

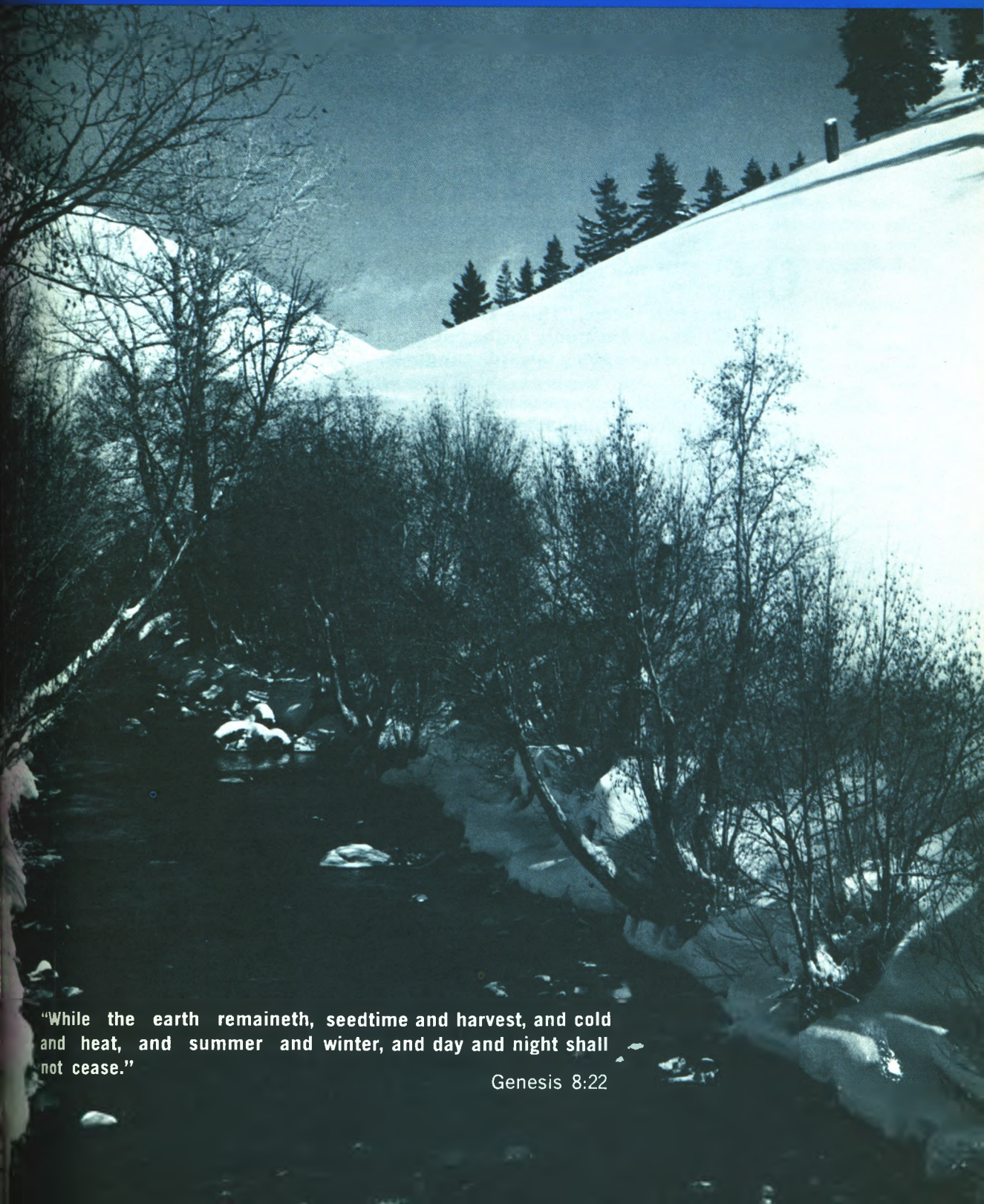
Herald of Holiness

CHURCH OF THE NAZARENE

MARCH 4, 1970
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Adjustability, Sensitivity, and Faith

(See page 22)



"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Genesis 8:22



General Superintendent Lewis

Mid-QUADRENNIUM

ONE half of this quadrennium (1968-72) is nearly gone. How have we done?

Is our great theme, "These Times – God Is Able," being translated into reality for us – and not only for us but for others?

How far are we along towards our goals? Are we halfway? Are we more than halfway?

These are all good questions for us to ponder. And from our query to regroup our forces and make these next two years the best of the four.

As it looks from where I write this article, we have done fairly well; but not well enough. Some churches and districts have forged ahead in a great way. Others have made small progress. And while numbers vary in sections and in some cases a few mean as much work as the many, the real test lies in how much we have gone all out for God.

Evangelism, prayer meetings, fasting, giving, witnessing, preaching, altar calls, teaching, singing, calling – these are familiar words to us. Repentance, holiness, righteousness, heaven – these also are words of meaning to us all.

Let us take these words and pack them full of living, service, worship, work, love, compassion. Then God will be our mighty Ally for victory in these two years.

If there are some around us who seem discouraged, let's give them a lift. If some grow weary, let's lend a hand. If some slumber, let's arouse them to the needs of the day. If some have fallen by the wayside, let's bring them back to the fold. If some would change our program from evangelism, mass and personal, let's work harder at both. If some would lower our standards and delete our creed, let's rebuke them with old-time religion, which is ever new and needed today. If some are called home to heaven, let's not mourn unduly, but keep the faith and press on to the meeting in the presence of our Lord.

When the church doors open, let's be there. When the prayer meeting beckons, let's respond. When the revival is on, let's work and pray, and win. When the preacher preaches, let's say, "Amen." When the hymn is announced, let's sing. At testimony time, let's testify. After the benediction, let's shake hands. At the table, let's return thanks. At work, let's live right and tell others why.

At His call let's answer, "I will." And these two years will, through willing men in a holiness church, reveal to a lost world a God who is able.

□

Adjustability, Sensitivity, and Faith



THERE was lots of *adjustability* in the home where Jesus was raised.

Can you imagine the great adjustment in the mind of Joseph at the very beginning? He didn't need an angel to tell him that Mary was pregnant. He could see that for himself. But he did need an angel to help him adjust to this startling news and lead him into immediate marriage.

Mary and Joseph had to adjust further when they got word that all the world was to be enrolled for a new taxing. A trip on a donkey was the last thing this girl needed in the final days before her delivery. Furthermore, they were just getting started in their carpenter shop and Joseph could not afford time off. But they adjusted!

And this is not the end. When Mary and Joseph got to Bethlehem, there was no place for them to stay. But these people made the most of the situation by accepting a makeshift sleeping arrangement among the cattle.

Then came the persecution of Herod. Joseph and Mary further adapted themselves by moving into a strange country, where they began the process of raising their Son among foreigners.

Another big adjustment came when Joseph died and Jesus, possibly as a junior-high-school-age boy, became the Breadwinner and Father Figure in the home.

Can you imagine how the story of Joseph and Mary might have gone if there had not been adaptability? That is why Jesus knew

what He was talking about when He said, "Happy are the humble-minded . . . Happy are those who claim nothing, for the whole earth will belong to them! . . . Happy are those who make peace" (Phillips' translation).

Adaptability in life is more than knowing what to do; it is also the willingness to do it. When a thank-you compliment is appropriate, a rigid, non-adaptable person will often find it coming out more like a criticism than a compliment. Even when a rigid person knows what to do to make the best of a situation, the result often complicates things because of unconscious rigidity.

But how does a person change from being rigid to being flexible? The only way is to ask the Holy Spirit to transform your mind. He will teach you how to think differently about yourself and others. He will teach you a variety of ways to deal with any one circumstance instead of your one rigid way. He will sharpen your memory, spark your imagination, and sanctify your will, helping you get the habit of happiness through adaptability.

