children on earth. The problem is that they are undergoing a decay of the Christian ideal. They are taking human life lightly, taking responsibility poorly, desecrating the lives of others freely, and seeming to enjoy the abuses they perpetrate upon their fellowmen.

In many homes there is absolutely no discipline exercised upon the television programs which are watched. The techniques displayed by the little boys were a sure clue to the source of their idea and their ideals.

In some homes the only conflict is that between the shooting program enjoyed by the little boys and the love stories enjoyed by the mother. Some homes have to invest in a second set to resolve this conflict. The

mother watching the daily parade of desecrated marriage vows, illegitimate births, designing secretaries, and dissolute husbands may be inclined to lose faith in her neighbor women's good intentions and in her husband's integrity. The result of such brainwashing is a subtle decay of all that is essential to happy living.

**TO THROW** the television set out the door would be the easy way to control it. The prudent way to handle it is to use the set for every good and wholesome purpose which it can serve, but retain over it the right to silence it when it threatens to invade the home with unwholesome things.

I believe in television and there is a set in our family room. I believe in magazines and we subscribe to several. I believe in music and we have a hi-fi set. But the value of any of these will be dissipated if we do not prudently discipline our use of them.

Programs which warp the attitudes, reading material which discolors the thinking, and music which rouses the base instincts of people can be kept out by any person who is sufficiently mature to live without a guardian.

Children in the home need a guardian and the parents must provide that guardianship. If, however, the parents have not the self-discipline to protect their own minds and the minds of their children, they should either find a guardian or sell their TV sets—cheap!

# *Toward Abundant Living*

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



## **AN APOLOGY TO TEEN-AGERS**

There is a tendency among adults to look down on the new generation. The little girl turned to the little boy as they waited in the back seat of the family car for their father, who was coming through the rain from the house to drive them to school. "Now he'll tell us how far he had to walk to school when he was a boy and how much easier we have it than he did at our age."

These feelings of superiority by each older generation are not really harmful. They can be amusing. But with this current generation there has been a tendency to make the teen-agers the scapegoat for all the sins of the culture. In many instances this is unfair. In fact, there are times we owe an apology to teen-agers.

Some need to apologize for failure to understand the nature of teen-agers. Observe a boy thirteen and compare him with a young man of nineteen. In this dramatic span his body and personality have undergone a complete overhaul. Even his voice has changed. He has learned to live with new emotions and feelings about sex which leave him confused and uncertain. This is the period when a child becomes an adult, a time when great amounts of reassurance and understanding are needed. But for many teens this is a period when they feel most rejected and misunderstood.

Then we need to apologize to teen-agers when we judge them all by a few. The police captain in our city said that less than 3 percent of the teen-agers in town come in contact with the law and more than 80 percent of this small group live in one area fifteen blocks square. A very small but very loud minority on the campus near our church held boisterous noon meetings to affirm their right to experience literary "filth." This made spectacular front-page news, which was more evidence to many adults that the entire generation of college and high school students is rotten. It is no more right to judge all teen-agers by a few than it is to judge all doctors, preachers, or policemen by the small proportion of charlatans among them.

We also owe an apology to teen-agers when we fail to understand their basic problems. First is the problem of a vocation. In a day of specialization and complicated technology the untrained don't have a chance; the mediocre will settle for dull jobs while the prepared become the achievers. This vocational preparation is a major teen-age problem.

Second is the matter of a life's companion. There were more girls eighteen years old married last year than any other age. In one large university more than one out of every four students is married. This decision which parents may wish to be postponed is now a major teen consideration.

And third, it is during teen years that final decisions often are made concerning religion. In Michigan State University a study of the problems of sophomores indicated their greatest concern was at the level of belief and understanding about God. We may already owe an apology to the Church of tomorrow if we are raising them on food and fun while we ignore the needs they feel most.



# Editorially Speaking

● By W. T. PURKISER

## **The Sharpening Issues**

It often has been noted in recent years that an apparent revival of interest in religion and the Church has been accompanied by a sharp increase in crime and immorality.

While church membership in the United States stands at an all-time high both in numbers and in percentage of the population belonging to some church, crime and vice are growing at a rate far faster than the number of people.

This has been used as a point of attack against organized Christianity. Many interpreters of the current scene have already begun to talk about a "post-Christian era," and have virtually dismissed the Church as a factor in the future.

It is true that much modern religion is quite completely divorced from moral concern, public or private. "Sinning sainthood" on the one hand and liberalism's preoccupation with the social and economic environment on the other have both contributed to the mistaken separation of faith and life.

But a little closer look at the situation seems to show that the revival of religion and the growth of crime and vice do not really mean a contradiction. This is because the persons involved are not the same persons at all.

What is happening is that the issues between righteousness and evil are being sharpened. The battle lines for the greatest moral struggle of all time are being drawn. It is not going to be possible much longer for people to be neutral. Each must soon declare for God or the enemy.

FOR MANY YEARS, by far the largest segment in our society has been "the company of the uncommitted." The company is still large. But it is growing progressively smaller, and will continue to grow smaller as time goes by.

We are witnessing a worldwide upsurge of demonism in our day. It finds expression in many ways. Atheism, secularism, infidelity, hatred, violence, and lust are a few of its signs.

