

Herald of Holiness

MARCH 18, 1970

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CHURCH OF THE NAZARENE

Jesus, the King—Now!
(See page 3.)

HIS NAME IS NOT JOHN
(See page 5.)

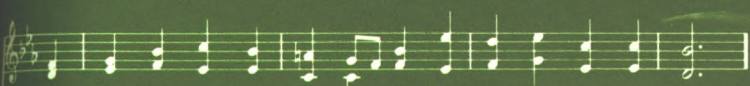
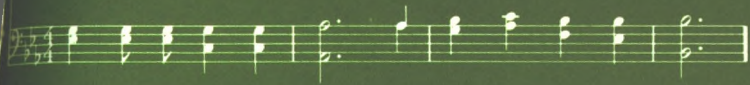
Crown Him with Many Crowns

ANDREW BRIDGES

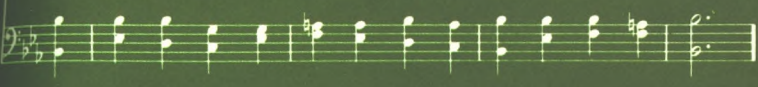
GEORGE J. ELVEY



1. Crown Him with man - y crowns, The Lamb up - on His throne.
2. Crown Him the Lord of Love! Be - hold His hands and side—
3. Crown Him the Lord of Life! Who tri - umphed o'er the grave;
4. Crown Him the Lord of Heav'n! One with the Fa - ther known.



Hark! how the heav'n - ly an - them drowns All mu - sic but its own!
Rich wounds, yet vis - i - ble a - bove. In beau - ty glo - ri - fied.
Who rose vic - to - rious to the strife For those He came to save.
One with the Spir - it thro' Him giv'n From yon - der glo - rious throne!





General Superintendent
Edward Lawlor

Unknown Saints

PHILIPPIANS 4:22, “All the *saints* salute you, chiefly they that are of *Caesar’s household*.”

Intriguing, aren’t they, these words of Paul written about A.D. 62 while he was a prisoner at Rome? Think of it, saints in Caesar’s household—living right in the shadow of that infamous, diabolical emperor of Rome and unknown to the world, yet to Paul they were “saints.”

They came to my mind again a few months ago when I stood in the center of the nave in Westminster Abbey in London, England. Beneath that floor lies the grave of an unknown soldier. No name is inscribed on that tomb, but there is a significant inscription on a brass plaque recast from fragments of detonated shells gathered from the field of battle. The body is buried in soil brought from the fields of France where so much blood was mixed with so much mud in the First World War.

There are tombs of unknown soldiers in many world capitals, including Arlington National Cemetery in Washington, D.C. Nations have sought to remember these unknown men, nameless heroes of many countries, who died on many battlefields.

While thinking of these unknown soldiers, I paused that day to remember the host of unknown saints, past and present, known only to God but worthy to be listed with the “saints of Caesar’s household.” Those “saints” were courageous men and women, for surely cruel persecution was theirs. Some were undoubtedly tortured by sadists, made playthings of sport in the arenas of their day. Many of them were burned at the stake. They teach us that we can live holy lives in the midst of unfavorable surroundings. They were, perhaps, only the household servants, maids, or footmen, but what magnificent examples of being in the world, but not of it! Paul wrote from his cell, imprisoned

by the emperor’s command for preaching the Gospel, yet he was able to say that there were some Christians in Caesar’s household. This shows how powerfully the Gospel had been preached and accepted even by some in that capital city of Roman might. Ah, but what a fellowship they belonged to!

Undoubtedly they had heard the words so often used throughout the ages, “Recant or die.” Men do not die for a lie. A man must have a burning conviction to give his life for it. Is this lacking today when the peril to Christian faith is complacency? My hope is that, as we think of these saints in Caesar’s household, a solemnity may possess us and an emotion even more profound—a sense of wonderment!

I read again the inscription on the tomb of the unknown soldier, “Here lies in honored glory a soldier known but to God,” and I realized that he is but a symbol of a large host of nameless heroes whose selflessness has helped preserve freedom. Surely, too, there are twentieth-century saints, unrecognized by men, but known to God. This should be our priority today—a right relationship with God through a living, personal faith. It is important that we know and settle the difference between what is right and what is wrong. Shall we let bad become good because worse has come along, lowering our standards to those of a secular society that has been pampered, and spoiled, and disenchanted? No, let us, as the saints in Caesar’s household, stand up for our convictions, unknown to the world, yet having, as they, the courage not to submit to the pressures of our environment and the moral fibre to keep our integrity.

May God help us to pause awhile and ponder, in the light of their standards and their principles, just what the unknown saints of Caesar’s household—and of our Zion—did and why. □

Matthew 27:37:

And set up over his head his accusation written,

THIS IS JESUS THE KING OF THE JEWS

Jesus, the King NOW!

WAS Pilate sticking his neck out when he wrote, "THIS IS JESUS THE KING OF THE JEWS," in three languages? I think not. For, had any of his enemies thought the act serious enough to justify a charge against him (which they evidently did not), then he could have shrugged it off by countering that he wrote the words as mere mockery.

But he *didn't* write them as mockery. He knew that the meek Man, hanging on the middle cross, was more than just man. The trial over which he had just presided a few hours earlier had convinced him of that. Yes, it is true, the Roman power had condemned Him to die. But it is equally true that that same Roman power declared Him to be King of the Jews. Both officially.