Then there is need to be *sensitive to the feelings of others*. This is what Jesus meant when He said, "Blessed are the merciful; for they shall obtain mercy."

There was lots of sensitivity in the home where Jesus lived. His childhood years are a closed book, but the results of those years are reflected in the attitudes of His mature years. He rebuked the disciples for rejecting a child; and

drawing a youngster into His arms, He said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14).

Jesus was sensitive to the suffering of a man who had lain 38 years at the Pool of Bethesda and had not been healed. He was sensitive to the emotional agony of the nobleman whose son was deathly ill with a fever.

Christ's sensitive spirit caught the strength that went from Him when a frightened woman touched the hem of His garment.

Imagine the difference between the sensitivity of Jesus and Judas when Mary broke her alabaster box. Judas, insensitive to her motivation, criticized her without mercy. Jesus understood the motive of her extravagance and blessed her.

But nowhere is the sensitivity of Jesus more clear than on the Cross. His last act before commending His own spirit into the hands of God was to commit the welfare of His mother, Mary, into the keeping of John, His best friend.

Few attitudes are more destructive in the home than lack of sensitivity. It is a terrible thing to hurt the emotions of another person, but it is even worse not to realize it.

None of us is completely sensitive to the feelings and needs of others. This virtue in its completeness belongs to God. But we can develop an intuition for the feelings of others.

The sensitive husband or wife will not drive through with his or

her ideas, bulldozing the entire family. The person with the habit of happiness will get great delight in fulfilling the aspirations of another, but this cannot be achieved until a spiritually sensitive radar has been put into operation.

Behind adaptability and sensitivity must be *sincere faith*. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled. . . . Blessed are the pure in heart: for they shall see God."

Research shows that the presence of a religious faith is associated with more favorable chances for marital success.

One simple indicator is that much fewer divorces occur among couples married in church than among those married by a justice of the peace. In one study of 25,000 marriages, there were three times as many marriage failures among those with no religious faith as among those given to religion.

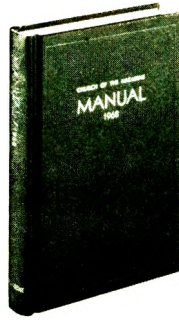
Another study compared divorced and happily married couples and found a larger proportion of the happily married couples had been married in a church, were church members, and were active in both Sunday school and church attendance, both before and during marriage.

There are some *understandable reasons why religion is important to happiness whether single or married*.

First, religious people have an ideal. Life for them has been lifted above the animalistic level of food and sex, even if the symbol for both of these has become money. They may have great drive to achieve but not at any cost. Home, church, family, friends—even personal solitude—are important to people who live their faith.

Second, religious people discipline themselves more than others in matters of emotional outburst, critical and cynical use of the tongue, and physical behavior which harms either themselves or others.

And last, genuinely religious people have the habit of happiness, for they have latched onto the very Fountainhead of joy. They know personally the Man who came "that your joy may be full" (I John 1:4). □



Shall We Do Away With Rules?

WE live in the age of the permissive attitude toward moral conduct. The philosophy of situation ethics gives every man the privilege of doing that which seems right in his own eyes. Moral standards have begun to dissolve and our world is systematically discarding the codes of conduct that have guided people across the years.

The ideal of St. Augustine that called for loving God and then doing as one pleases may be a worthy goal for the righteous. The governing factor, of course, is the kind of love for God that can come only by a maturity developed from fellowship and communion with Him.

Any rule of religious life should be more than a cold statement of law. It should be viewed as a guidepost for today's living. If it is not relevant to spiritual life in this contemporary world, then it should be either discarded or restated in a language that is meaningful.

Many of the rules of our church are negative in tone and do not ring in our ears and hearts with the same tones as the positive. Eight of the Ten Commandments are negative.

The Declaration of Independence in positive tones declares some great positive truths regarding the rights and status of free men, but in order to preserve the facts of these great affirmations the Bill of Rights was appended to the Constitution and in it you find a number of negative prohibitions that safeguard the liberties obtained by the Declaration.

Without a moral code to guide us we are left at the mercy of our own rationalizations. If we abandon

boundaries that have been authenticated by the Bible, by past history, and by society itself, then we are moving toward the state of spiritual anarchy. Rules need not be fences to confine us but rather guideposts to point us.

The relationship between our negatives and prohibitions and the positive principles that undergird them must be clearly shown. The negative rule in baseball that forbids a base runner to run out of the base line is for the positive purpose of improving the game and making it fair for both the team at bat and the one in the field.

Arnold Toynbee recently wrote, "My own view of history is that human beings do have genuine freedom to make choices. Our destiny is not predetermined for us. We determine it for ourselves. If we crash it will be because we have chosen death and evil when we were free to choose life and good."

To do away with rules will only cast a haze over the boundaries that divide evil from good and death from life. If we are creatures of choice, we must have all the guidance available in order that we may choose wisely. Wise moral legislation always gives light for life's highway.

Moral standards are not attempts to take away freedom but are rather efforts to preserve it. Rules become tyranny when we misuse our freedom. A river has the liberty to flow unimpeded in its channel, but it also has banks that channel the current, and because of the banks there is greater strength to the flow. Our rules represent both authority and freedom. Let them be preserved for the generations to come! □

That Which I Have Committed

IN writing to Timothy, Paul said, "I . . . am persuaded that he is able to keep that which I have committed unto him" (II Timothy 1:12). This persuasion was not just a self-induced state of mind, but a joyous inward conviction, the witness of God's Holy Spirit, that what he (Paul) had unreservedly committed, God had accepted and was able to keep.

I shall not forget when, as a born-again young man, the light of holiness first dawned on my soul. It was an exciting revelation to know that God could and would, for Christ's sake, sanctify me wholly. Immediately the question of complete commitment to God, whatever that would entail, came up within my heart. I was soon aware that I had reservations, not the least of which was a fear lest God should call me to the mission field.

Having enjoyed the tender mercies of the Lord over a number of years, one is inclined to smile at such a reaction, specially from this vantage point of time. However, back there, the cost of commitment assumed tremendous proportions in my thinking.

The carnal nature within me rebelled against any thought of going to a foreign land and being subjected to such difficulties as loneliness, separation from loved ones and friends, unhygienic conditions, illness and disease, and so on and on. But God's light was too clear, the issue too real, and

the consequence of disobedience too frightening to draw back.

After months of praying and struggling with this inward problem, I made my commitment and resolved to obey God if He should call me to serve on the mission field. There was a measure of real peace at this stated commitment, but deep down in my heart I sensed that something was still lacking.

In a public service one evening I heard a young missionary relate a thrilling story of his work among the Indians of Amazonia in South America. He had just returned from his first term of service. After relating the spiritual blessings, he talked about the privations in that particular region, and how, on a number of occasions, they were so short of food that they were forced to eat monkeys' flesh. Sometimes, when they laid their clothes down at night, they had disappeared by morning, having been consumed by a certain type of white ant.

That particular service just about ruined my consecration! I made the appalling discovery that what I had professed as a complete commitment to the will of God was simply veneer which had crumpled under its first real test. I had allowed monkeys' flesh and white ants to come between me and God!

Again I wrestled with the problem on my knees. There were distress and fear when there should have been obedience and rejoicing.

Thank God, the day did come when I got my priorities straight and I was ready to go to Amazonia with its monkeys' flesh and white ants. In fact, I became quite excited at the prospect of being God's missionary to that country. With this wholehearted commitment, deep peace came to my heart, and it was not too long before the sanctifying baptism of the Holy Spirit became a heart reality.

Of course it later transpired that God did not call me to Amazonia, but He most certainly needed my unreserved willingness to do missionary service there. On the decision to obey God depended my whole future in His service, and a right relationship with Him.

With such Heaven-sent assurance, God's sanctified children go through life, with all of its demands and emergencies, in the calm confidence that they are in the center of His will.

