

Herald of Holiness

CHURCH OF THE NAZARENE

MARCH 11, 1970

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Holiness and the "Now" Generation

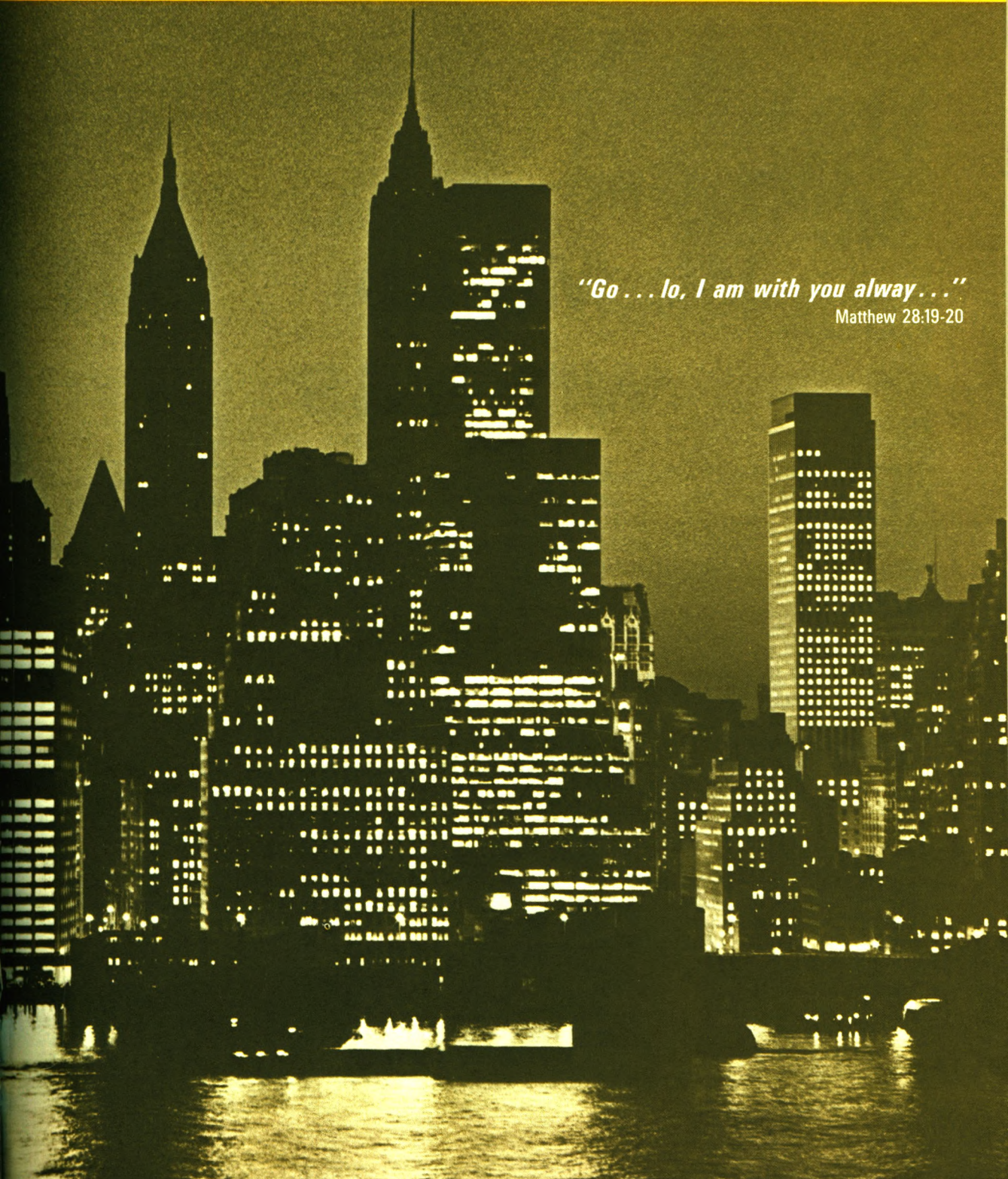
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THE POWER OF COMPASSION

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"Go . . . lo, I am with you always . . ."

Matthew 28:19-20





General Superintendent Jenkins

We Can- We Must WITNESS

THE task of every Christian witness is the same today as always: to present Jesus Christ to our generation. He is the world's Redeemer and the only hope for man's sin and rebellion, and share Him we must.

We can have a religious organization without Him, but not a genuine Christian Church—for He is the Head and Heart of His Church. We can live upright, moral lives without Him, but not Christian lives—for He, through the Holy Spirit, enters our lives changing our natures, redeeming and cleansing us from sin, and giving us the purpose for living which distinguishes the Christian life. The heart of being a Christian is knowing Jesus in His saving power and love, and living our lives according to His will and pattern.

The great need in the world today is for persons who know the joys of the Christian life and who in their own personal way tell others of this Christian way until those to

whom they communicate are made desirous to know the Lord, too. Great church buildings and Christian institutions, of themselves alone, will never win and convert the lost. The task rests squarely upon each Christian to share with others the good news of the Gospel. There is no more effective power than the burning words of each Christian, told in his own individual way, of the redeeming grace of Jesus that forgave him his sinful past and brought personal power to live a consistent, godly life.

Each of us has a circle of influence in which there are those persons to whom he can witness and win to our wonderful Lord. In this year of 1970, when the entire church has committed us to totally mobilize in order that we might totally evangelize, don't you believe that each of us can witness to and win someone to Jesus? I believe that we can! And as we do, then revival will come to our hearts and to our churches! □



PHOTO BY RAWLINGS

Holiness and the “NOW” Generation

THERE are many who loudly declare that the Church needs to change, but for the life of them cannot point to a direction of practical change. There are those who just as loudly declare the Church and its time-honored doctrines are not relevant in our modern day, but cannot tell you what is relevant.

The shift away from the Church is not answering the needs of the world. In fact, it would appear that the paramount need is to reaffirm the faith and reemphasize the doctrines of the historic Christian faith. Many modern-day proposed changes for the betterment of mankind have all the characteristics of the deterioration of mankind.

It is said that holiness churches are changing. We would be hiding our heads in the sand to say that they are not. Change is inevitable.

The modern-day holiness church meets issues which were far removed from or unknown to the Church of yesterday. The Church today must make decisions concerning things which were not in existence at the time our forefathers lived. Our forefathers had to make a judgment regarding the playhouse or theater, for instance, but modern-day holiness people

must be discriminatory in what they view on television in the home.

The question of Sabbath observance is far more involved today. The issue is not only in the area of Sunday work (enhanced for some by double or time-and-a-half pay), but the lake, the boat, the golf clubs, the Sunday trip, and more.

Modern conveniences, it appears, have left us more time to play and less to pray.

Revival meetings have been periodically shortened. The old tabernacle with its sawdust trail and smell of pine shavings has been replaced with a modern camp building. Street meetings, brush arbors, protracted meetings, and “Holiness unto the Lord” plaques in the church are now only a memory of an older generation.

The Church has been caught up in change because the whole world is changing. What does this mean to the holiness people now?

Whether we like the term or not, we are part of the “now” genera-

tion. Do holiness and holiness standards fit today?

There is only one satisfactory answer to this question. If holiness does not fit, then God does not fit. If God does not fit, then He must have been dethroned somewhere in recent history. But thousands whose word would stand in any court of law will immediately protest, “God has not been dethroned, nor has He abdicated. We have been in contact with Him today.”

In a confused, chaotic, crisis-filled world, the stabilizing factor is still the Holy Spirit in those who want God’s will for their lives.

Those who walk close to God have no real trouble with Bible or *Manual* regulations. Over and over again, Bible standards of clean and holy living have been vindicated.

For example, holiness churches have for years taken a stand against the use of tobacco. Today they are supported by medical science, which asserts that it is detrimental to health.

This is just one example. There is no Bible tenet, no statement of belief, vital to salvation and holy living that is not applicable to our day.

Holy living is relevant in today’s



world, and the cost is just as great as in any previous day. The price must be paid by consecration and commitment.

The same people who predict that church membership will decrease in the future state that the Church of the future will have a more knowledgeable and committed people. In fact, even now we must all agree with Dr. Oswald Huffman, who declared to the U.S. Congress on Evangelism, "This is no time to fool around." This is especially so among holiness people.