And why could not the Jews accept Jesus as their King? Had He not performed miracles? Yes, many of them. He turned water into wine; He fed 5,000 with a few loaves and fishes; dead people had even been raised to life by this poor Carpenter of Galilee. But herein lies the great stumbling block. To them He was just a poor carpenter.

Besides, for one to declare himself as their King was tantamount to professing himself to be God, for God was their King. The Old Testament scriptures are replete with this idea.

The Jew also considered his God to be King over the heathen: "For the Lord most high is terrible; he is a great King over all

the earth. . . . For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness" (Psalms 47:2-8).

So a man dying a criminal's death between two thieves just couldn't be God. To them it didn't add up.

But the Christian, the individual born of the Spirit, knows that Jesus Christ *was* God. That He is God. Therefore, that He *was* King, and is King.

This is a truth that needs to be reaffirmed over and over. Adam Clarke interprets Daniel 2:44 to pertain to Christ's kingdom now: "The extensive and extending empire of Christ . . . All the preceding empires have swallowed up each other successively; but this shall remain to the end of the world."

Says E. Stanley Jones in his latest book, *A Song of Ascents*, "Why were the early Christians driven to condense their faith into 'Jesus is Lord'? How could they believe that a Man who walked our dusty roads, slept on our hillsides, and was crucified on one of our trees, laid in one of our rock tombs, was now at the right hand of final power and would have the last word in human affairs, whoever has the first or intermediate word? And note they said 'Jesus is Lord.' not 'Jesus will be Lord.' Well, they found Jesus was Lord in three directions: he was Lord of the past, Lord of the present, and Lord of the future."

"Well," says one, "it is true that the Bible declares God to be Lord

of 'heaven and earth' (Deuteronomy 4:39), but isn't it ascribing too much to Jesus Christ to say that He is omnipotent King of the universe?" Not in the least. For if He is God, then He is omnipotent as God is omnipotent.

"But," says another, "I thought we were to accept Him as a spiritual King now, and as a universal King in the age to come." In the writer's opinion this is one of the most serious misconceptions that Christians can fall into.

It is true that Christ is a King in His spiritual kingdom—the kingdom of God, and that Kingdom is with us *now*. John the Baptist came preaching repentance, "for the kingdom of heaven is at hand" (Matthew 3:2; *et al.*). Jesus followed him, preaching the same Kingdom as presently at hand (Matthew 4:17). Jesus declared plainly that that Kingdom was *already* come, in Matthew 12:28. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (see also Luke 6:20; 16:16; *et al.*).

But Jesus is not only Lord of this heavenly Kingdom here on earth; He has *earthly* power too. Even in the hour of His greatest humiliation He professed to have enough authority to call 12 legions of angels to His assistance (Matthew 26:53). *Smith's Bible Dictionary* gives the strength of the Roman legion as about 6,000 infantrymen. In consideration of what *one* angel did on a single night's patrol in II Kings 19:35, the entire legions of Rome would have

had little chance against 72,000 angel warriors!

Do you believe that Christ could have marshalled such a mighty army to His side? Every Christian ought to believe it. But this is nothing compared to the *all power* that Christ received after His death and resurrection. Listen to Him: "All power is given unto me in heaven and in earth" (Matthew 28:18).

The Apostle Paul concurs in this statement of Jesus and speaks of the "exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:19-21).

If that isn't convincing enough, listen to St. Peter corroborate St. Paul: "Who [Christ] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (I Peter 3:22).

And speaking of being set on the right hand of God recalls what the writer to the Hebrews said about the *duration* of this mighty, universal power: "But to which of the angels said he at any time, Sit on my right hand, *until* I make thine enemies thy footstool?" (Hebrews 1:13) This is a direct reference to the Messianic Psalms 110, and confirms Christ's own statement that He will exercise this power "unto the end of the age."

This great truth of Christ's kingship *now* has glorious implications for every Christian of every age in every exigency, and in every need—now! Let your faith appropriate this great truth and it will have a profound effect on your whole life. □

• By C. Neil Strait

Uniontown, Ohio

A GIFT THAT RETURNED

PRINCESS EUGENIE of Sweden sold her diamonds so money could be available to build a home for incurables.

On one of her visits to the home after it was built, she met a sick woman who was very wicked. The princess talked about Christ, but the wicked lady did not seem interested.

Before leaving the home Princess Eugenie told the matron that she hoped special attention would be given the woman. The princess expressed how anxious she was for the lady to find Christ before she died.

While visiting the home on a later occasion, Princess Eugenie was pleased to hear that her friend had accepted Christ. The invalid now had a bright face and it radiated with her newfound hope.

When the princess returned to the palace, she said to her husband: "I saw the glitter of my diamonds today." Then she explained how a life had been changed and made new.

The princess saw her gift return in a most thrilling manner. Diamonds that had been sold to build a home were now glittering in the eyes of changed lives.

The thrill of stewardship is ours when we have the ability to see our gifts and our giving as more than a cost item—as an investment . . . an investment where the dividends flow back to us in some manner—changed lives, mouths fed, bodies clothed, needs met, dark lives penetrated with truth.

Dividends are realized from our giving, anytime and anywhere man is helped to a better life; and God, through Christ, is made available.