The carnal nature within man shrinks from any suggestion which would have him yield complete control of his life to God. With his limited conception of God's grace, he considers it a tremendous risk to deny himself, take up his cross daily, and follow the Lord Jesus Christ.

Those who have made this outright commitment to God really know that serenity of spirit which Paul speaks about. God's Word is true, and God is true to His Word: "He is able to keep that which I have committed unto him." □



Herald of Holiness

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Volume 59, Number 9 MARCH 4, 1970 Whole Number 3019

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo by Union Pacific Railroad

• **By Laura Forinash**

Mission, Tex.



UP ME

BILLY is a lively, friendly individual, age three. His vocabulary isn't very large yet, but he makes wonderfully good use of the words he knows. When he wants an adult to pick him up, he reaches as high as he can and pleads, "Up me." When his request is granted, he is cheerfully content with life in general. Someone has paid enough attention to him to "up" him for a few minutes, and he is satisfied.

If we could hear the feelings of the people around us, I wonder how often we would hear Billy's plea repeated.

Life in this world has a way of being discouraging; especially to the person who feels that nobody believes in him, to the one who has branded himself a hopeless failure, to the victim of the sheer monotony of an endlessly repeated routine, to the confused, and to the weary—life can be mighty discouraging. (That was a long sentence, and the most of us can find ourselves in some part of it at one time or another.)

During times of discouragement we may not let on to the world in general or to anyone in particular that we have just about had it. We may not state our wants out loud. But deep down in our hearts we turn to our fellowmen and cry out like Billy, "Up me." "Please encourage me."

Just a small word of encouragement can refresh a drooping heart more than a cool rain refreshes parched land after a drouth. Just a sincere "I believe in you" can mean the difference between despair and hope.

It takes so little time to say to someone, "You are doing a good job. I appreciate you." Yet it can

mean so wonderfully much to the one who hears it that it is worth the time a thousand times over.

Sometimes the person whom we look up to as being the most courageous is the very one who could use a bit of encouragement. Even Paul, after he had preached far and wide, supervised the organizing of mission churches, endured imprisonments and beatings without faltering, appreciated it when fellow Christians encouraged him.

He was on his way to Rome, under arrest. The journey had been long and weary when he and his party finally landed in Italy and started the dreary march to Rome. "From thence, when the brethren heard of us, they came to meet us . . . whom when Paul saw, he thanked God, and took courage" (Acts 28:15).

It warms the heart just to read that account. The brethren from Rome apparently were not "big names" in the Early Church. We are not told who they were, but they had the privilege of encouraging even Paul himself.

I do not think for one minute that Paul would have given up if these men had not come to him. But it would have been harder for him to carry the burden of imprisonment and trial if they had not shared his load with him.

God gave us a glorious blessing when He gave us the privilege of encouraging one another in Him—for Christ said in the day of judgment the King shall say to those on his right hand, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Let me think. How long has it been since I have encouraged someone? □

BY EARL S. LEE



Pasadena, Calif.

DISCOVERY

Grace Under Pressure

A UNIQUE definition for courage comes from the pen of Ernest Hemmingway: "Courage is grace under pressure."

Joseph of Arimathaea exemplifies such courage. He was "an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus."

Admiral Halsey said that there are no great men, only great challenges ordinary men are asked to face.

Courage is an amazing virtue. Christ showed magnificent courage in taking on the form of man, accepting the baptism of John, facing the rigors of the wilderness temptation, exposing sin, and walking all alone to the Cross. His was the courage of conviction and consecration. The grace of God will always be under pressure. What courage is needed to live the "Christ-ed" life!

It takes courage to surrender a wrong attitude and accept a new one. It's almost like having an amputation to give up a grudge. In leaving the old and facing the new, even in being a new creature in Christ, one must have courage.

Dr. Paul Tournier in his splendid book, *A Place for You*, makes an interesting observation: "So there is always in life a place to leave and a new place to find, and in between a zone of hesitation and uncertainty tinged with more or less intense anxiety."

What courage it takes to pass the point of no return while unable to see clearly ahead! Surely this was the courage of Joseph, who saw only death but faced its challenge.

Courage is the posture of the Christian. "Wait on the Lord: be of good courage."

It is the command of our Captain as well. □

• By Brian L. Farmer
Salford, England

NONE SO BLIND

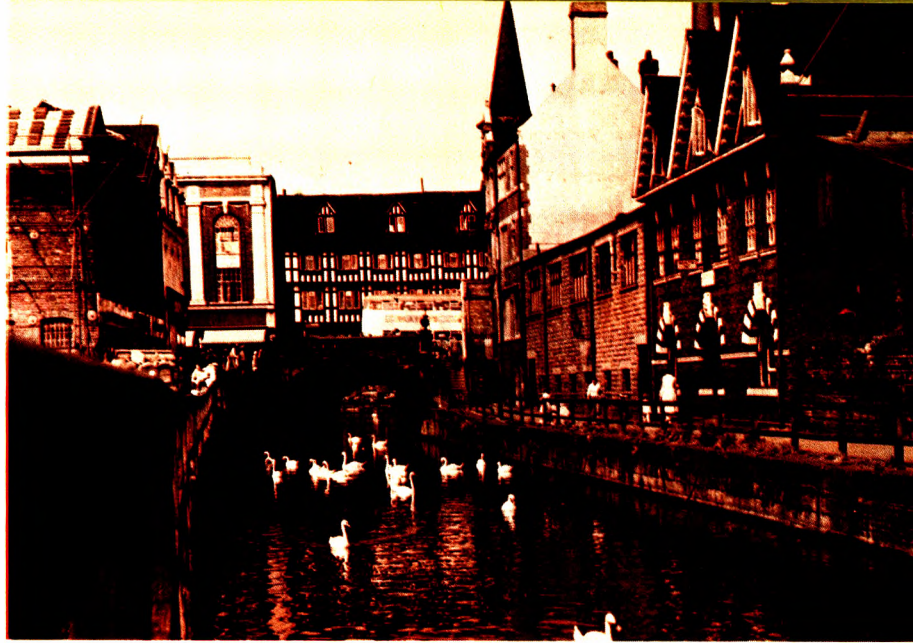


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PREJUDICE is a terrible thing. It flies in the face of reason; it cancels the counsel of common sense.

Trace the rising opposition to Jesus which led to His crucifixion, and you see prejudice in action. Judas was prejudiced by a narrow nationalism; Herod, by a restricted sense of responsibility. Caiaphas had eyes only for safeguarding the priestly position of his ruling class. Pilate's interest was to keep the peace at all costs.

So in order that these varied interests be upheld, it was Jesus to the Cross! This, mark you, in spite of the fact that Christ's was the most wonderful life ever lived.

Read history and one sees how again and again *blind prejudice*, as it has been called, has handcuffed the seers, the pioneers, the discoverers, the inventors.

We have taken down the trees to make crosses for those who wanted to show us the way. Every human being and every human society—including the Church—must be on guard against prejudice. It stops one from seeing straight.

Nowadays there is a particular kind of sophisticated prejudice which often goes unrecognized. I refer to the slavish devotion shown by some to their theories of what *ought* to be good for society whether or not in fact it is.

The theories may have been difficult to formulate. They may also represent wishful thinking on the part of the theorist and the section of society which embraces

them, and for this reason there is a natural reluctance to see the theories abandoned.

But what justification is this for continuing to put into practice theories which are manifestly misconceived? It is hard to imagine any science other than sociology in which such practice would be tolerated.

Somebody has theorized that ever increasing permissiveness is society's great need. This is the way of gladness, banishing tensions and increasing happiness.