In a day when four-letter words of profanity are a sign of the "in" crowd, we may maintain a clean conversation. In a day when sex is both deified and debased, we can maintain clean-cut attitudes. In a day when "anything goes," we may raise a standard against evil. In a day of the drug-induced "trip," we can climb the heights of spiritual joy and satisfaction. In a day of extreme commercialism and greed, we may find joy in sharing. In a day of Sabbath desecration, we can delight in the Lord's house and work. In a day of the "lost generation," we may find security in the abiding presence of the Holy Spirit. In a day of experiment, we can have an experience with the Lord. In a day of rebellion, we may establish and maintain a satisfactory spiritual relationship.

The picture of today's holiness people is not one of defeat or disillusionment. Nor need we waste time wishing for the old ways and the old days. Holy living will fit the world of today.

The "mod" generation needs a miracle, and God is still performing miracles. The sanctifying power works in the "now" people, if we will pay the price for it. The baptism with the Holy Spirit is as old as the day of Pentecost and as up-to-date as today. □

• By **Raymond C. Kratzer**
Wakima, Wash.

The POWER of COMPASSION

SOME time ago I sat in a service club to hear the chief of police speak on the need of greater care in driving on the part of the motorist. In pointing out priorities of rules for safe driving, he placed *compassion* at the top of the list.

By way of example, he said, "When another car starts to pass you on the highway, help him get around you. Don't succumb to the temptation to step on the gas to make it hard on him to achieve his goal. Slow down a bit; have *compassion*—help him to get by.

"Likewise, when a motorist is coming toward you at night with bright lights ablaze, flick your lights up for a second, then lower them. Even if he is rude or thoughtless, have *compassion* toward him."

He went on to explain that when drivers put heart into their actions they not only ease the tensions of the highway, but accidents are prevented, and perhaps the compassionate motorist saves his own life in the end.

As I listened to this man in a secular setting elucidate on current problems in traffic safety, I mused that he had appropriated one of the basic concepts of Christianity.

Jesus constantly demonstrated the power of compassion. The biblical record says that He was

moved with *compassion*, seeing the multitudes fainting as sheep having no shepherd. In His great Sermon on the Mount, He said, "Blessed are the merciful: for they shall obtain mercy. . . . Blessed are the peacemakers: for they shall be called the children of God."

The ingredient of compassion is so lacking in our culture! The golden rule has been improvised to read, "Do others before they do you." The milk of human kindness no longer nourishes starved humanity. Consequently we are plagued by tension, frustration, and bitterness.

Wars between nations are simply the backyard altercations of small children blown up a million times. Just a little give-and-take, a bit of love and tenderness, a touch of compassion here and there would soon put an end to these things.

Communism considers compassion and gratitude weakness. In some countries behind the iron curtain, if one expresses these virtues he is held in suspicion. Their philosophy appears to be to bite the hand that feeds you, to accept favors from those with whom you disagree, and then when they turn around, stab them in the back.

Compassion is not the normal ingredient of the carnal heart. It comes when the love of God is



Herald of Holiness

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Volume 59, Number 10 MARCH 11, 1970 Whole Number 3020

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 De Wys Inc.

shed abroad in the heart by the Holy Ghost. It will then evoke the soft answer that turns away wrath and will manifest the disposition to give preference to others in order that the greatest good shall be accomplished.

Even in the household of faith, the Church, the Christian needs to keep the wells of his heart filled with compassion. Petty frictions could be avoided, head-on collisions would be averted, and ambitious place-seeking would not be found in the atmosphere of perfect love. It matters little in the long run who gets the credit for a job well done, as long as the work of God goes forward.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Peter 3:8-9). □

SIMPLY TRUST HIM

Why the wrinkle in your forehead?

Why the furrow in your brow?
Just remember, Jesus loves you;
It will all work out somehow.

If you trust in Him completely,
Yield to Him your heart and soul,

Then you need but hear His whisper,
Let Him have complete control.

I have found His way is sweeter
When we follow near His side.
He alone can give assurance
That His Spirit does abide.

So, my friend, take courage, trust Him;
Let Him show His will and way.
You can better love and serve Him,
If His spirit has full sway.

By Ken Watts
Bradley, Ill.



Faith at Home

The Lopsided Marriage

LISTENING to Nelly's hesitant complaints about aches and pains brought scoffs from her husband. "Old age! What you need is to do a little work like me," Jed shouted into her slightly deaf ears.

And she laughed, knowing full well he spent more time in his rocking chair than at farm chores these days.

She'd been his wife for 48 years and still didn't understand him completely. He'd never been an easy man to live with—stubborn, grouchy, hard to satisfy.

Truthfully, by modern standards, Jed and Nelly were incompatible. They were just too busy making a living and a life together to know it.

He'd never lifted a finger to help with their six children or the housework. She did all that, milked, and raised chickens, as well.

Nelly couldn't drive, so Jed took her and the youngsters to church every Sunday. It was one right she insisted on.

And somehow their sons and daughters grew up secure. The thread of love running through that marriage stretched taut and thin at times, but no member of the family feared its snapping. Something unbreakable was interwoven with it.

Each day of Nelly's final illness could have been her last. "How can she keep going?" the doctors puzzled. "It's unbelievable!"

Those who knew her understood. She fought to stay by Jed's side because he needed her. This seemingly self-sufficient man actually was helpless without her—a fact Jed himself had been blind to until she was gone.

Despite everything, Nelly had cherished him. Before God she'd pledged herself to Jed for better or worse. It was a solemn vow.

When even liking him seemed impossible, the "something" took over that made the golden thread of Nelly's love indestructible. That something is called "sacred commitment." She never gave it a name, but not once did she ever forget its meaning.

I think of Nelly when a marital rough-spot needs to be smoothed out at home.

Her life's testimony has additional impact when I hear of a friend's marriage failing, or see current divorce rates.

Her kind of dedication hits hardest at the false values pushed by trial-marriage advocates. What quicksand such relationships are built on! Based entirely on immediate feelings, partners find that desires may change tomorrow—mutually or individually. Someone is hurt. The man. The woman. A child.

Let's keep matrimony holy, our homes Christian, and our nation thereby strong.



By Rosemary Lee
Worthington, Ohio



HEDGECOTH PHOTOGRAPHERS

• *By* G. Edwin Lint

Mifflinburg, Pa.

The Care and Feeding of Baby Christians

THE sun shone brightly as we rolled down the avenue, but a raging thunderstorm or a howling blizzard would not have dampened our spirits. We were bringing Jimmy home for the first time, and there is no earthly joy so exquisite as that shared by loving parents in the birth of a child.

In the same vein, a feeling of blessing and fulfillment prevailed as a congregation knelt around an altar and prayed a Christian baby into existence through the miraculous process of the second birth. Again tears flowed and joy was full in the knowledge that we, the parent church, had given birth to a babe in Christ.

Much has been said and written on the proper care and feeding of human babies. Authorities such as Spock and Ginott have guided millions of parents in all aspects of child growth and development.

Unfortunately the church as the spiritual parent has not shown proportionate concern for the growth and development of the baby Christian.

While visiting an old cemetery recently I was amazed at the large number of infants who had died during the first month of life. A century of progress in pre- and post-natal care has greatly reduced the infant mortality rate.

During this same period, however, the mortality rate for infant Christians apparently has not diminished and may have increased. How many times have we, the parent church, felt the sharp sense of loss in the untimely death of our spiritual offspring after a glorious birth and promising infancy! Perhaps it's time we examined our child-bearing practices and took definite steps to reduce the infant mortality rate.

First, many baby Christians starve to death. They starve in the same way an infant human would starve in the face of a constant diet of steak, salad, and French fries.

Peter exhorts us to feed on the "milk of the word" (I Peter 2:2). The adult Sunday school class taught lecture style, the message in the regular worship services, and the Elizabethan English

of the King James Version may not constitute the milk-base diet needed by many infant Christians. They may crave informal Bible discussion, individual counselling, and a modern-language version of the Scripture. They may starve to death without this baby food.

Second, infant Christians die from lack of attention and affection. Several startling studies in recent years have indicated a cause-and-effect relationship between lack of affection and the mortality rate for baby humans. In other words, babies who are deprived of attention and frequent, affectionate physical contact are subject to inexplicable death even when diet and sanitation factors are well within normal limits.

Do our young Christians get plenty of love and affection? Do we seek them out for the purpose of weaving them into the fabric of our church life? Do we make them feel welcome in our homes as well as our church? Do we make them feel wanted and needed? If not, we run the risk of contributing to their spiritual death, a death that might be avoided if we were more conscientious in our role as parents.