Against this, there are some evidences of a heightening of spiritual concern. Even apart from churches dedicated to an intense personal religion, there are trends which seem to indicate a groping for spiritual reality on the part of a great many.

This means that "the valley of decision" is becoming increasingly difficult to hold. Not much

longer are the masses going to be able to "halt . . . between two opinions." The choice will have to be made. The uncommitted will have to stand up for God or fall down before the adversary.

The prophecy of Daniel in the Old Testament closes with a reference to these trends of our times. The angelic messenger said, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Daniel 12:9-10).

"Many shall be purified . . . but the wicked shall do wickedly." This is the parting of the ways. To each one comes the challenge, "Choose you this day whom ye will serve" (Joshua 24:15).

## **When God Hides His Face**

One of the most poignant questions in the Old Testament Book of Job is the afflicted man's cry to the God he had served so many years, "Wherefore hidest thou thy face, and holdest me for thine enemy?" This, in all his trial, Job found hardest to bear.

That God does hide His face at times is a fact the most saintly have found in their own experiences. Why it should be, we may never know down here. That it is may be driven home to us quite unexpectedly but very really.

The state in which the soul finds itself when God hides His face is described in the language of the devotional literature of the Christian centuries as "aridity." It is a spiritual dryness, a sense of deep frustration, barrenness, or loneliness.

One devotional writer has described aridity as "the darkness of spirit and emptiness of soul that ensues when one feels as if something had snapped in his religious life and his prayers now reach no further than his own lips. To the spiritually sensitive person, this loss of a sense of divine companionship is an acutely unhappy experience. Often it is joined with an exaggerated self-pity or self-accusation and with deep depression about life in general."

Any known and unconfessed sin, of course, will immediately dry up the springs of spiritual life. God declares that He will hide His face from those in whom there is no faith (Deuteronomy 32:20).

On the other hand, dryness may come when

there is no sin. It would be a great mistake to argue that, because sin causes God to hide His face, therefore whenever God hides His face it is the result of sin. One could as well argue that, because all dogs have legs, therefore all animals with legs are dogs.

The error of Job's friends was at this very point. They reasoned, and rightly, that all who sin must suffer. They erred when they turned it around and inferred that all who suffer have sinned.

At times, in the absence of sin and when faith has been as strong as it has ever been, a spiritual darkness may descend upon the soul. Such was David's case when he uttered the words echoed by Jesus on the Cross, "My God, my God, why hast thou forsaken me?" (Psalms 22:1; Matthew 27:46; Mark 15:34)

It is possible that the Lord allows such aridity to come to one of His faithful children as part of the testing all must endure here on earth. It was said of one of Israel's kings, "God left him, to try him, that he might know all that was in his heart" (II Chronicles 32:31).

Peter also sees the onslaught of many temptations as the cause of "heaviness" which may be "for a season" as "the trial of your faith" (I Peter 1:6-7).

**WHATEVER THE CAUSE**, how about the cure when God hides His face? Certainly not "self-pity or self-accusation" or "deep depression about life in general."

A little wholesome self-examination may help. Too much of it may become morbid, and only increase the darkness it is hoped to cure.

It is important to be sure there is no sin in act or attitude. One should therefore invite the searching of the divine Spirit, remembering always that it is His work to "convict . . . of sin, of righteousness, and of judgment."

In this connection, we must distinguish between Satan's accusations and the Spirit's conviction. The difference is usually that the enemy's accusations are sweeping and general, while the Spirit's ministry is definite and specific. Satan cuts and slashes. The Spirit helps and heals.

The scriptures that describe the malady also suggest the remedy. In the same chapter in which Job laments the hidden face of God, he says, "Though he slay me, yet will I trust in him" (Job 13:15).

Job said, in effect, I do not know where to find Him. He could well have added, But He knows where to find me. And that is what counts.

Since heaviness of spirit is "the trial of your faith," its cure is a firm trust in the faithfulness of God. As a father understands and cares for

his children, so the Lord understands and cares for those who serve and trust Him. "He knoweth our frame; he remembereth that we are dust" (Psalms 103:13-14).

The writer to the Hebrews (10:35-39) gives us a practical plan for meeting such a trial. When God hides His face, "cast not away therefore your confidence, which hath great recompence of reward" (v. 35).

When God hides His face, remember the need for patient endurance "that, after ye have done the will of God, ye might receive the promise" (v. 36).

When God hides His face, strengthen your faith with the promise, "For yet a little while, and he that shall come will come, and will not tarry" (v. 37).

When God hides His face, recognize that "the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (v. 38).

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (v. 39).

## **"Last Link . . . with the Founders"**

Dr. Andrew Oliver Hendricks went to be with his Lord on December 11. He is described as "the last link . . . with the founders of the Church of the Nazarene on the Pacific Coast" by his long-time friend, Dr. D. Shelby Corlett.

Dr. Hendricks was associated with Dr. P. F. Bresee in the old Nazarene tabernacle in Los Angeles, California. He was licensed as a minister in 1899, ordained in 1904. With his first wife, Mrs. Fawn Galbraith Hendricks, who died in 1947, he spent twenty-seven years in pastoral service in the West.

Dr. Hendricks was president of Pasadena College during five critical years, doubling as pastor of Los Angeles First Church and serving without salary during part of that time.

At the age of sixty-eight, with his second wife, the former missionary Mamie Bailey Hendricks, Dr. Hendricks was appointed to missionary service in Barbados and Trinidad and labored for four years after most men are ready to retire.