Perhaps our giving to great and worthwhile causes would be more thrilling and gross more dividends if we trained our hearts to see the glitter of our diamonds. □



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His Name

Is Not JOHN



• **By Doris Coulter**
Long Beach, Calif.

HIS NAME is not John.

So that's what we'll call him.

Dark hair, ruddy complexion, steel-blue eyes. Quiet and composed. Twenty-eight years of age. And an alcoholic. This is his story.

One never knows what a word, a witness, or an invitation may grow into before it is done. A faithful Christian counselor in the adult program at a junior college talked with John about his problems. He did not stop short of telling him of a new way of life. Urged him to start to church. Ours, or another.

Weeks later John did come. He attended our Sunday school class. Soon he attended one of our times of evening fellowship. The friendliness of the class members, and the warm appeal of the Spirit's presence, brought him back to class again and again.

Our class normally closes with a few minutes of *sharing time*. In these moments, anyone who desires may speak. Prayer requests, reports of answered prayers, burdens, battles—anything. In one of these times John requested prayer for himself.

This class is not one to overlook prayer requests. And the members do more. They try to do the things a concerned class should do. They seek, in a way, to be as Christ would be to those who have needs.

To prayers for John were added visits to his home, invitations to members' homes, frequent fellowship with groups, especially Sunday evenings after church.

Mother's Day, 1968. He called our home to speak to my husband, the teacher of the class. I expected my husband home mo-

mentarily, so I urged John to come on over. He didn't come.

About two hours later he called again. And he was drunk. My husband said he would come after him, but he protested that Bob was too good to come into that bar to get him. But we told him, "We are your friends, and we are here to help."

So Bob brought John to our home and spent the afternoon talking to him. I kept the coffee-pot hot and available upon request.

Time for "Sunday at Seven" service. John wanted a drink, but agreed to go to church. Our pastor, Dr. Gilliland, brought a marvelous message. When the invitation was given, John asked Bob if he would accompany him to the altar. He didn't know what to do, and as they approached the altar he grasped Bob's hand. Class members gathered around and prayed. Then Bob walked with him to the car.

Very early the next morning the phone rang. It was John. He had gone from the altar to a bar, and, as he said, "really hung one on." Normally my nature is to be heartsick, but I heard myself saying, "Let's not be discouraged.

Let's pray more. This is all so new to John."

The class continued to pray. And care. And show it. He played on the church softball team, and was always invited to every social. The smell of alcohol was often on his breath.

John had no church background. He has no family. All alone. No one to care. Unless our class, our church, did. He was at the altar two or three more times. Nothing changed.

Then, the miracle. It happened on Sunday night. John told Dr. Gilliland about it the next Wednesday evening. Our story will be better understood if we will fill in the details as John told it.

"I awoke Sunday morning with the feeling that no one cared for me. No one. Not even Jesus. I'll go get drunk! But I decided to go to Sunday school first, then to the bar. After class I decided to go to worship, and then to the bar.

"After worship, I decided to go home and eat first, and then to the bar. All the time I was driven by the thought—No one cares. Not for me.

"On my way to the bar I remembered I needed some new work shoes, and decided to purchase them before going to the bar. I was almost home with the package before I realized I had walked right by the bar where I always drank.

"I decided to sleep, and then go to the bar (and I just never sleep on Sunday afternoon). But I did. After I awoke, the phone rang, and it was my teacher, Bob, telling me he would see me in church that night. So I decided to go, and then I would go to the bar.

"I sat near the front. The pas-

tor brought a stirring message. When the invitation was given, I had the strangest feeling that the Lord was saying to me, 'John, all day you have been feeling and saying that no one cares for you. Not even Jesus. But I want you to know, of all the people, I have set aside this day just for you. I have stayed with you all this day, and brought you to this service without a drink all day. I do care for you, and will walk with you every day.'"

So John came to the altar. Again we prayed. John prayed, quietly, only a minute or two, then just looked around.

The pastor had testimonies from those who were at the altar, then turned to John, still kneeling

there. He whispered to him, "Do you mind if I share your problem with all the people?" John replied that it was all right.

Dr. Gilliland said to the people still there, "John is an alcoholic. He wants deliverance. But he can't find it, and he can't do it alone. We need a miracle here. We have seen God heal at this altar and called them miracles. We need a healing miracle here. Let's pray now—and in the days ahead for a miracle."

John went his way. The next Wednesday evening he came to our service and told the pastor he needed to talk with him before service. Excitedly he said, "Something has happened! I have not had a drink since Saturday

night, and haven't wanted one since Sunday night. I just couldn't wait until next Sunday to tell someone." Then he told the story of the long, long Sunday reported above.

What a difference a few months make!

John is now a member of the church; teaches a Sunday school class at 8:45 a.m.; attends his own class at 9:45 and worship service at 11. He dresses differently. Looks different. Is different. He witnesses to others at work. To those, also, with whom he once drank. Frequently he has some of them in church with him. The miracle continues. Ours is a God of miracles. No less today than in the past. □

● **By Betty Martin**
St. Paul

THE WINDOWS ARE TALKING

THE windows in St. Paul are talking. Are they talking in your town?

Thoughts are turning toward spring but the thermometer on the bank says 11 below zero—and I believe it.

Yet as I walk past the stores downtown, with my winter coat and snow boots on, I already see in the store windows spring clothes, spring hats, and swimsuits. Amazed, I stop and look at them. My freezing body seems to say to me, Go on; hurry up and find a warm place. Still I stand there for a time.