Consequently, in Western society there has been a series of legislative measures to ease the call for personal discipline and to remove restrictions. In recent years in Britain there have been moves to legalize street betting, to legalize acts of homosexuality between consenting adults in private, to render abortions very much easier to acquire legally. There are presently before the British Parliament bills to amend the divorce laws (in the direction of permissiveness, of course!) and to slacken the laws governing Sunday entertainments. Within the past week we have heard an Arts Council working party report which recommends the repeal of the obscenity laws for at least a five-year trial period.

All this on the theory that we are a society come of age and that we can be trusted with the key of the door! And that we shall not be happy unless we are.

Are we happier? Not judging by the increased suicide, crime of

practically every kind, nervous breakdowns, and the increase of violence done for "kicks." But then, did we really expect that we should be?

Our theory was—and is—that increased permissiveness is the medicine we need. Had we an ear for history we would hear the shout that in fact it is a proven poison and we imbibe it at our peril.

But our theory is that permissiveness is a tonic for society. Some will have gained the "Ph.D." for saying so. And if the theory says, "white," it will be clung to even though history says "black" and common sense suspects the darkness. The Bible speaks of people who "loved darkness rather than light, because their deeds were evil."

Christians have been accused in the past, at times rightly so, of opposing genuine human advancement because the new steps seemed to be at variance with their tradition. These attitudes have been unworthy of the Christ we serve, and we have no wish to foster them further.

The reverse side of the coin, however, is that those who advocate ideas not particularly Christian also build up "traditions." They are not untainted by human prejudices. Their brainchildren fill the whole spectrum of their thinking; dissident facts tend to be unrecognized. Rather than "lose face" the chosen course is followed at all costs. Incalculable costs! □



ARE WE TO SAVE THE CHURCH OR THE WORLD?

• By T. E. Martin
Nashville



SOME TIME ago my thinking was challenged by a statement of Dr. G. B. Williamson. He said, "We were not called to save the Church but rather the world."

I wanted to argue with it. Perhaps it was because so much of my time and effort is spent on strengthening the Church. The attendance statistics are always on my mind. I watch the financial income and outgo carefully. The personality problems I deal with always seem to have implication for the organization of the Church as an institution. I spend the most of my time saving the Church.

Walker L. Knight, in a new book called *Struggle for Integrity*, tells the story of a church in Decatur, Ga., struggling to be a true church. He tells how step by step it became just that.

It has reached out to the children of the community, providing recreation and tutoring. It has launched a program for the elderly. It has become involved in community affairs. Its people are involved in the lives of people in the neighborhood, and some members have even moved back into the community to be a part of it.

The dream of a towering new church building has changed to a dream of selling the educational units and making efficient use of a large, old auditorium where space has been going to waste.

But this change came about after the church had faced up to the question, "Are we to save the church or the world?" For it was located in a changing neighborhood. The members were moving farther away. They never seriously considered moving the church with the congregation because of a half-million-dollar debt on the building.

The people of the community and their needs were not the most important concerns of their ministry. They had to pay for the buildings. The important things had become the organizations, the methods, the buildings, and the huge debt.

New members were needed for the contribution they could make to the institution, and they were sought for what they could contribute to the church, not primarily for what the church could contribute to their lives and for what together they could contribute to the world.

Bishop C. Edward Crowther characterized the problem this way: "The institutional church is in the theological valley of the shadows, and worries. Some of us do not believe that we have passed the halfway mark in the process of getting out. . . ."

"There is the self-perpetuating horror of the periphery having become the primary objective of the church's concern. We do not know what we try to perpetuate in its real spirit, and so we settle for the bricks and mortar, the pledges, the vestments, and the music. The pastor has become the administrator because soul has become body, people have become things. It is wrong but why is it wrong?"

Now this is the heart of the unrest facing many sincere church people today. The church at Decatur, says Knight, was faced with three options. First, it could move to the suburbs with whatever membership might be enlisted to make the transition.

Second, it could remain in the neighborhood, insulating itself from the people who surrounded it. The motivation would have been loyalty to the social institution, whose traditions must not be allowed to die.

The third choice was to stay and project a ministry which would clarify the substance of the Good News in willingness to embrace all of those God had placed in the community.

Such a decision would involve them in the risk of the institutional failure. For them it would challenge culture's historic separation of the races and threaten a membership generally committed to secular standards of success. There was

no place to which they could point and say, "That church succeeded in doing what God is calling them to do."

Suppose the change in culture threatens the old concepts? The church is not to be a living antique where folk can come and find things as they were. It is a redemptive community which takes things as they are and offers Christ's love for the answer to the ravages of revolution, political or cultural.

Often it is said that if the Church faces up creatively to the needs of these times it will be the end of much that traditionally has been a part of it. "The old landmarks are being torn down," we are told.

But if the Church, like Christ, pleases not herself, she will shed no tears over the things which

fall off because the shaking of the times tear them loose. She will rather seek to be the servant of all. She will seek, like Christ, not to call the righteous but sinners to repentance.

The Church is called to servanthood and participation in what Christ is doing now rather than into a cult of new remembrance of what He did yesterday.

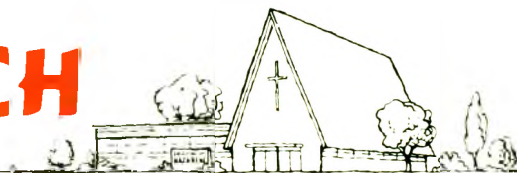
To save the world cost Christ. It will cost the Church today. Perhaps it will be the same price, a cross. But Jesus said, "Except the corn of wheat fall into the ground and die, it abideth alone."

Death will not be the end of the Church any more than it was for Christ. Because He lives, we too shall live. But the life we live will be Christ in us reconciling the world unto God. □

• **By Olive W. Mumert**

Youngstown, Alberta, Canada

YOUR CHURCH



TODAY I attended your church.

I enjoyed the singing, because I could take part in it and feel at one with the other Christians. I enjoyed the choir music. It reminded me that one day we who know and love the Lord will all sing His praises in glory.

I enjoyed the message. It told of God's love, and showed me my responsibility as a child of God to walk in newness of life.

I enjoyed the after-service prayer session, because I knelt with other children of God before the throne of grace. I felt God very near.

But there my enjoyment of your church ended.

I walked out of the church building feeling even more of a stranger than I had when I went in. No one appeared to notice me, to speak a word of welcome. No one seemed to care whether I attended the church or not, whether I knew the Saviour or not.

I had felt during the service that here I was wanted. These people were my people. Here, I thought, I can feel at home spiritually. Here I belong.

But that feeling left me the moment we rose from our knees.

The women collected in small, chattering groups, and never even noticed my wistful looks. The men talked in clusters, or rushed their wom-

enfolk homeward. The young people hurried out in pairs, in groups, or with their families. They never had time for more than a brief, impersonal glance in my direction. The children—the few who noticed me—stared curiously. Some smiled shyly.

I left your church today wondering if Christians really were any different from other people. Was I? I left feeling that I never wanted to return. Surely somewhere there were Christians who cared, who would be glad to see me.

I left your church vowing that if I ever found a friendly church I would prayerfully do my part to see that strangers were made welcome. I didn't want to think that there were others as lonely for fellowship as I was.

But perhaps I should return to your church—become a regular part of it, and show by example the importance of giving newcomers a Christian welcome.

Perhaps, somehow, I could show the importance of God's Word, which says, "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:1-2).

Then of us it might one day be said that "they have addicted themselves to the ministry of the saints" (I Corinthians 16:15). □

Editorially Speaking

By W. T. PURKISER

Redemptive Power of Love

He was an eighth grader in his early teens, member of a minority group, as sharp as a razor and as bright as a new dollar. He stood with a group of teens on the church platform, and told how Christ had come into his heart and life.

Then with a broad smile he said—and it rang through as the human reason why redemptive grace had touched his life—“Most of all, I feel loved.” The answering smiles of the youngsters around him confirmed the feeling. He was loved.

She was a young housewife, a graduate nurse. She told how she had drifted into a net of sinful habits, becoming more and more enmeshed.