Although an invalid for the last five years of his life, Dr. Hendricks remained alert in mind and warm in heart, and carried on a daily ministry of prayer from his sickbed.

His was a good and great life, and his influence will linger long in the church he loved and for whose Lord he devoted his all. The life of Dr. A. O. Hendricks may well say to us all, "Go thou and do likewise." His home-going reminds us again of the heritage of heroism and devotion which is ours. Failing hands have thrown the torch to us. Let it be ours to hold it high.



**PRO**

Letters  
to the  
Editor

**CON**

**Pro:**

### Prayer in Viet Nam Crisis

. . . I come to you with a special burden that grows more real and more pressing with each passing day.

I have, for some time, followed with avid interest the reports, official and unofficial, published and unpublished, concerning the armed conflict in Viet Nam. A few months ago I felt definitely led by the Holy Spirit to begin praying daily for this armed struggle. As time has progressed, so have my prayers until I now find myself praying at every opportunity and in every conceivable place that God will, in His divine mercy, intervene. My prayer efforts are not enough to lift my sense of obligation for prayer. I must have help! . . .

During these last few months I have listened to pastors and laymen in church service after church service as they lift petition after petition, earnestly and fervently, but with little or no appeal to God for His intervention in the present Vietnamese conflict. . . . The burden of my heart is that the Church of the Nazarene be awakened to this most urgent prayer need. . . . My Bible teaches me that prayer can change things. If this is so, can you not imagine what would happen in Viet Nam if a ceaseless, great white cloud of prayers, blanketing the entire United States, were to endlessly rise heavenward to surround the throne? We can both stop this armed conflict and preserve the freedom in Viet Nam if we can get this cloud of prayers ascending toward heaven.

JAMES L. JENSEN

Captain, AGC, U.S. Army  
Indiana

### Con: Reaching Behind The Iron Curtain

May I express a "con" position regarding the November 10, 1965, article in the *Herald of Holiness*, "Reds Agree to Allow Preaching" (p. 5), by Rev. Paul B. Peterson.

Surely the author must be aware of the many U.S. government reports taken under sworn testimony that organized religion in Communist countries is controlled by a government minister of religion who has direct connections with the KGB or secret police. Some of the clergy are KGB members and the remaining are either

highly controlled by the KGB or have seriously compromised their preaching of the gospel and are no challenge to the existing order. We can see this from time to time when clergymen from Communist countries make pronouncements that get into the press. Invariably they follow current Red lines. . . .

Unfortunately, the message is one that causes the average Christian, who doesn't know the deceptiveness of the Reds and their controlled churches, to believe that things are improving, the Reds are relaxing, and in time all will be well. . . .

ROGER B. MILLS  
California

**Pro:**

### "Abundant Living"

. . . In the November 3 *Herald* you started a new feature, "Toward Abundant Living," by Leslie Parrott. I found this article most rewarding. I just like everything about the *Herald*. It's either getting better or I'm becoming better acquainted with it from reading it every night at work.

MRS. COLIN AMOS  
Pennsylvania

**Con:**

### "Devil's Roadblock"

In response to your editorial of the December 1 *Herald* which reads, "One of the devil's roadblocks along the highway of holiness . . ." I want to protest as strongly as possibly in view of the fact that the implications of this statement stand for much that I personally hope to be instrumental in "whitewashing."

Indeed we may conceive of the *Herald* as conveying Nazarene beliefs, but when it assumes the presumptuous role of implying Nazarene-"ism" and views alternative beliefs set forth by reputable scholars as "one of the devil's roadblocks," then it has assumed a role totally unjustified. . . . No man is in a position or is in such exclusive possession of scholarly insight that he can label an opposing view as "devilish."

LAWRENCE T. JABLECKI  
Tennessee

NOTE: To remark that a mistaken view is "one of the devil's roadblocks" is not to label the theory or attack its adherents as "devilish."—Editor.

**Con:**

### Midweek Rut

I have been a Nazarene by choice for over fifteen years. Occasionally I have visited our other local churches Wednesday evening only to discover, with few exceptions, their services are on the same order. Two or three songs, sermonette or regular sermon, testimonies, two or three people called on to lead out in prayer, dismissed.

In a time when people are so mixed up emotionally and fundamentally why does not the clergy use this time for Bible study and memory courses? To encourage the friends and members in a regular Bible study habit with "self-evaluation" examinations and special recognition for memory work completed would not only give life and light to this hour, but the church would be fulfilling her task through discussions and studies by teaching "what God says."

Instead of two or three doing the praying, separate the groups by Sunday school departments with leaders, helpers, and students, giving opportunity for many to voice prayers for the needs made known. I say we are in a rut! What do you say?

MRS. R. E. HOLT  
California

## Church Chuckles by Cartwright



"Mind saving this till AFTER our financial drive?"

## 21 Percent Plan Missionary Careers

# Seminarians Attracted By Missions Emphasis

● By **ELDEN RAWLINGS**  
Managing Editor

His morning began by jostling through a maze of linguistic terms such as morphemes, phonemes, allophones, and allomorphs (sounding more like a rhythm band leader than a seminary professor). The next hour he moved into the subject of world evangelism, bringing into context political and social problems where a gospel minister could see the importance of understanding them before he could be an effective missionary. In his third class he jumped, with equal dexterity, into the intricate field of cultural anthropology. All in a morning's work.