Seeing the thermometer on the bank, the snow on the ground, and shivering clear to my bones, I look at the figures in the window and almost feel I should let them have my coat. After all,

underneath my coat I have a nice, warm sweater and they look so cold. But then I realize, of course, that they are not alive, and so I hurry on.

But the windows are talking to me. They are saying, Plan ahead. Spring will soon be here. People are already buying their spring and Easter clothes and they will be prepared. Have you bought yours? Will you be prepared?

Then a little voice seems to speak to me and I remember the *Easter Offering*.

I look beyond the pretty clothes in the window and I think of souls. People who do not have any clothes—people who do not know what it is to have a good meal or perhaps even a morsel of bread. But most of all I see people who do not know God.

I realize that even my small Easter offering can *help* send missionaries to tell these souls about the wonderful plan of salvation.

It is true, my money alone cannot accomplish much; but when it is put with all the rest that the great host of Nazarenes have given, then great things can come to pass. Perhaps some will learn the real meaning of Easter—*new life—eternal life*.

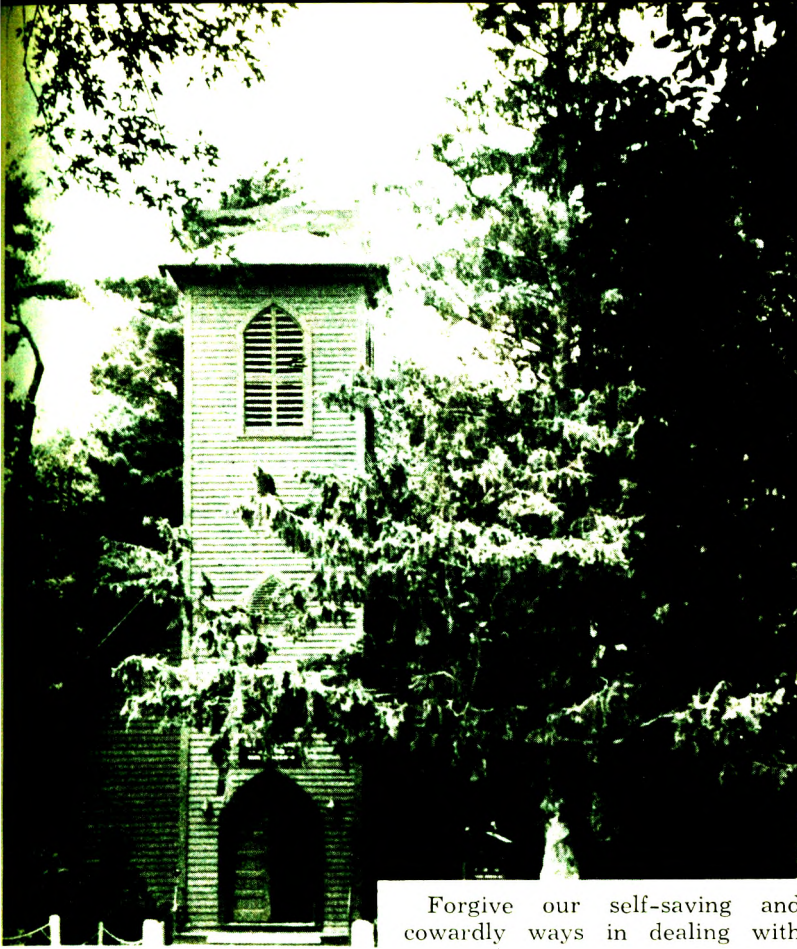
As I stand looking in the store windows once more, somehow they do not have the same attraction for me they did earlier. The figures no longer look like cute little models with the very latest spring and summer fashions on.

Instead, I see different, darker faces, faces of people who do not know what a full stomach is, much less what they will wear. I see men, women, boys, and girls who have not heard about Jesus Christ, the plan of salvation, and how He can save them from their sins and give to them eternal life.

But the windows still are talking to me.

Have you planned and will you be prepared? they seem to say.

Nodding my head, I walk on down the street. □



God, Give Us Leaders

OUR Father, we are grateful that our church has been ordained for a place in the scheme of things during these strategic times in world history. We are moved with appreciation at the realization that our founding leaders possessed the vision of prophets and the wisdom of historians. Just as they found their help in Thee for ages past, so now in the beginning of the perilous seventies we look to Thee in behalf of our general, district, and local leaders, who also must know the authority of the divine touch in order to be adequate.

FORGIVE US . . .

Forgive our forgetfulness of the great spiritual awakenings in our history. . . .

Forgive our being intimidated by affluence, the academe, and success images. . . .

Forgive our paralyzing obsession with our past, betraying the priceless opportunities of the now. . . .

Forgive our inhibitions, narrowness, smugness, officialism, and laziness. . . .

Forgive our self-saving and cowardly ways in dealing with our weaknesses, crises, and controversies, sometimes even polarizing our people for civil war. . . .

Forgive our willingness to live with failure and offer threadbare excuses while searching for a scapegoat.

GIVE US . . .

Give us leaders who never lose the thrill of the transforming power of Jesus Christ in their hearts; who, in spite of heavy responsibilities and schedules, seek daily to maintain the glory of the cleansed and Spirit-filled life. . . .

Give us leaders—not hirelings who labor for headlines, unanimous reelections, or a pay-off from the sidelines. . . .