Then the point of crisis was reached. A sleepless night was followed by a day of soul-searching and prayer until peace came at four o'clock in the afternoon. What brought it all about, she said, was knowing that “someone cared enough to listen, and to talk to me for hours on end”—in this case, a Sunday school worker.

More and more, studies of human nature are coming to confirm what the Bible has always taught. The one dynamic that bridges the many gaps in modern life is the dynamic of love—simple, basic caring about another person enough to let him see and feel it in action and attitude.

Love bridges the culture gap—whether between individuals of different races or between educated and illiterate, prosperous and poor.

Love bridges the communication gap. It speaks “between the lines” and adds overtones to words that without love would be gibberish to the other person.

Love bridges the credibility gap. The love of God is believable usually only when it is reflected from the life of another person.

Love, they say, is blind. Better it would be to say that love is blind to the things that do not really matter, and very farsighted in regard to the things that do matter.

LOVE MAKES A DIFFERENCE in what one chooses to see in another. Dr. W. R. Maltby, in a little book called *The Meaning of the Cross*, tells of a Yorkshire man whose wayward son had caused him much grief. He was telling a business friend that the boy had gone off again.

“If he were mine,” his friend said, “I should send him abroad and cut him off with a shilling.”

“So should I,” answered the father, “if he were yours!”

Real love holds on after every other human emotion gives up. Sympathy, humanitarian desires, secondary motivations may carry partway. But only love will go the second mile.

The love that redeems does not have its source on earth. It comes from above. John's word is always true: “We love because He first loved us” (I John 4:19, Berkeley).

Leonard Griffith recalls an old legend of a wealthy merchant who heard of St. Paul as he travelled about the Mediterranean world. Finally the man's business took him to Rome, and he sought out the apostle in prison.

The merchant got in touch with Timothy, who arranged an interview. When the man stepped into the room where the apostle was, he was surprised to find him looking old and physically frail. But about him was a strength, serenity, and magnetism that made itself felt.

They talked for a while, and finally the merchant left. Outside the cell, he asked Timothy, “What is the secret of this man's power? I have never seen anything like it before.”

“Did you not guess?” replied Timothy. “Paul is in love.”

The merchant looked puzzled. “In love?” he asked.

“Yes,” said Timothy. “Paul is in love with Jesus Christ.”

The businessman looked even more bewildered. “Is that all?” he asked.

Timothy smiled and replied, “That is *everything*.”

Love's test is not in a generalized sentiment of benevolence toward mankind in general. This is the error of those who say like Linus in Charles Schulz's comic strip “Peanuts,” “I love mankind. It's people I can't stand.”

Love's final test, as Erich Fromm has pointed out, is whether we can love the “stranger” who may not share our values or our culture or even be particularly admirable himself. After all, it was while we were yet sinners that God loved us (Romans 5:8).

Perhaps no one has said this better than the Swiss psychiatrist Paul Tournier:

“Love is not just some great abstract idea or feeling. There are some people with such a lofty conception of love that they never succeed in ex-

pressing it in the simple kindness of ordinary life. They dream of heroic devotion and self-sacrificing service. But waiting for the opportunity which never comes, they make themselves very unlikeable to those near them, and never sense their neighbor's need."

Augustine said that in order to know whether a man is a good man one does not ask what he believes or what he hopes but what he loves. It would be equally fitting to say "how he loves."

Every true Christian is concerned to increase the redemptive power of his life. To do this, we need not only better understanding and better methods. We need to be better examples of divine love and its power to lift the fallen and redeem the lost. □

The Personal Dimension

We can never afford to lose sight of the personal dimension in the sanctified life. Whatever else it may be, holiness is first of all the abiding presence of a Divine Person.

Our language always seems to threaten our understanding of this truth. We speak about "the experience," "the blessing," "the work."

Holiness is all of these. It is a real and deep experience. It is, in Paul's finely turned phrase, "the fulness of the blessing of the gospel of Christ." It is the work of God and of grace within our hearts, spilling over into our lives.

The trouble is, "experience," "blessing," and "work" are all neuter nouns. So we quickly fall into the habit of talking about "it."

"Do you have it?"

"Have you found it?"

"Have you received it?"

These are the questions with which we probe ourselves and others.

Yet what we are most concerned with is not an "it" at all. The "it"—that is, the experience, the blessing, the work—is an effect, a result. It is the cause we must cherish—the Giver first, and then the gift.

Here we deal not with an "it," a thing, a sort of spiritual rabbit's foot to seek, to find, to keep, and sadly, perhaps to lose. Here we are concerned with a Person.

The gift is abstract. It is changeless, static. It tends to become a cold, mechanical fact.

Quite the contrary, the Person who is our Sanctification is all warmth, compassion, and understanding. He is with us through all the changing scenes of our earthly pilgrimage. He can give us the kind of help that can come only from a

personal relationship with an all-wise and all-loving Person.

WITHOUT IN ANY SENSE wishing to oversimplify, may we not find here one of the reasons for our most frequent failure? May it not be that many are living in the shadows—defeated, discouraged, lacking the radiance and loveliness of the beauty of Jesus, neither professing nor possessing victory in Christ—simply because they have never come to see that it is Christ Jesus himself who is "made unto us . . . righteousness, and sanctification" (I Corinthians 1:30)?

Such Christians have been seeking an "it," and an "it" can never do for them what the Divine Person alone can do. They are cramped by legalism because they have never really known the love behind the law. They are chained to a static, mechanical, thing-like concept of the most dynamic and spiritual relationship in life.

This is the situation that lies behind the cutting and sarcastic remark of an unconverted husband to his Christian wife: "I wouldn't have what you've got for a million dollars."

She told about it sadly and remarked, "He said *what*, not *who*!"

More than *what*, *whom* we have is what our dying world needs. More than salvation, it is the Saviour. More than sanctification, it is the Sanctifier. More than holiness, it is the Holy Spirit.

Possibly none of us realize all the implications of the divine-human relationship we have through the Spirit of God. But when we see that He is our Life and that all that happens within and about us is His work, it helps to restore our understanding of what we most need in our faith—the personal dimension. □

Use Me, O Lord

Use me, O Lord, for Thy purpose divine.
Take these poor, worthless hands of mine,
Put them to work on Thy glorious design.
Use me, O Lord.

Use me, O Lord, is my constant prayer.
If there's someplace to go, send me there.
May Your words through my voice fill the air—
Use me, O Lord.

Whatever the task, be the job great or small,
I give You my life; I surrender it all.
Whatever You ask, I will answer the call.
Use me, O Lord.

Heather Stanton
Hood River, Ore.

ANNOUNCING!

THE SECOND

International LAYMEN'S CONFERENCE on EVANGELISM

Tuesday evening, August 18 – Sunday noon, August 23, 1970

Sponsored by the Department of Evangelism/Church of the Nazarene

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- * *Challenging, Soul-stirring Speakers*
- * *Interest Groups and Relaxation Times*

All in superb surroundings! After investigating other facilities, the General Committee voted to return to The Diplomat, which so graciously hosted our 1966 Conference. Their accommodations will help make this another unforgettable experience! (See rate information.)



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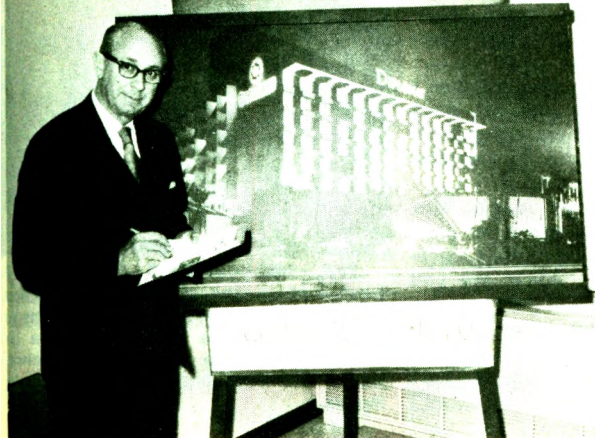
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REGISTRATION and RESERVATION INFORMATION on following page.