Who is this versatile man, and what is he like?

Rev. Paul Orjala is one of seven faculty members in the Department of Missions in Nazarene Theological Seminary. What he is like is a much more complex question.

Training offered future and current missionaries at the seminary has, in recent years, expanded significantly. There have been missions courses offered for years by such competent professors as Dr. Mendell Taylor, Dr. Delbert Gish, Dr. Richard Taylor, and others. And these are still contributing.

However, when Paul Orjala was named chairman of the department in 1964, he brought with him a background, not only of technical excellence gained in graduate studies at the Kennedy School of Missions and Hartford Seminary Foundation (he has now only to complete his dissertation for his Ph.D. at Hartford), but also broad experience as one of the most successful missionaries in the Church of the Nazarene. From 1950 until he came to the seminary he was district superintendent of the missions work in Haiti. There he pioneered work in literacy and publishing, where he edited a series of books to teach Haitians their native dialect—French Creole—and also analyzed the grammar, a tool which will be

used by foreigners in learning the language. He also was the American Bible Society's linguistic consultant in translating the New Testament into Creole.

An increasing number of missionary hopefuls pursuing a three-year B.D. degree are enrolling in the seminary. This year twenty-nine degree students who plan to become missionaries are studying at the seminary—21 percent of the student body. There are also nine one-year students who have come to get concentrated training in the area of missions. Some are furloughed missionaries who have stated that the new courses in anthropology, linguistics, adult literacy education, and missions would have made their early years of missionary service to the church significantly more valuable.

To sit in on some of the missions classes is to sense the national's poverty of body and soul. You also recognize vast differences in their points of view and ours. For instance, in Haiti, where, incidentally, the standard of living is "incompressible" (Orjala said we have changed the meaning of poverty in the U.S.), "blackness is the thing that counts," while in the United States anyone with even a portion of Negro blood is considered Negro. In Haiti, a person not totally Negro is socially deficient. Language barriers are large, but sharper differences are drawn on the cultural level, he told the class.

Linguistic study aids the missionary in analyzing language with the ultimate hope of translating and publishing literacy materials in the national's own tongue. The missionary must have tools to use in teaching the national to read. With this knowl-



**ANTHROPOLOGY IN ACTION—***Paul Orjala explains how cultural ideas of a nation are woven into even a straw pouch. Strings hanging from the pouch are one of several religious symbols. Behind him on the chalkboard he has sketched a concept of house construction.*

edge, the national can then not only feed his soul, but learn how to feed his body.

In addition to Orjala and other full-time professors, Dr. H. T. Reza, director of the Spanish Department, teaches a course on Christian Missions in Latin America, and Miss Mary Scott, N.W.M.S. secretary, and Miss Helen Temple, *Other Sheep* office editor, meet weekly for an "N.W.M.S. in Action" class which also includes wives of seminarians.

Classes on History of Missions, Religions of Mankind, Modern Missionary Movement, and Great Missionary Leaders are taught by Dr. Mendell

**MISSIONARIES, VETERANS AND HOPEFULS—***Miss Ruth Saxon, Philip Bedwell, and Mark Rudeen (left to right) study a map of the Caribbean, where Miss Saxon has been serving as a missionary educator. Bedwell and Rudeen, both missionary children, hope also to become missionaries. All three are currently studying at the seminary.*







**BUILDING BOOM**—Part of the results of a Sunday school rebuilding job is reflected in the above picture taken in the new Logansport, Indiana, Fairview Church. The increase in Sunday school followed the construction of a new church plant which has provided adequate room. Dr. and Mrs. A. S. London participated in the Sunday school attendance recovery. Rev. G. C. Morgan is pastor.

Taylor, Dr. Gish, and Dr. Richard Taylor. Twenty courses in all are included in Christian Missions.

There is a broad and expanding library of literature on missions being gathered by the seminary. It will join other departments in taking its place in the new 95,000-volume library for which ground was broken early in January. Nazarenes the world over are encouraged first to pray, and then to participate in the seminary offering February 13. Their investment will show up on the mission field in the tomorrows.

## New Church Organizations Reported—

Bozeman, Montana, October 31, 1965.—Alvin L. McQuay, superintendent.  
 Lakeville, Massachusetts, November 21, 1965. Rev. Robert Rapalje, pastor. Berkshire First Church of the Nazarene, Dalton, Massachusetts, December 19, 1965.—Fletcher Spruce, superintendent.  
 East Akron, Ohio, December 5, 1965. Rev. C. C. Shaffer, pastor.—C. D. Taylor, superintendent.  
 Little Rock Spring Lake Church, Arkansas, December 12, 1965. Rev. Jim Emmert, pastor.—A. Milton Smith, superintendent.  
 East Lansing, Michigan, December 12, 1965. Rev. Glen Chaffee, pastor.—Fred J. Hawk, superintendent.  
 Chestertown, Maryland, December 14, 1965. Rev. Charles Frazer, pastor.—Ernest E. Grosse, superintendent.  
 Seymour, Missouri, December 19, 1965. Rev. Raymond Perkins, pastor.—Dean Baldwin, superintendent.