Give us men who despise backslapping, name-dropping, and time wasting. . . .

Give us leaders who can be serious but not solemn, friendly but not frivolous, angry but not bitter. . . .

Give us men with keen minds for analysis and creativity, unusual courage to reappraise priorities, and great ideas with which to push back the frontiers of the church. . . .

Give us leaders with the ability

to focus our energies on programs worthy of our prayers, time, and money. . . .

Give us men who are not afraid to call us to the discipline of prayer and fasting, to demand of us sacrificial giving, and to challenge us to a life of rugged faith and true holiness.

TEACH US . . .

Teach us what is currently vital and relevant from our traditions, and make us willing to part with the rest. . . .

Teach us when and how to resist change, and when and how to assist it. . . .

Teach us to sense the moods of our movement, to know where the middle really is, and then to know how to even shift the middle if need be. . . .

Teach us how to debate and disagree among ourselves, and then how to swim against the currents of the world. . . .

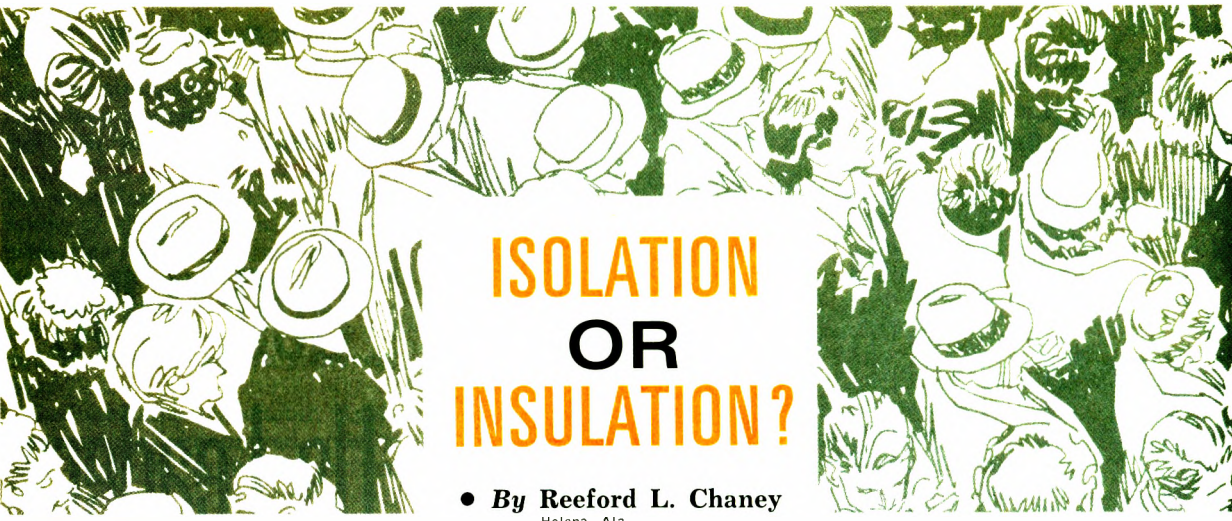
Teach us how to conquer self, how to deal with the laziness and lukewarmness of our people, and then how to go forth with a tough-minded optimism to scale the heights. . . .

Teach us to read the signs of the times. . . .

Teach us how to recognize truth. . . .

Teach us to love, to forgive, to witness, to watch, to believe, to work. . . .

Teach us to pray. Amen. □



ISOLATION OR INSULATION?

• By Reeford L. Chaney

Helena, Ala.

THERE is no doubt about it! The moral climate that prevails in our contemporary society is anything but healthy!

We have witnessed the beginning of a so-called “revolution” in the past decade that seeks to overthrow all standards of right and purity, along with the attempt to substitute permissiveness as the “norm” for human behavior.

The sensitive Christian is repulsed by the coarseness and vulgarity that seems now to dominate the atmosphere of modern culture. We begin to wonder, “Where do we go from here?”—and the consensus among those who are best qualified to answer is that conditions are apt to get worse before there is any change for the better. The evil about us, expressed in contempt for moral standards and a disregard for law and authority, is obnoxious and offensive.

It is this kind of environment that surrounds the Church, that seeks to invade the life of the Church and destroy her influence.

The problem is not unlike that which the Apostle Paul faced in his encounter with a pagan society at Corinth, or Ephesus, or Rome. The situation today bears some resemblance to other periods of church history when men like Martin Luther, John Wesley, and others fought for the purity of the Church in open battle against the forces of wickedness.

The present dilemma of the Church is not a new one. The world, with all of its attendant evils, has always been hostile to

the Church and is no “friend of grace” in our day.

But the Church must, in every period of history, find its way through the evil darkness and, as the body of Christ, radiate a counterforce for truth and righteousness.

When Jesus prayed for the Church, His prayer was not that they be taken out of the world, but that they should be kept from the evil.

Separation from evil, or ISOLATION, may seem desirable, but Jesus did not practice it, preach it, or pray for it! He exposed himself to the world about Him and ate with publicans and sinners. He was not afraid of getting His garments soiled or His hands dirty, as were the separated Pharisees. He chose to identify himself with fallen, depraved humanity.

Isolation may seem, to the modern Christian, a desirable escape from the contaminating influences of a sick society. Quite simple for us holiness people to retreat to the seclusion of our homes and of our close-knit church fellowship and “let the rest of the world go by!”