Second International LAYMENS CONFERENCE



A. LEWIS SHINGLER, California Nazarene, will probably be the busiest and most active layman of 1970. In addition to being vice-president of United Church Finance, he has been elected president of the Pasadena Tournament of Roses for the 1971 parade. A member of Los Angeles First Church, he is presently serving on the board of directors for Nazarene Bible College in Colorado Springs.

But in a recent visit to Kansas City he finalized his registration and remarked: "I'll never be too busy to attend our own second Laymen's Conference. The afterglow of the first is still strong in my mind and heart."

REGISTRATION: \$15.00 per married couple \$10.00 per single person **Non-refundable**

	Diplomat East (Main Building)	Couple \$37.00	1 single \$26.00	2 singles sharing room \$21.00
		(plus parking, \$2.10 per day)		
RATE INFORMATION*	Diplomat West and Diplomat Inn	\$35.00 (parking free)	\$24.00	\$20.00

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ALL RESERVATIONS MUST BE ACCOMPANIED by a check for the registration fee plus a deposit equal to the room rate for the first day.

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The International Laymen's Conference

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6401 The Paseo, Kansas City, Mo. 64131

UNDER NO CONSIDERATION should reservations be sent directly to the Diplomat. They will not be accepted, and your reservation may be delayed.

IMPORTANT

Allen Cobb from Grand Ledge, Mich., to Jackson, Mich.
Gale L. Goode from East Liverpool (Ohio) LaCroft to Cambridge, Ohio.



"Showers of Blessing" Program Schedule

Dr. William Fisher

March 8—"Where Do We Go from Here?
(Where the wicked go)"
March 15—"Where Do We Go from Here?
(Where the righteous go)"

VITAL STATISTICS

DEATHS

CLEONA DURR FAGAN, 63, died Jan. 24 in Greensboro, Pa. Funeral services were conducted in Carmichaels, Pa., with Rev. Walter D. Speece and Rev. Lorán Davis officiating. Surviving is her blind song evangelist husband, Harry.

MRS. EMMA FERN SMITH, 72, died Jan. 11 in Winamac, Ind. Funeral services were conducted by Rev. Oscar Sheets and Rev. William Muir. Survivors include her husband, Thomas; three daughters, Mrs. Eunice Friske, Miss Wilma, and Mrs. Winifred Kissling; two sons, Norman and Harold; 13 grandchildren; two sisters; and three brothers.

REV. JOHN H. BAUGHMAN, 83, died Jan. 10 in Kankakee, Ill. Memorial services were conducted in Kokomo, Ind., by Revs. Dallas Morris, G. W. Williams, Ralph Price, and David Caven. Survivors include his wife, Viola; one daughter, Ruth Morgan; three grandchildren; five great-grandchildren; and one brother.

MRS. HAZEL WHITE GOLD, 76, died Dec. 15 in Jacksonville, Fla. Funeral services were conducted in Shelbyville, Ind., by Revs. C. Ross Lee, J. E. Childress, and Kenneth Jewell. Interment was in Mooreland, Ind. Surviving are two daughters, Mrs. Harold Glenn and Mrs. John Cleveland, five grandchildren, one great-grandchild, six sisters, and five brothers.

MRS. JOSEPHINE BAKER, 64, died Dec. 27 in Jacksonville, Fla. Funeral services were conducted by Rev. I. W. Justice. She is survived by two sons, Clarence G. and Joseph G., two grandchildren, and a brother.

MRS. GWENDOLYN MAE SMITH, 66, died Jan. 24 in Jacksonville, Fla. Funeral services were conducted by Rev. I. W. Justice. Surviving are her husband, Raymond W.; a daughter, Mrs. Norma Nutall; two sons, Raymond W. and Don S.; nine grandchildren; one great-grandson; and two sisters.

MRS. VICTORIA COX, 90, died Jan. 25 in Science Hill, Ky. Funeral services were conducted by Rev. J. G. Wells and Rev. A. Farris. She is survived by four sons, Aron, Rex, Porter, and Ray; four daughters, Mrs. Monnie Phelps, Mrs. Letha Judd, Mrs. Bonnie Richards, and Mrs. Ruth McCowan; 29 grandchildren; 51 great-grandchildren; one brother; and one sister.

BIRTHS

—to Elect Mate 1st Cl. and Mrs. Melton Hightower, San Diego, a girl, Melanie Marie, Jan. 23.
—to Rev. and Mrs. Mitchell Quick, New Ellenton, S.C., a girl, Bonnie Lynn, Jan. 7.

ANNOUNCEMENTS

Rev. Ellis Lewis has reentered the field of evangelism after a most successful pastorate of four years on the Sacramento District. Contact him at 4503 N. Donald, Bethany, Okla. 73008.—Kenneth Vogt, Sacramento district superintendent.

EVANGELISTS' OPEN DATES

Norvie Clift, P.O. Box 9404, South Lake Tahoe, Calif. 95705 (phone: 916-541-4478), June 7-14

DIRECTORIES

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

You Should Know About . . .

ARCHAEOLOGIST FINDS A.D. 70 RUINS OF JERUSALEM. In the Jewish quarter of Old Jerusalem an Israeli archaeologist has uncovered the ruins of a building said to have been destroyed in A.D. 70 with the rest of the city.

The evidence of the dramatic razing of Jerusalem under Titus, the Roman conqueror, is the first to have been found. The destruction accompanied the destruction of the second Temple.

Prof. Naham Avigad of Hebrew University stated: "We have never had evidence of the destruction before. Here we see the fire for the first time. It recalls the sudden devastation of Pompeii." □

SUNDAY SALES HELD THREAT TO FREEDOM OF WORSHIP. Freedom of worship is in jeopardy when persons are compelled to work on their day of worship, the Lord's Day Alliance of the United States was told in New York.

Dr. Samuel A. Jeanes of Merchantville, N.J., in reading a report of the State and National Affairs Committee, noted that the courts, under the Civil Rights Law of 1964, have upheld those individuals who have refused to work on their day of worship.

The court decisions, Dr. Jeanes noted, not only have demanded restitution of work but back pay when the discharges were the result of refusal to work on a day of worship. □

ATHEIST ORGANIZES OWN "CHURCH." The nation's most famous atheist, and her husband, have organized a church ostensibly for income tax purposes.

Madalyn Murray O'Hair, with her husband, Richard, issued a statement saying, "From here on in we're going to take every exemption. We are not going to pay any taxes on telephones, and we're not going to pay any tax on our airplane tickets."

Mrs. O'Hair said she and her husband have received doctor of divinity degrees from a California religious organization and have named their church Poor Richard's Universal Life Church.

"The churches have told us a million times over, and so has the federal government, that atheism is a religion, so we're going to accept this." □

Mrs. O'Hair began a suit that resulted in a 1963 U.S. Supreme Court decision against compulsory prayers and Bible reading in public schools. □

ED FILM TELLS "WHAT SUPREME COURT REALLY SAID." Community leaders are joining forces to urge school administrators to inject more religious subject matter into their courses as the result of a film now being circulated.

Titled "Keystone for Education—Religion and the Public Schools," the 27-minute color movie produced by Educational Communication Association in Indianapolis, seeks to expose curriculum possibilities to a national audience. It attempts to clarify the interpretations of the Supreme Court decisions about teaching religion in public schools and points out methods and examples now in practice to make this subject an integral part of public school life.

Ten education specialists have collaborated on the script to provide an authoritative springboard for community information and action.