## School Enrollment Up

Despite a drop in Sunday school enrollment of six during the last assembly year, the Ironton (Ohio) Coal Grove Church of the Nazarene increased through eight of the ten Sundays of evangelism from 168 to 205 in enrollment, and four teachers have achieved the Registered Teacher status, according to Pastor Harley Duncan.

One new young adult class doubled in attendance, and all but two classes showed increase. Church school superintendent is Thomas Fields, and Harold Craft is his assistant.

## Deaths

MRS. ELIZABETH OLIN, eighty-eight, died late in December in Pasadena, California. She, with her husband, was a Nazarene pioneer. She served as a pastor's wife in Oklahoma, Colorado, and California, later becoming a consecrated deaconess. She is survived by her daughter, Mrs. George Rodda. Dr. George Taylorson and Dr. W. Shelburne Brown conducted funeral services in Pasadena Bresee Church, where she was a member.

MRS. ANGELA L. DANIEL, eighty-three, died December 13 in San Diego, California, following an extended illness. Dr. A. E. Sanner and Rev. E. C. Spruill officiated in funeral services held in Hawthorne, California. Mrs. Daniel and her late husband, Rev. Frank Daniel, were charter members in the 1908 organization of the Church of the Nazarene in Pilot Point, Texas.

William C. FORD died December 21 following surgery in Indianapolis, Indiana. Funeral services were held December 24 in Greensboro, Indiana, where Rev. Donald E. Hicks and Rev. Loren Helm officiated. Mr. Ford is survived by his wife, Jeanette; two daughters, Mrs. Clayton Lewis and Martha Jane Ford; five sisters; and four brothers.

MRS. DORTHA D. PETERS, sixty-three, died December 25 in Virden, Illinois. Rev. and Mrs. G. H. Burton conducted funeral services. She is survived by her husband, Rev. Joseph W. Peters; one son,

## "Showers of Blessing" Program Schedule

**February 6—"Now Is the Time,"** by Russell V. DeLong

**February 13—"Revivals: When—Where—How?"** by Russell V. DeLong

**February 20—"Revivals: When Needed?"** by Russell V. DeLong

### NEW "SHOWERS OF BLESSING" OUTLETS:

WQBC (1,000 watts)	Vicksburg, Mississippi	
1420 kc.		7:45 a.m. Sundays
WBNT	Oneida, Tennessee	
1310 kc.		7:45 a.m. Sunday
WBNT-FM	Oneida, Tennessee	
(1,000 watts am & 3,000 watts fm)		
105.5 meg.		7:45 a.m. Sunday
KNBQ-FM	Bethany (Okla. City), Okla.	
104.9 meg.		8:45 a.m. Sunday
WKZI	Casey, Illinois	
800 kc.		1:30 p.m. Sunday

Victor; two daughters, Verna Mae and Mrs. Josephine Mason; seven grandchildren; six brothers; and two sisters.

WILLIAM W. WOOD, eighty-seven, died November 4 at Marion, Illinois. Rev. John Barrick and Rev. Garnett Mitchell officiated at the funeral. Survivors include his wife, Ethel; one daughter, Verla; one son, William Harry; five grandchildren; and six great-grandchildren.

LAURA ASHER MORTON, seventy-three, died November 6 at her home in Cleburne, Texas. Rev. Paul I. Canen and Rev. M. H. Kirkpatrick conducted funeral services. She is survived by her husband, Joe Morton; three sons, L. J., Willard, and Darrel; one daughter, Mrs. J. E. Vandegrift; sixteen grandchildren; and six great-grandchildren.

ESTELLE REID LIENARD, ninety-two, who was converted and ordained as an elder, after receiving her law degree from the University of Kansas in 1898, and graduating from a music conservatory with a voice and piano degree, died December 30 in her Kansas City, Missouri, home. Dr. Hugh C. Benner, general superintendent, and Rev. C. William Ellwanger, her pastor, conducted funeral services in Kansas City (Missouri) First Church. Her husband, Rev. Millard F. Lienard, preceded her in death in 1937. She is survived by a son, Burke; a daughter, Margaret; and a sister.

## Announcements

### MARRIAGES

Miss Ruth A. Hungerford and Rev. Clyde B. Wood, December 28, at the church, Painesville, Ohio.

### BORN

—to Rev. John and Terri (Schmidt) Wright of Bethany, Oklahoma, a daughter, Debbie Lachelle, on December 22.

—to Larry and Lois (Young) Parrish of Santa Cruz, California, a daughter, Nancy Arlene, on December 3.

—to Rev. Bob and Karen Cook of Gainesville, Florida, a son, Kelly Lewis, on December 1.

—to Kenneth and Colene (Patterson) Reed of Dighton, Kansas, a son, Randall Lynn, on November 30.

### SPECIAL PRAYER IS REQUESTED

by a friend in Arkansas for "a mother who is untrue to her husband and girls, that God will undertake and save her";

by a reader in Michigan for much prayer at this time "for a very special need";

by a pastor in Georgia for his wife, that God may see fit to completely heal her—He has wonderfully helped in recent surgery but she now has "double vision" and believes God can help in this.

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# Conference Voices Re

## Ministers, Laymen Take Candid Look at Church

● **By ELDEN RAWLINGS**

Managing Editor

MORE THAN 4,000 people crowded into Music Hall, part of Kansas City's Municipal Auditorium complex, during a three-day conference, January 11-13, which left Nazarenes feeling, according to one observer, "embattled, encouraged, and adequate."