Third, some babes in Christ are beaten to death with harsh discipline. In the past few months I have had occasion to read public accounts of gross child abuse by human parents. A chubby little hand was thrust into a pan of boiling water for stealing. A lively boy was kept locked in a cellar for days because he was bothersome. A toddler was beaten to death about the head for crying. Stories like these leave us all feeling sick at heart.

But what about baby Christians who receive parallel treatment at the hands of an unthinking church parent? Have any of our babies been maimed or fatally injured by brutal and harsh discipline?

This is not to exclude the need for discipline and correction for both human and spiritual babies. In fact, some corrective counselling and guidance will almost certainly be needed, even as correction is needed for the human child.

This is not to minimize the change of thought and action which characterizes the new birth. It is rather an appeal for a rational, prayerful, and charitable approach to disciplining baby Christians. In essence we must approach the issue in the spirit of that classic reference, "This hurts me more than it does you."

The next time we kneel around an altar and share in the joy of seeing another second birth, let us purpose in our hearts to fulfill the spiritual parent role to the best of our ability. In so doing we will greatly extend the effectiveness of the ministry of the church—and realize a warm feeling of spiritual accomplishment in the bargain. □

Be Holy Here

Lord, I believe there is for me
A state of love divine;
Perfect love can only be
When I am wholly Thine.
A love that makes my each desire
Be fixed on Thee alone;
A love that sets my heart on fire
To let Thy will be known!

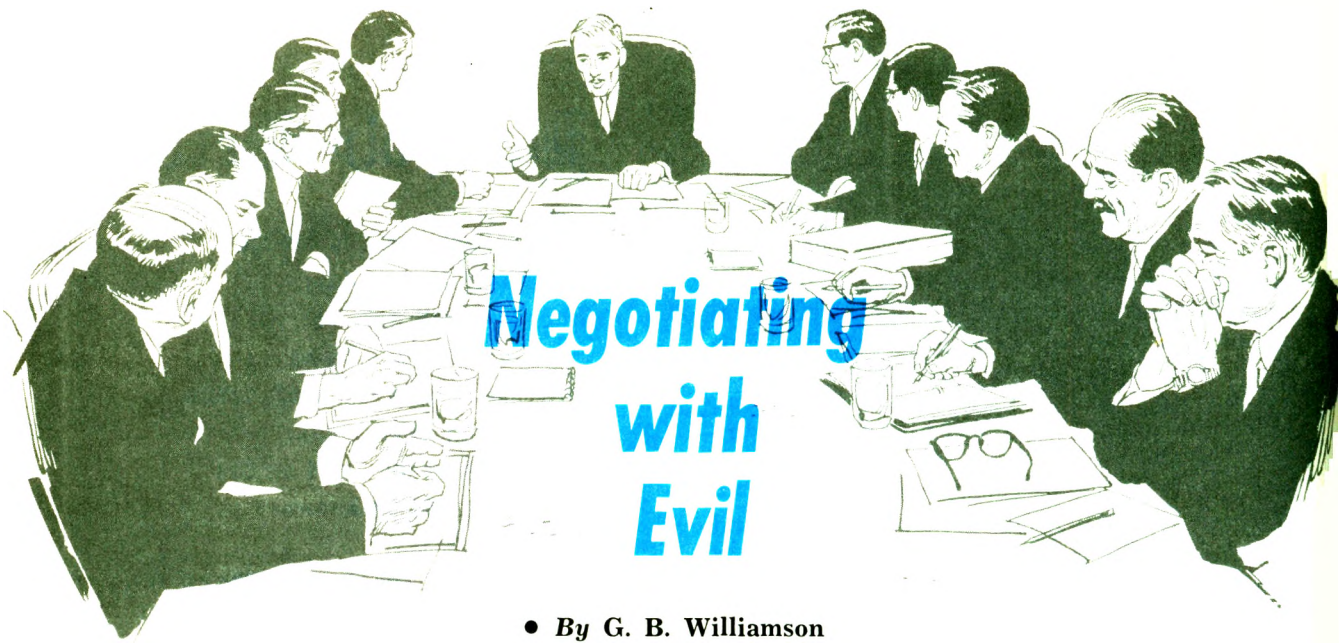
A love that from Thy throne comes down,
A purifying flame;
That burns sin out where'er it's found.
With holiness its aim.
Direct me, Lord, so I may know
The way to enter in;
On me, dear Lord, Thy power bestow
And cleanse me from all sin.

Let all I am in Thee be lost,
All unbelief remove,
And with the power from Pentecost
Dissolve me in Thy love.
Oh, come, dear Lord! Oh, come, I pray—
Cast out my every fear.
Then perfect love shall have its way,
And I'll be holy here.

By B. LaVon Rogers

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"Pure water is not simply the lack of sediment and bacteria. It is good water, which quenches thirst. Pure food is not simply the lack of poison or dirt. It is good food which feeds the body. Likewise, purity of action is not simply the lack of sin and evil. To have done no wrong may be good, but it cannot be said to be pure. Purity has more significance than this. Pure gold is all gold. The pure in heart are all heart."
—Ernest M. Ligon.



• **By G. B. Williamson**
General Superintendent Emeritus
Colorado Springs

THE late and immortal A. W. Tozer wrote, "One of our great tasks is to demonstrate to the young people of this generation that there is nothing stupid about righteousness. To do so we must stop negotiating with evil."

Preaching at the inauguration of the Spirit-filled Church, Peter cried, "Save yourselves from this untoward generation."

The Church of which Jesus said, "The gates of hell shall not prevail against it," was launched in a godless, gainsaying world. It was endued with the power of the Spirit to make it strong and victorious in a never ending battle against evil of every kind. It has never been overcome by enemies from without. It has suffered great reverses because men of deceitful hearts and corrupt minds have sheltered themselves within the Church to promote treasonous doctrines and practices.

Not long before his death, Peter wrote of "false prophets" and "false teachers" who "bring in damnable heresies" and of "natural brute beasts" who "speak evil of the things that they understand not," "having eyes full of adultery," who cannot "cease from sin"—"wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever"—"while they promise . . . liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (II Peter 2).

The most cruel enslavement is forced upon that one who declares his freedom to do as he pleases, whereas the greatest liberty is known by those who are wholly surrendered to obedience to God's commandments.

We can expect the world of sinful men to defend evil. But today churchmen are among

those who seek to make the most shocking immorality respectable.

What once was abhorred is now excused and embraced. Drunkenness is defended and first steps toward it are taken as preventive. Premarital sex indulgence, adultery, and homosexuality among both men and women are accepted as decent practices.

Isaiah had an appropriate word for all such. He said, "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20) Let all those who would mix their moral ideals beware. Isaiah pronounced God's woe on them centuries ago.

We as Christians must have a changeless ideal or standard to guide us. Here is a paragraph from *The Song of Ascents*, by E. Stanley Jones:

"My code is a character, not a set of rules, a code of conduct, but an embodied code—the character of Jesus. Since that character is fixed in history and continuously unfolding, I have something that is static and yet dynamic, something that is never outgrown, always unfolding, always beyond me. There is something fixed. You have learned that they were told, 'Do not commit adultery.' But what I tell you is this: If a man looks on a woman with lustful eye, he has already committed adultery with her in his heart. Here not the act of adultery was forbidden, but the thought of adultery was forbidden; adultery was set back from deed to thought. The 'new morality' says that adultery is allowable in deed and thought if you love the person concerned. This, as has been said, is not the new morality but the old immorality come back as 'new morality.' What of those professing to follow Jesus who advocate the legitimacy of sexual intercourse

outside marriage? They must give up Jesus or give up their advocacy of immorality. And if they advocate sexual intercourse outside marriage, they will be forgotten. They will be buried and forgotten along with the sex-prone age, their 'light turned to darkness.' '*

It is time for the Church to speak out in clear language and with a strong voice in defense of right standards of conduct. Her failure can only mean her destruction with the nations that forget God and His holy commandments.

At no time in her history has it been more imperative that the Church of the Nazarene take a firm stance in defense of morality and righteousness. In doing so we can do no better than to speak out for reasonable acceptance of the General Rules as contained in our *Manual*. These were accepted in 1908 and adopted as part of the church constitution in 1928. Their essential emphasis was never more appropriate than today. All of them are either helpful as admonitions to performance of Christian duties or warnings against areas that are "off bounds." All of them find a foundation in the clear teachings of the Bible. They serve as a guide to a conscience quickened by the Holy Spirit and enlightened by God's Word. Obedience to them cannot be expected of those who know nothing of a life "transformed by the renewing of your mind."