But this “easy retreat” is not the way our Lord planned it. “I have chosen you . . . that ye should go and bring forth fruit,” He said. Also, “Ye are the salt of the earth,” and, “Ye are the light of the world.”

Isolation is not the answer for the Church, not even for holiness

people! But INSULATION IS!

INSULATION means to be IN the world, but not a part of it; surrounded by evil, but not contaminated by it!

The beautiful water lily grows in the stagnant pond, for nature planned it that way. God also planned for His people to be a holy people in the midst of perverseness.

One of the interesting facts about the moon landings of our astronauts is the type of insulated, “climatized” space suits they wear. Without the space suits’ protection, the men would burn to a crisp under the direct rays of the sun and would freeze in the shadows. The insulation of their equipment keeps their bodies at normal temperature.

Of course the Psalmist David had another thought in mind when he wrote, “The sun shall not smite thee by day, nor the moon by night.” God has made provision for our protection as we live for Him among sinful men.

This insulation against evil, for the Christian, is the power of the Holy Spirit! The sanctifying power that cleanses the heart from inherited sin! The fortification of the Holy Spirit’s presence in the moment of temptation! The guidance of the Spirit to witness effectively wherever we are! The atmosphere of contagious joy in the life of the Spirit abiding within!

Lord, let us seek not to be in ISOLATION from evil, but rather provide for us the INSULATION we need in the midst of evil, through the power of the SPIRIT! Amen. □





Faith at Home

The Transformation

SOMETIMES, in flickering seconds, a small boy's expression will mutely shout his deepest yearnings.

A saleslady, young, chic, and impersonal, picked up a tie the lad had chosen. Its, blue, satiny length trailed over the glass counter even to the boy's nose.

His eyes, pools of chocolate in the pale face, asked, "Is it right? Will Dad like it?"

But the clerk was too intent on ringing up his purchase to see the unspoken question—too disinterested to care.

The boy fidgeted. One black, unshined shoe scuffed the toe of the other. With self-conscious hands he zipped and unzipped his jacket, smoothed a drift of sandy hair from the furrowed brow.

"Two dollars!" The request was crisp, demanding quick response and no nonsense.

Digging nervous fingers into a pocket, he came up with a jingling handful of pennies, nickels, and dimes.

He found counting out the correct change a slow, pains-taking job. At last he dumped the money in a jangling heap on the counter top and sighed.

Carefully the salesgirl recounted, muttered, "Right," and scooped it into the cash drawer.

It was then she noticed the woman, fortyish, arms full of packages standing patiently near the boy.

Acknowledging her presence with a frozen, slightly apologetic smile, the girl turned her attention to wrapping the tie.

Her hands quickly flipped it into precise folds, spread it in a box, and prepared to put on the lid.

Abruptly the voice of the waiting customer interrupted, saying, "What a beautiful tie!"

And with these four words she electrified the entire scene.

The clerk, startled, looked at the tie, then the young boy. Her features humanized and melted into a genuine smile. "Why, yes, it is lovely," she said and handed the box to him as if bestowing a priceless treasure.

He suddenly seemed to grow a foot taller. The proud eyes glowed, the chin trembled slightly with relief, and, yes, there was a slight swagger as he walked away.

Who was this woman who took time and thought to give a boy confidence and change a bored clerk into a more sensitive, aware person?

She wasn't famous, so the name isn't too important—but her cause is.

Have you ever noticed that real Christians are especially nice people? (Shouldn't we be?)



By **Rosemary Lee**
Worthington, Ohio

Sitting Down, They Watched

The Master hung upon the Cross
In agony and pain.
His earthly message seemed but
loss

And death seemed just in vain.
Then, sitting down, they watched
Him there,

Oh, why did not they pray
And call upon the Father's love
To win men's hearts that day?

They knew He made the blind to
see—

The loaves and fish they ate—
And they had heard the Master's
plea

For love instead of hate—
But sitting down, they watched
Him there;

So soon He was to die!
Oh, help us, Lord, some part to
bear,

And not sit idly by.

By **Pearl Burnside McKinney**
Phoenix



Insight

He wore a cross upon His heart
Before His shoulders felt its
press.

He knew He had to bleed to
bless,
And shrank not from that awe-
some part.

He bore Gethsemane's distress;
While all His chosen fell
asleep

And failed an hour's watch to
keep,
He faced its utter loneliness.

He gave himself before His birth,
Before He came as man to earth;
When all was vast eternity
Before that time had come to be,
He with His Father chose to
make

This sacrifice for lost men's
sake.

He would not from their plan de-
part;

There lay a cross upon His heart.

Jean Leathers Phillips
San Diego

Editorially Speaking

● By W. T. PURKISER

The Work and Way of the Cross

It has been well said that the “*old man in Adam*” experiences the *work* of the Cross. The *new man in Christ* is called to embrace the *way* of the Cross.”

Both sides of Christian holiness are here brought together. The work of the Cross is to crucify the “old man.” But the crucifixion of the old man is to the end that the “new man” may walk with Christ.

Readers of the New Testament will recognize the language used in this statement as that of St. Paul in three important passages.

In Romans 6:6, the apostle wrote, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

In Ephesians 4:20-24, Paul said, “But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation [or manner of life] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness”—or, as J. B. Phillips translates the last phrase, “holiness which is no illusion.”