The conference was continually a search for truth. While in "the pursuit of the divine truth, the evidence is never all in," the conference—held during a cold, but otherwise pleasant week—"knocked holes in the darkness" for Nazarenes and the world to clearly see that the purpose of the church is to be "not only evangelical but also evangelistic." WHAT DEVELOPED TO be the major address was given by an evangelist. Speaking for an hour and a half to a standing-room-only audience on the middle night of the conference, Dr. C. William Fisher, an evangelist for twenty-five years, cited evidence of what he felt are trends which could lead the church into a "stifling formalism" if followed to their logical conclusions.

The trends which, according to Fisher, lead "down and away from real revival" are:

- Preaching-mission or convention meetings.
- Union meetings, "often an indication of weakness."
- Shorter meetings. "There is no such thing as instant revival."
- Substitution of visitation evangelism for revival campaigns.

FISHER EXPLAINED THAT revival is renewal of the church, and evangelism is what happens after God's people are renewed. He defended the existence of revivals on the basis of building up the faith of the church, which could then only be an evangelistic force in the community. "Revivals are always appreciated by the spiritual, tolerated by the lukewarm, and detested by the backslidden," Fisher said.

If the evangelist's message was a searching look at the church and its trends, a paper given the following morning by Rev. Robert Scott, a Santa Ana, California, pastor, was an effort of the church to appraise the evangelist.

Scott said: "Preachers must be real people preaching to real situations. We need more biblical, expository preaching, less topical that is saturated with outdated illustrative events from bygone revivals. Our evangelists need to integrate current events and contemporary situations into their preaching. Their preaching should give evidence of freshness, of depth, of relevance." He cited ways in which the evangelist could work with the pastor in reaching unsaved people, and conserving them to the church.

WHILE ALL SIX general superintendents addressed the conference, almost always to a full auditorium, their messages were varied. Dr. Hugh C. Benner said, during the opening night session, evangelism is being challenged as "irrelevant today." But "around the world, on five continents, I have sensed the gripping need for individual redemption. Education without spiritual salvation produces only educated pagans, whether at home or abroad. I understand the long-term value of education," he said. "But taken alone, it is not enough."

Dr. G. B. Williamson scored political involvement on the part of



**A CAPACITY CROWD** sits in Music Hall during the message given on the place of revival in evangelism by Evangelist C. William Fisher. The panoramic shot was taken from one of the loges in the music hall.

the minister, and charged that if there is a "decline of the ministry" in the Christian Church it is "chargeable to the ministers themselves." He said the Church of the Nazarene is not immune to the trend of a decreasing number of men entering the ministry, but added, the "preaching of the Word by divine enablement through the power of the Holy Spirit will save us from confusion in our own



# nal Cry



minds and from contempt in the world."

DR. SAMUEL YOUNG said the relevancy of the gospel for today is often questioned. "This is a clever but stupid question," he said. "Many doubts are but smothered cries of the truth of God," he answered. "This business about God being dead is premised on the basis that we are not worshipping the true God." Later he said, "While I admit there are paradoxes in the Bible, the canon of logical consistency is not ultimate truth." He challenged the ministry not to talk about the "death of God and philosophical problems. Preach against sin. The reliability of our

*(Continued on page 18.)*

## The Conference in Focus

• By W. T. PURKISER  
Editor

SOMETHING BIG happened in the Music Hall in Kansas City last month. It can't be measured in numbers—although numbers were there, up to four thousand Nazarene pastors, evangelists, and laymen.

Its real importance may not be seen this month or next. All that it has meant and will mean may take an eternity to fathom.

THERE WAS A NEW DIMENSION in the Conference on Evangelism. The old words were there: evangelism, revival, mission, preaching, witnessing, prayer, passion, and power. But they took on new luster and fresh meaning.

There was no smugness, no complacency, no self-congratulation. In vivid words quoted by one speaker, there was no strut—but the sob of Calvary. There was an open-eyed facing of issues and challenges. There was a willingness to take a long, hard look at ourselves even when we do not like everything we see.

Yet there was no pessimism, no defeatism, no paralysis brought on by an overdose of problem-consciousness without a corresponding power-consciousness. There was no gloom, no despair, no back-to-the-wall, last ditch psychology.

IF THERE WAS no easy optimism, no paralyzing pessimism, there was an honest realism. Impassioned messages in an atmosphere created by fervent prayer and enriched by inspiring music showed men and women deeply concerned to relate again the tasks of these days to the vision of eternity.

One of the most noteworthy features of the conference was the constant emphasis on qualitative rather than quantitative standards of spiritual achievement. "Saints, not statistics," was proclaimed as the goal.

The center of interest was not methods and techniques. It was motive and dynamic.

THE SPIRIT AND THE WORD were the central realities in evangelism to which speaker after speaker returned. As it took Pentecost to bring the Church out of isolation, witnessing in the marketplace the wonderful works of God, it will take the anointing and power of the Spirit to meet the needs of this age.

The sovereignty of God, the centrality of Christ, the supreme necessity of the Spirit are the basis upon which New Testament evangelism is and always must be built.

Always there was the sense of a task that is unfinished—and a tomorrow as challenging as the commands and as bright as the promises of God.