No one would claim that they cover all points necessary to living a holy life. They are to be considered a series of principles rather than a complete set of particulars such as the scribal law which added 619 rules to the law of Moses. They point to certain objectionable things and then add "like works of darkness" and "like places." Rightly understood and interpreted, they contain nothing to which a born-again Christian should reasonably object.

Those who would eliminate or modify these guidelines make their objections on the basis of a legalistic application of them. They do not lend themselves to drastic legalistic enforcement. All who identify with the Church of the Nazarene should be informed of the things expected of them before membership vows are taken. In other appropriate reminders as well as by preaching and example they should be kept aware that Christians are called to pursue the narrow way and live a holy life. The commitments made should be considered final without the necessity of an ecclesiastical police force. This obedience is not mere conformity. It is the fruit of a good tree and the sweet water of a pure fountain. Strong insistence upon scriptural regeneration and entire sanctification is a powerful aid to separation from all evil.

The General Rules are not obsolete except to the callous conscience. Because some boast their

freedom to disregard them is no valid argument for their amendment or elimination. The cure for such states of mind is a revival of rugged preaching, Holy Ghost conviction, true repentance, the second birth, and the baptism with the Holy Ghost and fire.

To cool the ardor of the advocates of modification as well as to reassure those fearful of change either by law or by neglect, a reminder of how our General Rules may be amended would be helpful. Such procedure can be accomplished only by a two-thirds vote of the General Assembly ratified by two-thirds of all district assemblies. Any thoughtful person knows this provides a series of hurdles which are all but impassable.

Moreover, those who desire to keep our General Rules as part of our constitution and our practice must have a more convincing reason to give for their conduct than simply that our church rules require it. Let them have convictions that are biblical and personal. Let them give a clear testimony to saving, sanctifying grace that enables them to be in the world and not of it.

In fairness it should be made plain that the Special Rules as contained in the *Manual* are not a part of the constitution, and therefore are subject to amendment by a majority vote of the General Assembly.

God grant that those of discriminating mind and strong voice may sound a clarion call to keep clear a vision of "ancient landmarks." This is no time to negotiate with evil. Let there be no disposition to silence or muffle the call to holiness of heart and righteousness of life.

God's word by Isaiah was, "O that thou hadst harkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:18). □

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MORAL RESPONSIBILITY

I LIVE IN this world. I accept the good that it has to offer. I have a stake in the success or failure of my group. I own shares in the present and in the future.

Therefore I have a moral responsibility for what goes on in the world. If any man is hungry or cold or persecuted, I share the responsibility for his discomfort. If any man suffers defeat or death because of political or social blundering, I share the responsibility for his destruction.

I owe it to myself, to my fellowmen, and to God, to raise my voice against corruption, injustice, and oppression. I owe it to myself, to my fellowmen, and to God, to use whatever power I have as a citizen, as a responsible member of society, and as a Christian to help wipe out these evils.

—Nina Willis Walter
Pico Rivera, Calif.

Editorially Speaking

It Takes More than Intellect

Bertrand Arthur William Russell, the third Earl Russell, died in Wales last month at the age of 97. He will be remembered by different people for different aspects of a life that spanned almost a century.

There can be no honest question about the brilliance of Russell's intellect. His contributions to mathematical theory and symbolic logic have been monumental.

The only thing is, most of these achievements were made before Lord Russell was 40. And the total effect of his long life was damaged by his influence on the side of skepticism and immorality.

Russell was raised by a grandmother described as "a Presbyterian of strict self-discipline." And he came in further contact with evangelical Christianity in the first of his four marriages.

Russell's first wife, Alys, was the daughter of Hannah Whitall and Pearsall Smith, American Quakers active both in the early holiness movement and in the early years of the Keswick Conventions in England. Mrs. Smith was the author of *The Christian's Secret of a Happy Life*, the holiness classic that Dr. J. B. Chapman put first on his list of recommended reading for young people.

The first marriage was not a happy one. Russell reacted vigorously against his in-laws, particularly against Mrs. Smith. In the first volume of his autobiography, he tells how he went for a walk one day and out of the blue suddenly decided that his marriage to Alys should end. He told her, packed his bags, and left for the continent as abruptly as he had made his decision.

Apart from his four marriages, Lord Russell was an advocate of what used to be known as "free love"—promiscuous sex. According to his own autobiography, he not only preached it but practiced it.

All of which would be of no particular interest now that the man has gone to meet his Maker other than to comment on the pathetic waste of a brilliant mind that for all its capacity stopped short of the ultimate truth.

It takes more than intellect to insure a good life. Abstract reason is one of God's good and great gifts to man. But abstract reason alone is not enough for life either here or hereafter.

THIS IS NO PLEA for the anti-intellectualism so evident in our day. Ralph Waldo Emerson makes reason say, "When me they fly, I am the wings." The right use of reason will not bring a man to God. It can help remove some of the barriers that would keep him from God.

But it is still true that life is more than logic. What reason builds, reason can destroy, and one who has merely been reasoned into Christianity can be reasoned out again.

An experience of God in Christ enlists every part of the whole person. Intellect, emotions, and will must all be converted.

To persuade the mind without winning the will is to have a Christian in name but not in nature. To win the will without warming the emotions is to make a moralist but not a Christian. To fire the feelings without enlightening the mind and capturing the commitment of the will is to make a fanatic who goes through life like an unguided missile.

This truth comes through to us in the very use of the New Testament word "disciple." "The disciples were called Christians first in Antioch," Luke reports in Acts 11:26.

A disciple is one who accepts the teaching of the Master. His mind is enlisted in the service of his Lord. His reason is active—keener and more true than ever before—but it is reason on its knees in a servant role rather than reason on the throne as the supreme arbiter of all reality.

But a disciple is more than a learner. A disciple is an adherent. He is one who has cast his lot in with a cause.

There is more than the content of truth in Christian discipleship. There is commitment to the person and purpose of Christ in every area of life.

Nor is this all just a passive and cold transaction of intellect and will. It requires the heart as well as the head and the hand. In the fullest sense, a disciple is a man in love with his Master, and every power of the personality is brought in to play.

IN COMPARISON AND IN CONTRAST with Lord Russell is the case of his fellow countryman, Professor C. E. M. Joad. Joad was a younger contemporary through much of Russell's life and a distinguished philosopher in his own right.

At the age of 70, Dr. Joad made a remarkable

statement. He said, "I have subscribed all my life to the life-force philosophy, which is: God is a part of the universe—should the universe be destroyed, God would be destroyed."

He went on: "I have believed that man is good; and that, given a little time, we would have heaven on earth. However, two world wars and the imminence of another have demonstrated conclusively to me that man is not good. Man is evil."

Then he continued: "The only explanation for man's sin is found in the Bible and the only solution for man's sin is found in the cross of Jesus Christ. The One whom I have denied all my life I must now embrace."

Even more recent have been the statements of Malcolm Muggeridge, onetime editor of *Punch* in London, university rector, and distinguished newspaper columnist.

Mr. Muggeridge is no friend of what he calls "clerical Christianity." But he says in regard to the essays published last year under the title *Jesus Rediscovered*: "All I can claim for them is that they represent the sincere and sustained effort of one aging, twentieth-century mind to give expression to a deep dissatisfaction with prevailing contemporary values and assumptions, and an abiding sense, ever more overwhelming in its intensity, that there is an alternative—an alternative first propounded two thousand years ago near the Sea of Galilee, fulfilled on the hill called Golgotha and in the events that followed, and that, despite all the villainies and ups and downs of history, has been the glory of two thousand years of Christendom."

In an earlier book, Muggeridge wrote: "Man's efforts to make himself personally and collectively happy in earthly terms are doomed to failure. He must, indeed, as Christ said, be born again, be a new man, or he's nothing. So at least I have concluded, having failed to find in past experience, present dilemmas and future expectations, any alternative proposition."

The one light, says this keen-minded man of the world, is "the light of Christ" which "continues to shine in the dark jungle of the human will, as I—a true child of these troubled times, with a sceptical mind and a sensual disposition,

No one can dodge God. A person can move from one set of circumstances to another. In a new situation he may not be conscious that Love follows him. But more certain than the rising of the sun is that God is there—loving, longing, waiting.—Earl C. Wolf.

most diffidently, unworthily, but with utmost certainty—testify."

The problems of life will never be solved by a battle of brains. But as many keen minds have found, the only way out of the jungle of human passion and the will is the One who is "the way, the truth, and the life," apart from whom no man cometh unto the Father. □

Faith Must Act

Faith is one of the words in our religious vocabulary that is often misunderstood. Many people confuse their opinions with faith.