"Keystone for Education" was produced under a grant from the Lilly Endowment fund of Indianapolis. The W. Clement and Jessie V. Stone Foundation made a grant for the showing of the documentary on educational and commercial television stations in the U.S. To date the film has been seen on some 160 TV stations. Church leaders, colleges, and universities have rented the film.

Ball State University and Indiana University will hold seminars on campus this summer for instruction on teaching the Bible as literature. □

LYLE PRESCOTT DROWNED

REV. LYLE E. PRESCOTT, veteran of 25 years' service as a Nazarene missionary in Cuba, Puerto Rico, and the Virgin Islands, was drowned on the morning of Thursday, February 12, while surf fishing near his home in St. Croix, Virgin Islands.

His youngest daughter, Ruth, telephoned Kansas City at noon, an hour after her father's body had been recovered. She said her father was fishing with a dentist when a giant wave pulled Mr. Prescott into the ocean. He was 56 years old.

Mr. Prescott was born in Leon, Kans. He held two degrees from Pasadena College, Pasadena, Calif., where he graduated in 1939 and where he met his wife, the former Miss Grace Yoakum, of Woodland, Okla., also a Pasadena graduate, whom he married in 1936.

They went to Cuba as missionaries in 1944 and stayed until 1957, when they transferred to Puerto Rico. After three years they were sent in 1961 to the Virgin Islands, where they had remained. They returned there in

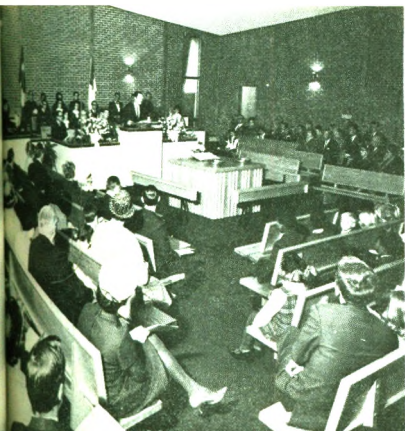
THE MONTREAL CHURCH has moved to its new site 15 miles from its former location. It has located in the rapidly developing suburban municipality of Dollard des Ormeaux, Quebec, Canada—on Montreal Island.

The new church building is contemporary in design. It was constructed at a cost of \$86,000 and was dedicated in October.

Dr. Raymond Hurn, executive secretary of the Department of Home Missions, was the speaker for the dedication service. Mr. Edward Naylor of Toronto, Ontario, was guest soloist.

Among distinguished guests were District Superintendent B. T. Taylor of the Canada Central District; Mr. Gerald Dephoure, mayor of Dollard des Ormeaux; and visiting clergy from the community.

Rev. J. Donald Nicholas is pastor. The new church comprises over 7,000 square feet of floor space and features a specially designed sanctuary. The seating is unconventional with a capacity for 270 worshippers. In addition to class and office rooms the church has an auditorium-gymnasium. The value of the property is \$125,000.



June, 1967, following their last furlough.

Mr. Prescott was an accomplished pianist. In addition to his wife he is survived by two daughters and two sons, Delia, Ruth, Robert, and Elwood.

Memorial services were held in the Virgin Islands on Sunday, February 15, and the body sent to Pasadena, where funeral services were conducted in the First Nazarene Church with Rev. Earl G. Lee officiating.—N.I.S. □

REV. J. PAUL DOWNEY DIES

REV. J. PAUL DOWNEY succumbed to a massive stroke after being taken to a Chicago hospital on Friday morning, February 13. The stroke occurred at the Chicago airport.

He had been met by Rev. M. R. Korody, pastor of Chicago Austin Church. The two men had breakfast together before the scheduled flight of Dr. Downey to Indianapolis.

After eating, Mr. Downey became ill and lost consciousness. He died at five o'clock the same morning after arrival at the hospital.

He is survived by his wife and a married daughter.

Mr. Downey recently resigned his pastorate in Phoenix First, where he had served 11 years. Previous pastorates were Walla Walla and Yakima, Wash.

Services and burial were scheduled for Los Angeles. □

SACRAMENTO DISTRICT SUPPORTS SEMINARY

A telegram from the Sacramento District pastors to the Department of Education on February 11 stated that every church on the Sacramento District had taken the seminary offering. Over \$700 was received. The telegram stated—"We believe in 100 per cent participation." □

CAMPUS REVIVALS REPORTED

A MARKED SIMILARITY in the simultaneous revivals breaking out on college and seminary campuses through the first two weeks of February was indicated in reports coming into Kansas City.

Students from Asbury College visited Olivet Nazarene College campus, Kankakee, Ill., to share the news of their revival which has been in progress for several weeks. As they shared the news of God's coming, the Spirit swept across Olivet campus and revival began. Students from Olivet have spread out across the educational zones to share with other campuses.

Moving results have followed at Mid-America, Nampa, and Bethany.

Revival came to Trevecca during the same period of time. An altar service in the college church lasted into three days as the Spirit moved on the Nashville campus.

An account from Pasadena College tells of sweeping victories as they have felt the moving of the Spirit of God. Azusa College campus, near Pasadena, has also had outstanding results from the impact of God's special moving.

The same spirit of revival came to the seminary in Kansas City and resulted in many renewing their commitments, facing vital issues of personal honesty, and finding spiritual victory.

Spontaneous testimonies, confessions, and a spirit of openness and brokenness have characterized each breakthrough. Hundreds of students are finding God at college chapels, churches, dormitories, and in professors' offices.—Reported by Office Editor. □

COULTER VISITS SOUTH AMERICAN FIELDS

DR. GEORGE COULTER left Kansas City, February 7, to visit the missionary work of the church in Peru, Bolivia, Chile, Argentina, and Uruguay. He will be out of the country for approximately six weeks, returning to Kansas City on March 20. Mrs. Coulter is accompanying her husband on this journey. Your prayers for their safety and health will be appreciated. □

OF PEOPLE AND PLACES

REV. RICHARD L. FULLERTON, a Nazarene elder and commissioned evangelist on the Georgia District, has declared his candidacy for election to Congress from the seventh Georgia congressional district on the Republican ticket. Mr. Fullerton, now a resident of Smyrna, Ga., is a graduate of the Nazarene Theological Seminary, and has held pastorates in Florida. More recently he has been developing housing for the elderly as the head of Richard L. Fullerton and Associates. □

A NEW YEAR'S DAY celebration marked the fiftieth wedding anniversary of Mr. and Mrs. Alfred J. Huhnke.

The couple are members of Bethany (Okla.) First Church. Their two daughters, Mrs. Gordon L. Hanna and Miss Geraldine M. Huhnke, are members of Bethany Nazarene College faculty. □

Next Sunday's Lesson

The Answer Corner

By John A. Knight

THE COST OF FOLLOWING JESUS

(March 8)

Scripture: Mark 8:34-38; Luke 14:25-33; 1 Kings 22:1-36; Matthew 10:16-39; Acts 6-7 (Printed: Mark 8:34-38; Luke 14:25-33)

Golden Text: Luke 14:27

God's call is costly. When Jesus had "called . . . his disciples," He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34).

1. Decision—Counting the Cost

Following the Lord is costly business. For Micaiah, the prophet who refused to say what the kings of Israel and Judah wanted to hear, it meant imprisonment (1 Kings 22:1-36). For Stephen, the first Christian martyr, it led to stoning and death (Acts 6-7).

It is not wise to go to war without evaluating your enemy, nor to build a house without checking your assets. Neither is it sagacious to "decide" for Jesus, without "counting the cost" (Luke 14:25-33). Self-denial!! Cross bearing!! Following!!

2. Death—Paying the Price

Jesus' faithfulness to His mission meant death and a cross. It can mean no less for His followers. There must be "death" to hurtful self-seeking, habitual self-defense, un-Christlike self-assertion. To say, "Yes," to Christ, we must say, "No," to the sinful self.

"Death" means "taking up the cross," putting oneself in the position of a condemned man on his way to execution, going to the place of death.