BASIC TO THE TASK of evangelism is revival in the church. A climate for evangelism can be created only in a spirit of revival. There is no flame that can take the place of the fires of revival. Bigger buildings, more impressive institutions, even numerical and financial growth, can never be allowed to substitute for total personal involvement in the first task of the church—winning the souls of the lost.

And as it always is, mingled with deep soul-searching were times of high blessing in the alternating moods only a Christian can know—the sob of Calvary and the song of victory that spring from the same heart.

SOMETHING BIG happened in the Music Hall in Kansas City last month.

Its measure will not be taken in recollection of the past.

Its measure will be found in what we do from now on—a church empowered, evangelizing "in the power of the Spirit."



**MILLING NAZARENES**—Hundreds of Nazarenes who see each other only during general church conferences exchanged greetings in the Music Hall lobby. In the background the Nazarene Publishing House booth does a brisk business.

message is the source of our zeal in proclaiming it.”

“The outreach is an awkward gesture,” Dr. V. H. Lewis said. “Nothing is so frustrating as to reach out and get hold of nothing.” Outreach is only part of the task. “It is only in gathering in” that the church has completed its mission. Mentioning the 1.88 percent membership increase during 1965, which did not keep up with the growth of the world, he said, “Vital statistics during 1966 should be (1) how many souls were saved; (2) how many souls were sanctified, (3) how many new Nazarenes. He called for ministers and, later, laymen to stand who would use this as a criteria for success. The crowd was on its feet.

DR. HARDY C. POWERS, in the next to last session, said: “Everything has been so good, all I need to say is, ‘Ditto.’” In the warm-hearted message which followed he said, “Long ago I have found that truth is not to be shunned, but is my friend; it sets me free. We must provide an altar for future generations to light their torch. In one generation the church can disappear as a vital, living force. Among Christians there should be

no regard to color, clan, clique, or castes. I’m not afraid of a small church, but I am of a pastor and a church board which settle down to live with it.”

In summing up the candid and introspective mood of the conference, Dr. George Coulter said, “I have sensed an earnest desire to look at ourselves. The real value of this conference will be in what we do from here on.” In his message he said: “Christ’s mission of rescue remains incomplete. Men in split-level homes with two cars in their garage are still without a consciousness of the meaning of the Cross. Rescue work is costly work. The most costly rescue mission was when God determined to send His Son to seek the lost. Christianity can be extended only by propagating it.”

In his introductory remarks on the intent of the conference Dr. Edward Lawlor, evangelism secretary, said that the church needs “a new vision and a new empowerment from God to take the Christian message of redemption into a world that is being told today that God is dead.”

ALONG WITH PASTOR Scott’s paper on the evangelist’s involvement in evangelism, three other papers were given and appraised by separate panels. Rev. Kenneth Pearsall, Albany District superintendent, said the ministry is being “criticized today as never before,” in his address on an “Empowered Preaching Ministry.” Men who have enjoyed the Spirit-filled life have been men who have lived and worked in the secret place of the Most High through a systematic and self-denying devotional life.”

In his paper on the pastor’s involvement in evangelism, Evangelist M. Kimber Moulton, Huntington Beach, California, said, “Nazarenes have demonstrated they have the energy, ability, and generosity to build adequate and beautiful sanctuaries. They can fill the pews by exerting some of the same energy and ability.”

IN DISCUSSING THE problems created by a fluid population, flowing toward metropolitan centers, Rev. Carl Clendenen, Northwestern Ohio District superintendent, said the urbanization has brought a “cold independence that brings

shallowness and emptiness to the urban dweller” along with a “sophisticated tolerance” for sin.

Two scriptural studies, one by Seminary Professor Richard Taylor and the other by Canadian Nazarene College President Arnold Airhart, discussed “Jesus, the Master Evangelist,” and the relationship between the “claims of God and an empowered church.”

Evangelist Forrest McCullough said in his paper on making the Nazarene meeting contemporary, “We can’t run a fifteen-cent program in a multi-billion-dollar setting of our community and expect to challenge our people. We now have more than 250,000 persons enrolled in Nazarene Sunday schools who are unsaved.”

Lay Evangelist Leonard Whipple said, “One reason for our failure [in personal witnessing] is that we have not been taught or trained to be a witness.”

General church interests were represented in papers given by World Missions Secretary E. S. Phillips, Home Missions Secretary Orville Jenkins, Radio Director H. Dale Mitchell, and Music Commission Chairman Leslie Parrott. Film presentations, coupled with words of challenge by executive secretaries, were given by the Department of Church Schools and N.Y.P.S. The Nazarene Publishing House premiered a film on the power of gospel music, “Sing His Wonderful Name.”

In addition to the main message in the evening services, Laymen Sam Munn, Ralph Marlowe, and Gordon Olsen gave warm testimonies of personal witnessing experience which resulted in conversions.

Just prior to Dr. Coulter’s message in the final service, Evangelist Charles Hastings Smith gave a brief, and alternately funny and profound, address entitled “And So We Go!”

Music was no small part in the conference. The Trevecca Nazarene College choir sang in morning and evening services. Song evangelists sang frequently and gave inspiring musicales on Wednesday and Thursday nights for early arrivals, which in both cases meant a packed or almost-packed auditorium.