Faith is more than thinking something is true. Faith is thinking something is true to the extent that we act on it.

All of us have a great many opinions that make no difference at all in the way we live or what we do. We entertain notions without any questions about them, but we do nothing about them.

On the other hand, what we believe makes a difference. This is essentially what James meant when he wrote, "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

The body without the spirit is a corpse. So faith without the actions that rightly flow from it is dead—and dead faith is opinion or notion but not faith in any true use of the term.

It boils down to the fact that a person's faith is not judged by what he says about it, but by what he does about it. Many say they believe, when the truth is that they accept ideas as interesting and true but not particularly relevant.

This is not just an academic matter or a debate about words. We are saved by faith. We are sanctified by faith. We live by faith. But we are not saved by our notions, or sanctified by our opinions, nor do we live by our views.

George Macdonald put it incisively: "Instead of asking yourself whether you believe or not, ask yourself whether you have this day done one thing because Jesus said 'Do it' or abstained because He said 'Don't do it' . . . It is simply absurd to say you believe, or even want to believe in Him, if you will not do anything He tells you to do."

Not only is faith tested by action; it is strengthened by action. Faith acted upon decisively becomes stronger for the act. And if faith is allowed to become dormant and go on week after week without results, it tends to die.

Faith comes through exposure to the Word of God and is demonstrated by the quality of life to which it leads. Faith without consequences is false. Inactive faith is dying faith. For faith, to be real, must act. □



Worlds Apart

These contrasting scenes from Latin America could be duplicated in many parts of the world. But there is a common denominator of need . . . All need to hear the good news of salvation!

Consider your share in the **EASTER OFFERING**, March 29. The stakes are high!



**Effective
Immediately**



NEW HONOR SCHOOL REQUIREMENTS

5% Gain in Enrollment

5% Gain in Average Attendance

A number equal to **5%** of last year's average attendance joining the church by profession of faith

The District Church School Board chairmen and the district superintendents at a meeting on January 13, 1970, recommended an *immediate change* in the requirements to be an Honor Sunday School as a step to surge forward in our Sunday school growth. Their recommendations were enthusiastically endorsed by the Department of Church Schools and approved by the General Board.

This means that Sunday schools that are recognized as "Honor Schools" at the district assembly this year must meet the above three requirements.

The former Honor School program now becomes helpful steps to Sunday school advance. They will continue to be emphasized throughout the assembly year. Teachers, local churches, and districts will be asked to report each quarter on the steps that have been achieved.

We urge every pastor, Sunday school superintendent, and all teachers and officers to work sacrificially in this cause to reach others for Christ. As goes the Sunday school, so goes the church. We must advance. Your school being an "Honor School" will assure growth.



Reach Others for Christ NOW!

COMPLETED CHURCHES



The new Zephyrhills, Fla., church was recently dedicated by District Superintendent A. Milton Smith.

Former pastors were present to assist in the service and city officials were on the program.

The new sanctuary seats over 300. The educational facility offers 18 rooms. The property is valued at \$125,000.

Pastor Leslie C. Poe reports a 75 percent increase in Sunday school attendance in eight years as pastor. □



The Longwood, Fla., chapel and educational unit were dedicated by Dr. A. Milton Smith, district superintendent, in January.

The church is two years old and is averaging over 80 in weekly Sunday school attendance.

A nursery, pastor's study, Sunday school office, seven classrooms, and a sanctuary are included in the newly constructed facility.

W. L. Holcombe is pastor. □

The Saginaw, Mich., church has announced the completion of its new fellowship hall.

Dedication for the hall and newly installed sanctuary pews was conducted by Dr. Fred J. Hawk, district superintendent, on January 25.

The fellowship facility bears the name of the pastor, John G. Cole Fellowship Hall.

Mr. Cole has served the church since 1966, and in addition to the new church construction and furnishing, the church has purchased a new four-bedroom parsonage during his administration. □



Cullman, Ala., church recently dedicated its new facility, a plant of 11,676 square feet. It is located on a three-

acre site on the growing north edge of the city.

Completely furnished, the total value approximates \$178,000 with actual cost only \$100,000.

The educational building accommodates over 300. The sanctuary seats 350.

Rev. Reeford Chaney, district superintendent, preached the dedicatory message. The pastor led the people in the act of dedication. Rev. Bill Lancaster has been pastor since February, 1966. □



Pro: Church Music

In the January 28 issue of the *Herald of Holiness*, Mr. George L. Smith contributed an article entitled "They're Bigger than We Think." I consider the article to be excellent and the philosophy expressed there a much needed concept in our church. As a musician concerned with our church music, I am made aware of problems daily and am confronted with the issues Mr. Smith speaks of. . . .

The article and the fact that it appears in our church magazine give me a new hope and assurance that we are concerned about church music and its purpose in the church's ministry.

REUBEN E. RODEHEAVER

Con: "They're Bigger . . ."

Mr. Smith criticizes the usage of some modern-day expressions and types of music being used in many

churches in youth work. He objected to these things because he apparently feels rather strongly and, I'm sure, sincerely that usage of these methods (1) is insulting to your young people and God and (2) is an insincere and dishonest representation of Christian living.

As youth workers in our local church, we have been striving to lead our growing group of teens into a personal, saving knowledge of Jesus Christ, and this is happening. We are *not* trying to force them into accepting an "adult's God," which Mr. Smith acknowledges God is not, and we are therefore encouraging them to relate to God and let Him relate to them according to their personalities and levels of maturity.

These young people, who according to Mr. Smith should be insulted, are learning to communicate with God through conversational prayer. It's a beautiful and educational experience to listen to them talk to God, and I might add that they sound much more honest and comfortable in talking with God now than when they were trying to pray like the adults they've grown up listening to (*some of the adults could listen and learn!*). . . . By the way, they are getting results to their prayers.

As for the music, some of the new Christian folk songs have tremendous messages in them that are reaching young people that are not impressed by some of our beautiful hymns, at least not until after they are saved and listen to the words.

We have just seen a very talented guitar player accept Christ as his Savior for the first time; he has been using his talent in our services for about five months, and it is doubtful that he would have come if it had not been for an opportunity to use that

I CAME BACK . . .

It was a cold, bright day on the Andean altiplano of northern Chile. The hills were bleak, the air thin and difficult to breathe. But that service! Just a few Christians . . . Nazarenes . . . herdsmen of the high plains of the Andes. How warm their fellowship was! How sincere their gratitude that we had come and that the Holy Spirit had visited the service! Just the small group of us. My own church had extended to this distant country of our global community. The Easter Offering helped bring the message of full salvation to Chile. What if we hadn't cared enough to give and share and spread the Good News?

1966 Nazarene Evangelistic Ambassador

MERRITT NIELSON
Eastern Nazarene College



Let Your Choir Set the Atmosphere For One of the Great Anniversaries of the Christian Church

PENTECOST SUNDAY

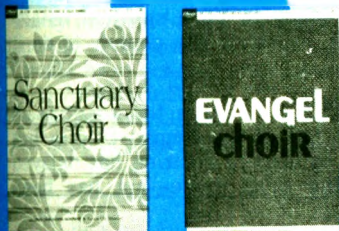
May 17, 1970

Choral Choir Arrangements

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this day? Any of these 10 meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

AN 1-149	Let the Fire Fall	15c
	By Floyd W. Hawkins	
AN 1-130	Let the Mantle Fall on Me	20c
	By Floyd W. Hawkins	
AN 1-145	Let the Mantle Fall on Me	20c
	Arr. by Paul Mickelson	
AT-1001	Old-time Power	25c
	Arr. by Jerry Kirk	
AT-1002	PENTECOSTAL MEDLEY	23c
	Arr. by Hope Collins	
AN 1-602	The Comforter Has Come	25c
	Arr. by Eleanor Whittitt	
AN 2-221	The Day of Pentecost	30c
	By Floyd W. Hawkins	
AN 1-129	Waiting on the Lord	20c
	Arr. by Harold J. Smith	
AT-1017	Ye Shall Be Witnesses	25c
	By Jerry Kirk	

Examination copies are available to any choir leader requesting them. Send for them **RIGHT AWAY**, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both the morning and the evening services.



talent. I'm sure there are plenty of music groups around that would like to have him play for dances!

Mr. Smith, like most adults, would probably sound and feel pretty ridiculous (and phony?) if he tried to use teen language to relate to God. The teens, I think, would feel the same at this point if they tried to use the language of the adults.