"Deny" and "take up" (aorist tense) suggest a specific point in time. There must come a moment in which we die. "Follow" (continues present tense) suggests persistent and daily following of the Lord.

3. Destiny—Enjoying the Reward

True discipleship is unselfish and unashamed. Life has meaning now as we "lose" it for God and others. In giving ourselves, we save ourselves.

If we will confess Christ now, He will be unashamed of us at the last great day. Is one a fool to exchange what he cannot keep (material possessions, fame, etc.) for that which he cannot lose (eternal salvation)? □

Conducted by W. T. Purkiser, *Editor*

Would you please help me to understand 1 Samuel 16:14-16, 23, "An evil spirit from God troubleth him [Saul]?" I do not understand how an evil spirit from God. It is contrary to everything I know and believe about God.

I'll try.
The point is not that the evil spirit was one of God's own angelic messengers, but that God permitted an evil spirit to attack Saul's sanity as part of a divine judgment against the king's disobedience and growing apostasy.

We always need to remember that, as

powerful as Satan and his demons are, they are not all-powerful. They are still limited by and work within the permissive will of the sovereign Lord of the universe. Satan himself had to get permission before he could attack Job (Job 1:6-12; 2:1-8).

I teach the junior high class. A recent lesson was on three men in the fiery furnace. The question came up, How did Nebuchadnezzar in Daniel 3:25 know what the Son of God looked like, since He had not been born? Also, I would like to know, when it speaks in the Bible about sons of God, whom does it mean?

It is true, the eternal Son of God had not come in the flesh until Jesus was born of the Virgin Mary. I take it that Nebuchadnezzar's exclamation, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God," was not a recognition of Christ as much as his awe at the obviously Divine Presence with the three Hebrews.

All of the leading English versions since the King James, including the thoroughly conservative Berkeley Version, translate the Hebrew here, "A son of the gods." Part of the reason for this is that the Hebrew term *Elohim* here used may be translated either *God* or *gods*, depending on the context, since it is a grammatical plural.

"Son of—" or "sons of—" is used many times in the Old Testament with the simple meaning of "like—" or "sharing the character of—" as in "sons of Belial," "sons of the prophets," or "sons of the wise." It can also mean "descendants of—" as in "sons of Abraham" or "sons of Jacob."

My quick check of the concordance shows that the phrase "sons of God" is used five times in the Old Testament, and "sons of the living God" is used once. Twice, "sons of God" means the descendants of Seth (Genesis 6:2, 4); and three times it means the angels (but never fallen angels or demons—Job 1:6; 2:1; 38:7). "Sons of the living God" (Hosea 1:10) means those identified as the people of God.

In the last few years I have heard teaching which says that the Holy Spirit doesn't come to live in the heart of the newborn Christian, that He comes in only at the moment he is sanctified. Christ comes in when we are saved, and the Holy Spirit when we are sanctified. Is this correct?

It is not.

The Holy Spirit is fully active at every stage of the spiritual life from the earliest moment of conviction for sin (John 16:7-11) clear on down to the final resurrection of the body (Romans 8:11).

"If any man have not the Spirit of Christ, he is none of his" (Romans 8:9).

It is by the Spirit we are convicted of our need for the Saviour. The initial Christian experience is being "born of the Spirit." "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

Jesus spells it out in John 14:15-17. That "with" and "in" here do not refer to a spatial dimension—"outside of" or "inside of," as some seem to think—is made quite clear in John 14:23 in the

same context.

The difference between the Spirit's presence in regeneration and in entire sanctification is not spatial or quantitative but functional. It is not where He is or how "much" of Him but what He does that distinguishes His operation in the two works of grace.

Human illustrations always fall short of conveying the full truth, but one might help. A person may have the same doctor first as his physician and then as his surgeon. It isn't a matter of "more or less" of the doctor, but what he does for the patient.

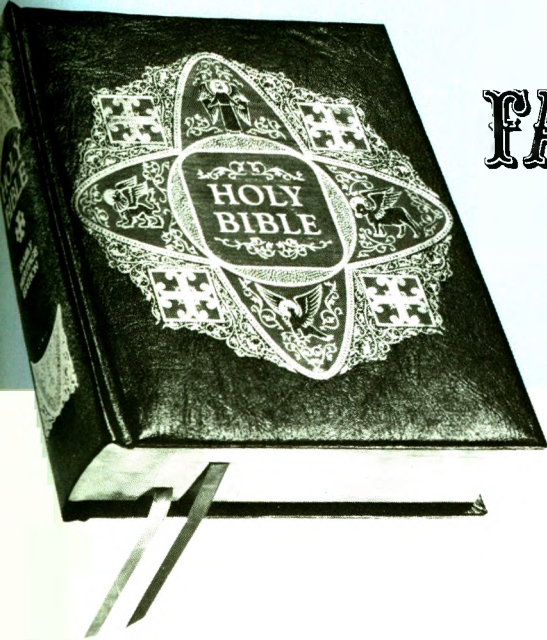
God the Father, Christ the Redeemer, and the Holy Spirit as "the Executive of the Godhead" are all vitally concerned with and related to the believer at every level and in every degree of his spiritual life.

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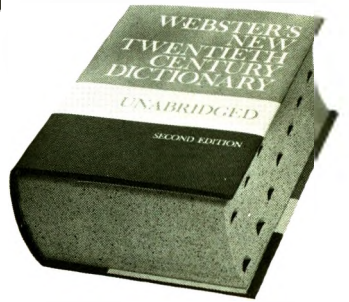
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“By All Means...”

Brother Leonard Whipple*
15-P Via Castilla
Laguna Hills, Calif.

Dear Brother Whipple:

Last night my friend Bill and his wife joined the church. I would like to tell you a little bit about how they were won to the Lord.

In October, 1962, my wife and I moved into a new home in a suburb of South Charleston, W. Va. Almost immediately my wife started visiting her neighbors on all three sides of our home, inviting them to church.

Bill's home was one of the first homes she visited. He and his wife had twin boys and a baby girl at that time. After three years of faithful calling, we were allowed to take their children to vacation Bible school and Sunday school with us. After three more years of visiting, Bill and his wife came to Sunday school for the first time. It was the first time Bill had been in a church for over nine years.

After Bill attended Sunday school a few times, another businessman, Charley Damron, became interested in him and joined us in praying and visiting this family. This past summer Charley and I financed his boys to junior church camp, as at this time Bill was working for the Sanitation Department and could not afford it. After this I gave Bill and his wife employment with my company, so I could stay in closer contact with them. Their way to Laymen's Retreat was also financed by businessmen, and between 1 and 2 a.m.

on Sunday, July 20, 1969, on the porch of the dormitory, Bill's wife made her confession of her faith in God.

We persuaded Bill and his family to attend the district camp meeting on the weekend of August 10, and on Sunday morning Bill came to the altar and confessed his sins and gave his heart to God.

It has been a thrill to see Bill grow and mature in Christ. He is a diligent worker for the Sunday school and church and now has his mother, father, brother, sister-in-law, other members of his family, and some of his old friends attending church. Last night, as he and his wife took the vows of the church, there were six people in the audience for whose attendance he was responsible.

As I watched him professing his faith in Christ last night, it was a thrill to know that in a small way our persistence in praying for and visiting this fine young couple had brought them to Christ.

We wish to thank you for your messages on soul witnessing and personal evangelism, as they have made us more keenly aware of the need of this type of work in this present day. Since returning home, we have more than doubled our efforts to win others to Christ. Thanking you for your concern in souls and the message you have to give laymen,

Yours in Christ,

Russell M. Bailey, President
Holz Meat Company
Charleston, W. Va.

*Mr. Leonard Whipple is a lay evangelist emphasizing personal soul winning. He shares with *Herald* readers a personal letter received after his recent ministry in West Virginia.

SAVE SOME

1 Cor 9:22



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