# Key Words

In  
Next Sunday's Lesson

By RALPH EARLE

## GOD, THE HOLY SPIRIT

John 16:7-11; Acts 2:1-4; Romans 8:9-14 (February 6)

● **Comforter**—The Greek word is *parakletos*. It comes from *para*, "beside," and *kaleo*, "call." So it literally means "one called alongside to help." The Holy Spirit is our Helper, always on hand to help us in any way we may need Him.

The term *parakletos*, which has been taken over into English as Paraclete, is found in John 14:16, 26; 15:26; 16:7. These three chapters constitute the greatest portion of Scripture on the Holy Spirit. Aside from the above references, the word *parakletos* occurs only once in the New Testament, in I John 2:1. There it is used of Christ, who is our "Advocate" (lawyer) with the Father, pleading our case at all times in the court of heaven.

The translation "Advocate" in I John 2:1 is unquestionably correct. But how should *parakletos* be rendered in the Gospel of John? The verb *parakaleo*, from which it is derived, has several meanings. It means to "counsel," as well as to "comfort." We like comfort, but sometimes we need counsel more.

However, the passages in John's Gospel are a part of the last discourse of Jesus in the Upper Room. The disciples were sorrowing because Jesus was leaving them. So probably "Comforter" fits well here. Phillips has "someone else to stand by you."

● **Reprove**—This is rather a weak translation for *elengcho* (v. 8). It may mean "reprove" or "rebuke." It may also denote "convince." But in the first century it was a technical legal term, meaning to "convict" in court.

The context demands that meaning here. The Holy Spirit does not "reprove" the sinner; He *convicts* him. He says to the self-righteous man, as well as to the derelict: "You're a sinner; you're guilty before God."

● **Quicken**—Today's lesson introduces us to the greatest *portion* on the Holy Spirit, John 14-16; the greatest *book* on the Holy Spirit, the Book of Acts; and the greatest *chapter* on the Holy Spirit, Romans 8.

In the eleventh verse occurs the word "quicken." It is the verb *zoopoieo*, from *zoe*, "life," and *poieo*, "make." So it literally means "make alive."

# The Answer Corner

Conducted by W. T. PURKISER, Editor

**Why do we have to rush through the Sunday morning worship service? Is it really necessary for the pastor to apologize if it runs a few minutes after twelve o'clock? Is there not a danger of hindering the work of the Holy Spirit by our undue haste?**

Since you are a layman, I will attempt a printed answer to your questions.

Worship, like friendship, cannot be forced into rigid time limits without real harm. A service conducted in the name of Christ should neither waste time nor leave the impression of being rushed.

No preacher should apologize for delivering the message God has given him. The only reason he should apologize would be if he has given undue time

to his words and not enough time to the Word.

Since undue haste is a mute way of saying that there are more important things awaiting our attention, I concur with the thought implied in your final question.

On the other hand, length is not the only dimension preaching should have. Its breadth, depth, and height are important. And it cannot make up by length what it lacks in breadth or depth.

**Will you please explain Hebrews 7:8, "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth"?**

This is part of the apostle's great comparison between Christ Jesus and Melchisedec, to whom reference is made in Genesis 14. He is showing that Christ's priesthood is greater than the Jewish priesthood. He does this by comparing Jesus with the priest-king Melchisedec.

The fact that Abraham paid tithes to Melchisedec is mentioned to show that the kind of priesthood Melchisedec exemplified was greater than that of any of Abraham's descendants. The earthly

priests of the Jewish altar died, though they received tithes from the people. The point is that one with an undying priesthood, such as that of Jesus, illustrated by Melchisedec, is much greater than the human and mortal priesthood held by the tribe of Levi.

One incidental but practical point is that the paying of tithes to the church as it ministers in the name of Christ is just as valid now as was the paying of tithes to the priesthood that served under the law.

**Please explain Galatians 6:2, 5; "Bear ye one another's burdens, and so fulfil the law of Christ." "For every man shall bear his own burden."**

There is no contradiction in the original Greek.

In verse 2, Paul uses the term *baros*, defined as "a weight, anything pressing on one physically, or that makes a demand on one's resources, whether ma-

terial or spiritual" (W. E. Vine).

In verse 5, the word is *phortion*, used by Jesus in Matthew 11:30 of the burden which is light. It stands for the demands of discipleship, the disciplines and requirements of a holy life.

**How is it that the Christian woman is reminded often of how she should dress (I Timothy 2:9-15) and not reminded that the scripture also states that a woman shouldn't teach (v. 12), but should keep silence?**

It isn't clear whether you are opposed to Christian women being reminded how they should dress or opposed to having them speak in church—but I assume it is the latter.

I Timothy 2:11-12 must be understood in harmony with other passages such as Acts 21:9; I Corinthians 11:5; and Titus 2:3-4, which show that women did actually prophesy, pray, and teach in the Early Church.

I understand the "teaching" and "usurping authority" here forbidden to be the assumption of apostolic authority, speaking or teaching doctrines at variance with the teachings of the apostles.

The implication seems clear that men

are to assume the responsibility for the teachings of the Church. In the light of I Timothy 2:14, it is perhaps no cause for surprise that many of the major heresies that afflict the world in our day have been directed and dominated by women. You can easily make your own list.

Lest the ladies take offense, may I hasten to assure them that they have a large and important place in the work of the Kingdom. It was a woman who cradled our Lord, and another who received first word of His resurrection. Without their faithfulness and loyalty, the Church would long since have been desperately crippled.

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