Chances are they will grow out of the current fad expressions as they mature; but right now God is *very real* to them and *very personal*; they are proving to be real, radical, New Testament Christians who are able to communicate to their peers what Christ has done for them, and they can do it in a way no establishment-oriented adult could!

In their own words they are really "tuned in and turned on to Christ" (blessed, joyful, full of the Spirit), and since in this "turned-on generation" they are bound to be "turned on" to something, we're very willing and glad to see that "something" or *Someone* be Christ!

ARTIE AND VICKI NICOLET
Arizona

MOVING MINISTERS

Harold Johnson from Jackson (Mich.) First to Kalamazoo (Mich.) First.
Jesse J. Luster from Columbia (Tenn.) First to Pine Bluff (Ark.) Forrest Park.
William E. Varian from Howell, Mich., to Bradley, Ill.
David J. Wendling from Lancaster (Calif.) Westside to Morro Bay, Calif.
Daniel E. Wheelock from Bethany Nazarene College to Altus, Okla.
John D. Adams from Zelenople, Pa., to Ashtabula, Ohio
John W. Barrick from Marion, Ill., to Cuba, Ill.
James R. Blankenship from Austin (Tex.) Grace to St. Louis Webster Grove.
Merle Bright from Morris, Ill., to Lammont (Ill.) Colonial Village.

DIRECTORIES

General Superintendents
Office: 6401 The Paseo
Kansas City, Mo. 64131

DISTRICT ASSEMBLY SCHEDULE

Samuel Young	
Central Latin-American	April 16-17
Idaho-Oregon	May 14-15
Canada Pacific	May 21-22
Alaska	May 28-29
Canada West	June 11-12
Upstate New York	June 25-26
Eastern Kentucky	July 8-9
Central Ohio	July 15-17
Illinois	July 29-31
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	August 3-4
V. H. Lewis	
Washington	April 29-30
Philadelphia	May 6-7
British Isles North	May 11-12
British Isles South	May 16-18
Canada Central	June 25-26
Colorado	July 9-10
Oregon Pacific	July 15-16
Northern California	July 22-23
Iowa	August 5-6

Louisiana
Minnesota
South Arkansas
August 12-13
August 27-28
September 9-10

George Coulter
Washington Pacific
West Texas
Spanish East
American Indian
Dakota
Nebraska
Kentucky
East Tennessee
Missouri
Northwestern Illinois
North Arkansas
Southeast Oklahoma
Southwest Oklahoma
May 6-7
May 13-14
May 29-30
June 4-5
June 18-19
June 25-26
July 23-24
July 30-31
August 6-7
August 13-14
August 26-27
September 3-4
September 10-11

Edward Lawlor
Hawaii
Sacramento
Northwest
Arizona
Southern California
Rocky Mountain
Northeast Oklahoma
Northeastern Indiana
Northwestern Ohio
Michigan
Akron
South Carolina
Wisconsin
Tennessee
April 23-24
May 6-7
May 13-14
May 21-22
May 27-29
June 11-12
June 17-18
June 24-25
July 8-9
July 15-17
July 30-31
August 5-6
August 20-21
August 26-27

Eugene L. Stowe
Western Latin-American
Central California
Los Angeles
San Antonio
Canada Atlantic
Maine
New England
Northwest Oklahoma
Indianapolis
West Virginia
Kansas City
Joplin
New York
April 29-30
May 6-7
May 13-14
May 20-21
June 4-5
June 10-11
June 18-19
July 22-23
August 5-6
August 12-13
August 26-27
September 2-3
September 11-12

Orville W. Jenkins
Mississippi
Alabama
Florida
New Mexico
May 6-7
May 13-14
May 18-19
June 10-11

RICHARD M. CLIFFORD, pastor of the new East Wareham (Mass.) Emmanuel Church is pictured with Rev. Andrew Jahn, a fellow minister from the community, as they unload the pulpit which is part of the furnishings being delivered by truck. The work was in final preparation for dedication ceremonies conducted January 25. The young men in the background are members of the Wareham church. Three services marked the significant day. Kenneth Pearsall, superintendent of the New England District, was the speaker for the dedication service. Other guests of the day were Dr. J. Glenn Gould, representatives from the Wareham-Marion clergy, and the Anchorem male quartet from Eastern Nazarene College in Quincy, Mass.



Price slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

KANSAS CITY, MISSOURI 64141
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Toronto 9, Ontario, Canada

Nevada-Utah	June 17-18
Southwestern Ohio	July 1-2
Chicago Central	July 9-10
Eastern Michigan	July 15-16
Pittsburgh	July 23-24
Kansas	August 5-7
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

VITAL STATISTICS

DEATHS

ERWIN DEAN ANDREW, 33, died Dec. 22 of an esophageal rupture in New York, N.Y. Funeral services were conducted in Oklahoma City by Rev. J. V. Langford and Rev. Frank McConnell. Survivors are his parents, Rev. and Mrs. J. C. Andrew; one brother, Levell; and one sister, Mrs. LaVina West.

MRS. ANNA CANN, 79, died Dec. 11 in McAlester, Okla. Funeral services were conducted by Rev. Tom Loving. She is survived by one son, Robert D.

MRS. JOAN CASEY, 88, died Dec. 31 in Evansville, Ind. Funeral services were conducted by Rev. Eugene Frame. Survivors include one son, Rev. H. A.; two granddaughters; three great-grandsons; and five great-granddaughters.

ORVAL M. CLAY, 85, died Jan. 20 at Van Wert, Ohio. Funeral services were conducted by Rev. Philip J. Eigsti and Rev. Mark Moore. Surviving are five preacher sons, Russell V., William F., M. E., Doyle E., and Kenneth D.; one daughter, Mrs. Helen Welker; 20 grandchildren; and 31 great-grandchildren.

MR. J. A. EADS, 81, died Nov. 26 in Iberia, Mo. Funeral services were conducted by Rev. L. L. Davis. He is survived by his wife, Lou; two sons, Henry Ford and James W.; and five daughters, Mrs. Vera Atwell, Mrs. Dean Woolery, Mrs. Veta Claiborn, Mrs. Catherine Adams, and Mrs. Mary Hemmenway.

MRS. LUCILLE CANNON HASSELL, 65, died Jan. 23 in Buchanan, Va., in an auto accident. Funeral services were conducted in Nashville, Tenn., by Rev. John W. May and Rev. L. B. Mathews. She is survived by her husband, Edgar T.; three sons, Cannon, John R., and Lewis; one daughter, Mrs. Jane Morris; seven grandchildren; her mother; and one sister.

MRS. NELLIE EDITH MYERS, 64, died Jan. 28 in Denver. Funeral services were conducted in Chadron, Neb., by Rev. James J. Fargo. Surviving are her husband, James A.; one son, Ralph; one granddaughter; three brothers; and three sisters.

ALLEN R. TAPLEY, 36, died Jan. 24 in Sallisaw, Okla. He is survived by his wife, two brothers, three sisters, and his parents, Rev. and Mrs. E. O. Tapley.

REV. JESSE TOWNS, 86, died Jan. 26 in Clearwater, Fla. Funeral services were conducted by Revs. Carl N. Hall, M. H. Wilson, and C. E. Winslow. Surviving are his wife, Ada C.; a son, Ray E.; five grandchildren; a brother; and three sisters.

MRS. EDYTHE TURNER, 66, died Jan. 26 in Warren, Ohio. Funeral services were conducted by Rev. L. E. Tucker and Rev. S. Wayne Smith. Survivors include her husband, Dewey; two daughters, Mrs. Malcolm Allen and Mrs. Wallace Lee; one son, Charles; eight grandchildren; one brother; and three sisters.

IVAN A. YOUNT, 44, died (accidentally electrocuted) Nov. 20 in Enid, Okla. Funeral services were conducted by Rev. George C. Prentice and Rev. R. Frank Skillern. He is survived by his wife, Euelene; a son, Randy; a daughter, Mrs. Kathy Shaw; and three grandchildren.

BIRTHS

—to Philip and Joan (Stacombe) Gentry, Franklin, Ind., a boy, Randall Philip, Jan. 25.

—to Ron and Jamelyn (Lisk) Beeson, Council Bluffs, Ia., a boy, Lance Dean, Dec. 30.

—to H. James and Mary John (Williams) Hansen, Fairfax, Ala., a girl, Anisa Maria, Dec. 9.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Charles A. Gibson, 192 Olivet St., Bourbonnais, Ill. 60914, has several open dates in the immediate future.