In Colossians 3:9-11, Paul wrote, “Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”

Whatever minor differences of understanding there may be about these words, there is no mistaking the overall meaning of the truth expressed.

“The old man,” that “old Adam” within us with which we came into the world and which was the impelling cause of the old lives we lived in sin, was “crucified with Christ” and is to be “put off.” This is in order that the “body of sin” might be destroyed and that we may wear the nature of the “new man” created in righteousness and “holiness which is no illusion.”

Such a faith is a far cry from the mournful

theology that sees the Christian life as an unending seesaw struggle between the “old man” and the “new man” with now one and now the other on top!

THERE IS A GOOD DEAL of antipathy toward the word “eradication” as used of the “old man,” not all of it unfounded. But we need not be afraid to settle for biblical language. To “put off,” to “crucify” and “destroy” comes out at precisely the same place.

Crucifixion was a horrible mode of execution. The victim sometimes died very quickly. Often he lingered for intolerable hours and as long as three or four days. But whether swift or slow, the outcome was always certain. The crucified man always died.

However much it may “go against the grain” of human pride, the sentence has been passed. The “old man” in both his nature and his works must die.

In another context Paul wrote, “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Romans 8:3-4).

“Sin in the flesh” has been condemned—not in the sense of being disapproved, for the law disapproved it, but in the sense of being “doomed,” “condemned to death.” The doom of sin has been uttered and the sentence of death ratified and sealed at the cross of Christ.

For this is no matter of self-mortification. We do not crucify the “old man.” Christ did it once and for all time when “by one offering he . . . perfected for ever them that are sanctified” (Hebrews 10:14).

What we do is accept the provision already made for us. It is when we, as “brethren” who have received “the mercies of God,” present our bodies as living sacrifices, holy, acceptable unto God, that the renewing transformation takes place and we are enabled to “prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1-2).

BUT THE WAY OF THE CROSS follows the *work* of the Cross. We do not die to sin just to be

dying. We die to sin in order that we may "walk in newness of life" (Romans 6: 4).

The great statement of Jesus about the requirements for those who would be His followers has come down to us in two forms. One of them is reported in Matthew 16: 24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The other, in Luke 9: 23, reads: "If any man will come after me, let him deny himself, and take up his cross *daily*, and follow me."

The term translated "daily" is precisely the same term used in Luke 11: 3, the petition from the Lord's Prayer that says, "Give us day by day our daily bread." Just as we eat each day, we are to take the way of the cross every day.

So many defects in the actual conduct of Christians can be traced to their failure to see that there is both a once-for-all cross to be carried to the Calvary of crucifixion with Christ, and a daily cross to be carried with Christ along the way.

Some seek to bear the daily cross without ever having gone to the cross of cleansing. Others accept the cross of cleansing but shun the cross of caring—the daily walk along the path marked by the bloody footprints of the Crucified.

Paul put both crosses together in a single verse when he testified, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2: 20).

The problem of many, Oswald Chambers used to say, is that they substitute for Paul's phrase, "The life which I now live," the memory of "the experience I once had." But "the experience I once had" is of value only as it issues in "the life which I now live."

The once-for-all cross means cleansing. The daily cross means caring. When we take the way of the cross, we follow Christ in His concern for a sick and dying world and in His compassion for those who wander as sheep without a shepherd.

There is no following the way of the cross without the work of the Cross. And there is no value in the work of the Cross unless we follow the way of the cross. When we keep them together, we experience what the songwriter described:

*Oh, the Cross has wondrous glory!
Oft I've proved this to be true,
When I'm in the way so narrow,
I can see a pathway through;
And how sweetly Jesus whispers:
"Take the cross; thou need'st not fear,
For I've trod the way before thee,
And the glory lingers near."*

Let Your Moderation Be Known

One of the most difficult commands for most mortals to obey is found in Philippians 4: 5, "Let your moderation be known unto all men."

Part of the reason for this is that most of us are by nature extremists. We find it much easier to take one side of an issue against all others than we do to weigh and evaluate the various factors that may be involved.

Some take extreme positions as a matter of methods. They have learned the value of the "shock technique." Any extreme gets much more attention than the more reasonable middle ground.

Others take to the extremes because they are more comfortable when removed from the pull of crosscurrents and contradictory claims. There is a seductive simplicity about an extreme position that is not found in the nature of reality or truth.

Many years after St. Paul, Blaise Pascal wrote: "There are then a great number of truths, both of faith and morality, which seem contradictory, and which all hold together in a wonderful system. The source of all heresies is the exclusion of some of these truths; and the source of all the objections which the heretics made against us is the ignorance of some of our truths."

Applications of the principle of moderation abound. Aristotle made such an application in his so-called doctrine of the golden mean. Excluding that clearly known as evil, he claimed that the path of virtue is the middle way between the extremes of deficiency and excess.

"Moral excellence is a mean," said Aristotle, "a mean between two forms of badness, one of excess and the other of defect, and is so described because it aims at hitting the mean point in feelings and in actions. This makes virtue hard of achievement, because finding the middle point is never easy."

Some of the difficulty of moderation is seen in the very translation of the word Paul used in his Philippian text. While the King James translation chose the very appropriate term "moderation," others have used "forbearance," "considerateness," "humility," "reasonableness," "courtesy," "gentleness," and "magnanimity."

But difficult or easy, the need is clear. In times of violent passions and fanatical extremes, those who love the Lord must make a point to let their "moderation be known unto all men." □

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 20-21).