H. A. and Helen Casey, P.O. Box 527, Kansas City, Mo. 64141, have open dates for spring and fall of 1970 and are slating for 1971.

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.

NEWS OF RELIGION

You Should Know About . . .

NINE CHURCHES READY TO MERGE. Nine Protestant and Anglican church bodies have announced in San Francisco that they are ready to merge into a single unit.

The move may take place in two years, a spokesman said, adding that the clergy and laity involved are now working on a draft plan of union which would outline the structure of the unified church.

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, met with the church leaders to discuss the union. Blake proposed the merger 10 years ago, along with the late Episcopal Bishop James Pike.

The denominations involved include the African Methodist Episcopal, African Methodist Episcopal Zion, Christian, Christian Methodist Episcopal, Episcopal, United Methodist, Presbyterian Church in the United States (Southern), United Church of Christ, and United Presbyterian.

The unit created by the nine groups would result in a church body of some 25 million members—one of the world's largest Protestant groups. □

HATFIELD NOTES "SPIRITUAL RENAISSANCE." The growing interest in items such as yoga, astrology, and drug use indicate to Oregon Senator Mark O. Hatfield that America is experiencing a spiritual renaissance.

Americans are "looking for person-changing experiences," Hatfield said during the twelfth annual California Governor's Prayer Breakfast in Sacramento.

Some 700 business and government leaders present heard Hatfield say he believes the "most dynamic and exciting of person-changing experiences" and the basis of true peace are found in God and Jesus Christ.

Also speaking was Governor Reagan, who said he believes America is headed for "a great spiritual revival."

Hatfield told the group the nation's dilemmas stem from a breakdown of human relations. "If there is going to be a spiritual renaissance, we cannot expect our institutions, including the church, to do it for us," he said. "It is deeply personal." □

SOVIET WRITER PREDICTS END OF U.S.S.R. Just as the adoption of Christianity determined the date of the fall of the Roman Empire but did not save it from the inevitable end, so Marxist doctrine has delayed the breakup of the Russian empire—the third Rome—but has been powerless to avert it.

This is the view of a young journalist from the "Samizdat" group of underground writers in Moscow who publish unafraid of the Soviet bureaucracy.

Andrie Amalrik, 31, was quoted by C. L. Sulzberger in London as saying, "I have no doubt that this great eastern Slav empire, created by Germans, Byzantines and Mongols, has entered the last decades of its existence."

The young writer sees war with China growing, Germany and Eastern Europe "desovietized." Amid this fury, Amalrik sees Moscow's "bureaucratic regime unable by its habitual half-measures simultaneously to wage a war, solve the economic difficulties and suppress or satisfy public discontent."

This, he said, will cause the Soviets to "lose control over the country and even contact with reality . . . power will pass into the hands of extremist groups and elements and the country will begin to disintegrate in an atmosphere of anarchy, violence and intense national hatred." □

PASTOR'S SON KILLED IN ACCIDENT

CHRISTIAN RETTER, son of Rev. and Mrs. Karl W. Retter, was killed instantly when he was struck by a car on Saturday, February 14. The vehicle had collided with another car in the street and had veered over the sidewalk, where it struck the 12-year-old youth.

Mr. Retter is pastor in the Frederick, Md., church.

Funeral services were held Tuesday, February 17, at the Frederick church. Washington District Superintendent Roy E. Carnahan officiated.

OF PEOPLE AND PLACES

LORN D. PROCTOR was recently elected mayor of the city of Walla Walla, Wash. He had just completed serving eight years on the city council.

Mr. Proctor is a member of Walla Walla First Church and is presently serving on the church board. He is president of an adult Bible class.

George O. Cargill is pastor of the Walla Walla First Church.



Proctor

MISSIONARY REV. JERRY AP-
PLEBY had planned an early Janu-
ary business trip to Western Samoa
to check on the possibility of work in
Sabb'i.

Thirty minutes before his scheduled
flight, the Polynesian airliner which
he would have boarded crashed on its
way to American Samoa. Thirty pas-
sengers lost their lives.

Mr. Appleby felt that the protec-

tive grace of God to him was in an-
swer to the prayers of people in the
States.



Hickman

MRS. JAMES (EVA-
JEAN) HICKMAN,
Sunday school super-
intendent of the Shel-
by, Ohio, church, com-
pleted all courses to
qualify for a Certified
Teacher's Certificate
and a Certified Super-
intendent's Certificate.

Her pastor, Rev. Cecil G. Hayes, re-
ports that the church has 14 Regis-
tered teachers, one Qualified, and five
Certified teachers.

REV. DONALD H. STRONG of
Hingham, Mass., has been invited to
spend a month in Brazil as a con-
sultant to the Brazilian government
on low-income housing.

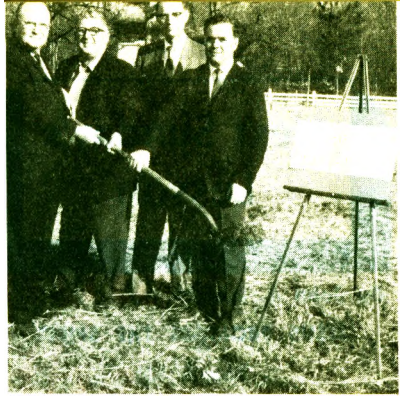
He has been director of Community
Services at Columbia Point in Bos-
ton for several years.

Mr. Strong's assignment will be to
advise government officials in plan-
ning education, social services, and
recreation in new housing develop-
ments for a million poor families.

Mrs. Strong will accompany her
husband to Brazil. Mr. Strong has
been a Nazarene pastor for 28 years.

MR. GEORGE J. REED, Nazarene
layman from Washington, D.C., serv-
ing as chairman of the United States
Board of Parole, is currently work-
ing with a special committee to re-
vise board rules.

Attorney General John N. Mitchell
announced that the major reorganiza-
tion plan for the board was drawn by
Mr. Reed. It is "aimed at making
parole more meaningful and effective
for both the public and the ex-con-
vict."



PICTURED left to right: H. C. Under-
wood, Roy Hall, W. M. Lynch, and
S. C. Stevenson, Jr., on new site for
Jackson (Miss.) Grace Church.

JACKSON, MISS., CHURCH TO BUILD

The Jackson (Miss.) Grace Church
broke ground late in January for the
construction of a multipurpose build-
ing on its new location. The new
property is on a main thoroughfare in
the city of Jackson. It is a lovely
three-acre tract.

Assisting in the ceremony were
Mr. H. C. Underwood, building com-
mittee chairman; Mr. Roy Hall, build-
ing contractor; Rev. W. M. Lynch,
Mississippi district superintendent;
and Rev. S. C. Stevenson, Jr., pastor.

MOVING MINISTERS

Robert Britt from Gladstone, Mo., to
San Jose (Calif.) Central.

Norman J. Brown from Highland, Mich.,
to Phoenix Orangewood.

Mack Clark from Camden, Ark., to
Creve Coeur, Ill.

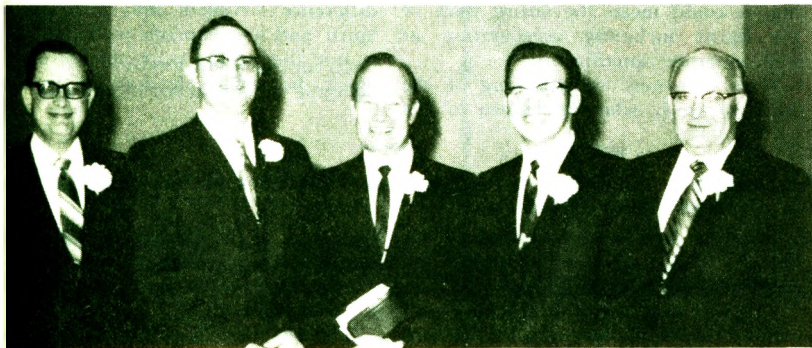
Frank L. Dabney from Monterey Park,
Calif., to Marysville, Calif.

Floyd C. Everhart supplying out of
Nampa, Idaho, to Heppner, Ore.

Robert D. Falke from Elwood City, Pa.,
to East Palestine, Ohio.

Franklin Ferguson from Coolidge, Ariz.,
to Castro Valley, Calif.

Charles Hazelwood from Lebanon
(Tenn.) First to Evansville (Ind.) North
Side.



PICTURED from left to right are Dr. R. W. Hurn, Rev. Al Miller, Rev. Hugh Hines, Rev. Al Woods, and Rev. Roy Yeider just after completing the organiza-
tion of the third church in Anchorage, Alaska. Mr. Yeider and Dr. Hurn pre-
sided over the organizational service and Dr. Hurn brought the message. Two
pastors presented church members to the district superintendent and the home
mission pastor, Rev. Al Woods. These were among the 22 charter members
received.

PICTURED on the right is Mr. Ray
Reed, district treasurer for the New
York District, presenting a check for
\$5,000 to the Clinton, N.J., pastor,
Robert Rapalje. The money had been
given to the district in the L.A.N.D.S.
grants presentation in Kansas City
during the Evangelism Conference.
The Clinton church started in the base-
ment garage of the home of a state
trooper. They have now outgrown the
garage, purchased a beautiful
location for a new church, and have
a building in progress.



Next Sunday's Lesson

The Answer Corner

By John A. Knight

JESUS PROMISES THE SPIRIT

(March 15)

Scripture: John 14-16; Luke 24:44-49; Isaiah 61:1-2; Galatians 5:22-25 (Printed: John 14:15-29)

Golden Text: John 14:26

The promise of the Father, reiterated and guaranteed by Jesus, was the giving of the Spirit of God, who would be "Christ in you, the hope of glory" (Colossians 1:27).

1. A Promise (Luke 24:49)

The coming of the Holy Spirit was promised in the Old Testament (see Isaiah 59:21; Ezekiel 36:27; Joel 2:28). The promise was renewed by John the Baptist (Matthew 3:11) and by Jesus himself (John 7:39; 14:16; 16:7). The believer is commanded to wait for, and receive, the promise (Acts 1:4; Luke 24:49).

"If ye . . . being evil [human], know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13)

2. A Person (John 14:16-17, 26)

In the Greek text, the neuter word "Spirit" should be followed by the neuter pronoun. However, contrary to grammatical rules, Jesus used the masculine pronoun to emphasize the fact that the Holy Spirit is a *Person*.

He is not a thing, an abstraction, an idea, an impersonal influence. He is an Infinite Person, who responds to persons. Therefore I may know Him, love Him. I may be known by Him, loved by Him. The world cannot receive Him. But with His own He establishes an intimate relation: "He dwelleth with you, and shall be in you" (v. 17).

3. A Presence (John 14:16)

"Another" implies that Christ had already stood in the position of a Comforter (Strengtheners, Advocate) while present with His disciples. Thus the coming of the "Paraclete" was Christ's own true return to His followers. "I will come to you" (v. 18).

The Spirit convicts the world, regenerates and guides the believer, unites and empowers the Church, and exalts Christ (John 16:7-14). The coming of the Spirit is the coming of God himself: "Hereby we know that he [God] abideth in us, by the Spirit which he hath given us" (I John 3:24). □

Conducted by W. T. Purkiser, Editor

What scripture is there for the rapture of the saints before the great tribulation?

If by the great tribulation you mean a period of all-out, worldwide persecution of the Church headed by an identifiable Antichrist, then the chief references would be the verses that speak of Christ's coming again as "a thief in the night" together with Matthew 24:42-44; 25:13; Luke 21:36; I Thessalonians 5:1-3; and II Peter 3:10.

Part of the whole problem of interpretation lies in the fact that some prophetic students place major reliance on Matthew 24 while ignoring the clear time-statements of Luke 21.

Then, too, there is question as to the exact meaning of "the great tribulation." You would probably have some difficulty convincing Christians in Russia and China that tribulation had not already come.

You will not read far in prophetic literature until you find a sharp division between those who believe in a pre-tribulation rapture, a mid-tribulation rapture, and a post-tribulation rapture.

Most of the problems, it seems to me, come from efforts to construct a more precise timetable for events surrounding the return of our Lord than the Bible justifies.

Personally, however, I do not see how one can take seriously such statements as that of Jesus. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44), and then add, "But it won't be until the 10 nations of the common market emerge," or "until Antichrist appears," or "until the great tribulation has been on for three and one-half years."

In view of Colossians 1:23, I do not see that there is any identifiable world event which *must* take place before Christ comes to claim His own.

The alternatives to faith in the imminent return of Christ seem to me inevitably to breed carelessness and a sense of false security. It is all too easy to let uncertainty as to the time of Christ's coming to turn into certainty that it will not be soon.

Now don't write and tell me that this is not "the official position of the Church of the Nazarene." I know it isn't. But neither is yours. So why don't we just let it go at that, and keep our lamps burning brightly with a good supply of oil on hand?

Is the "gift of the Holy Spirit" as spoken of in several places in the New Testament identical with the second work of grace?

Based on what Jesus said in John 14:15-17, I would say that it is.

The whole phrase, "gift of the Holy Ghost," occurs twice in Acts (2:38 and 10:45). In the contexts, strictly speaking, it could mean the entire work of the Spirit including regeneration as well as entire sanctification.

Jesus, however, was speaking of the Spirit of truth, who was known to His

disciples and who was with them, and yet would be given by the Father as an indwelling Comforter in answer to Christ's prayer.

We need to bear in mind that the difference between the birth of the Spirit and the baptism with the Spirit is not the presence or absence of the Spirit, but what He does in the soul.

According to Luke 16:18, I can't find any loopholes for the innocent party in divorce. Please explain.

It really isn't a question of "loopholes." It is a matter of stating the truth as Jesus taught it.

You will find that full teaching concerning divorce in Matthew 5:31-32 and Matthew 19:7-9.

Here the exception is clearly stated: "saving for the cause of fornication" and "except it be for fornication."

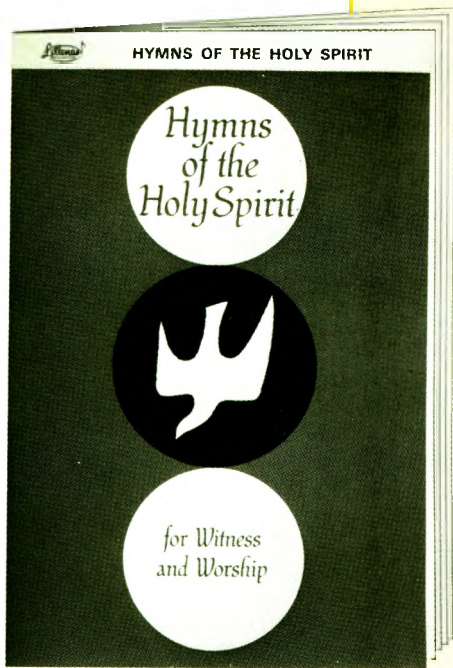
It must be recognized that "fornication" in the old English as well as in

the Greek of the original in this context means marital infidelity or adultery, as, for example, is undeniably c in I Corinthians 5:1.

The fact that Mark and Luke do not mention the exception does not contradict or set aside the truth in Matthew.

Divorce has its victims as well as its culprits. The Bible clearly recognizes this, and we do no service to the cause of truth to deny it.

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“DIGGING OUT” A NEW CHURCH

WE had been out of the pastorate for a few months because of illness. Moving to Galena, Kans., where there was no Nazarene church, we very soon became burdened for a new work here. Dr. Dean Baldwin, superintendent of the Joplin District, contacted us about starting services.

One morning in November, 1968, at 2 a.m., God began to talk to my wife about a new church. She prayed until daylight. Then she and I prayed until time for me to go to work.

We decided to try to locate a building that day. After three phone calls, we found an old store building on Main Street that had been used by another church group. They had held their last service the Sunday before.

The district rented the building for \$40.00 per month. In our first service there were eight present, five of them our own family. Just a few Sundays later a young man and wife with two small children were saved. God sent two more young families to our community. They have joined our church and helped us tremendously.

A young man was saved and sanctified. God called him into the ministry, and he is presently enrolled in our Nazarene Bible College at Colorado Springs, Colo.

The Lord has continued to bless. He has given us six complete families, plus several children. On June 8, 1969, the church was organized by our district superintendent with 15 charter members. The entire district advisory board was present for the organization. Recently the Lord has been moving so fast we can hardly keep up. The new converts have been faithful and God is using them to reach others.

The Joplin District bought five beautiful lots in a new subdivision for \$5,000 from the district Revolving Fund. We have our new building planned and will begin work soon if weather permits.

This has been the most rewarding work we have ever undertaken. God never calls us to open doors. He just wants us to enter the doors as He opens them. We have found that every door was opened by the time we got to it. Christ has gone before us.

—L. G. WILLIAMS
Galena, Kans.

SAVE SOME