41 New Missionaries

Placed Under Appointment, January, 1970



Rev. and Mrs. Jerry Apple
General Appointment



Rev. and Mrs. Phillip Bedwell
Republic of South Africa (North)



Rev. and Mrs. Jim Bond
Brazil



Miss Janell Koeppel
Japan



Rev. and Mrs. Robert Brunson
Peru



Rev. and Mrs. Brent Cobb
Korea



Rev. and Mrs. Merle Fetter
New Guinea



Miss Brenda Gould
General Appointment



Rev. and Mrs. Gordon Ingle
Philippines



Rev. and Mrs. Mark Rudeen
Peru



Rev. and Mrs. Dennis Schmelzenbach
Republic of South Africa (South)



Not pictured are:

Mr. Neville Bartle
New Guinea

and

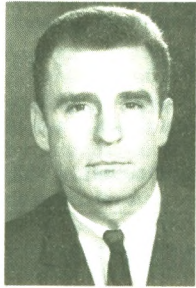
Mr. and Mrs. John Lewis
General Appointment

THEY Have Faith in YOU

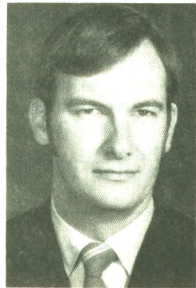
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GIVE THAT OTHERS MAY LIVE



Rev. and Mrs. John Smee
Jamaica



Rev. and Mrs. Don Stamps
Brazil



Mr. and Mrs. Jim Stocks
Africa, Swazi-Zulu



Rev. and Mrs. Jirair Tashjian
Taiwan



Rev. and Mrs. Clayton Taylor
General Appointment



Rev. and Mrs. Thomas Waltermire
Africa Central



Rev. and Mrs. Earl Wheeler
Trinidad



Miss Mary
Lou Tiemann
General Appointment



Rev. and Mrs. Royce Wilkerson
Taiwan



Miss Norma Wilson
Africa Swazi-Zulu

A Record \$2.5 Million Is Needed

Easter Offering

for **WORLD EVANGELISM, MARCH 29, 1970**



THE HAWTHORNE, CALIF., CHURCH recently dedicated its new sanctuary. Dr. Nicholas Hull, district superintendent of the Southern California District, brought the dedicatory message.

The congregation held its first service in the new edifice on July 20, 1969, the day man first set foot on the moon.

The sanctuary contains 4,200 square feet and seats 327. This now gives the church a total of 19,360 square feet of education and worship space in the heart of the thriving city.

Dean Shaw has pastored the Hawthorne church since September, 1967.

IMPACT FROM THE CONFERENCE ON EVANGELISM

REPORTS from laymen, pastors, and district superintendents are received daily in the Department of Evangelism regarding the conference held in January. Dr. John L. Knight, executive secretary of the Department, wishes to share with the *Herald* readers, some of the enthusiastic soul-winning efforts following the conference inspiration:

1. "We have two classes per week on personal evangelism . . . using Dr. Kennedy's presentation, modifying it somewhat to fit our plan and need. The blessed Holy Spirit never fails to convict when the presentation is made . . ."

"Last night a fine young man about 28, with his wife and two small children, received Christ as Saviour after the gospel presentation. He was thrilled and blessed with his newfound Saviour and gave a good testimony.

"About two weeks ago another young man and his wife were converted in their home, and are now attending our church regularly."

2. A testimony: "We came in tired yesterday, getting in around three o'clock. We made the hospital calls and calls where death had entered homes. At seven I took a young man with me and drove about 12 miles out in the country and presented the gospel to a man about 48 years old. He was gloriously converted. He is to be in church this Sunday morning to come forward and publicly confess his faith. This man has never been inside our church."

3. "On our way to the airport Thursday night, following that wonderful service [final service of the conference], I witnessed to the cab driver and had prayer with him. He was very receptive and pleased. Before leaving him he told me that he has a brother who is a member of the Park Avenue Church of the Nazarene in Kansas City. I have

been wondering if this would be sufficient information for any kind of a follow-up? When we got to the airport he got out of his cab, asked my name, and expressed his appreciation for our interest and prayer."

4. "For some time, neighborhood evangelism has been on my mind. The background of our church in mass evangelism and James Kennedy's personal approach, complement each other. We are going into a four-month phase of this. We believe it will work."

5. "I felt the challenge from the opening of the Tuesday evening service thru to the youth emphasis on Thursday night. It gripped my heart like nothing ever has at any other time. This is now Monday night and I have just returned from the home of the first man I have ever led to the Lord. It was the most thrilling experience I can remember having in my life. I have felt for some time that this was the missing part of my ministry but I just never had tried like I did tonight. In the past I have always

suggested that someone come to the altar if he had a problem and find God's answer thru this method."

6. "I told a number of my friends before going that I hoped that we would feel some new breezes of evangelism—and I was not disappointed. Let me commend you for bringing Dr. James Kennedy. I felt that his approach represented our greatest need—that of outreach evangelism. Under God, we plan to implement this plan in our local church. Your message, the messages of church leaders, and papers presented were relative to the needs and I felt good answers were forthcoming."

Pray that a wave of genuine personal and mass evangelism may sweep through our church around the world. □

AREA EVANGELISM CONFERENCES

With 1970 declared "A Year of Evangelism," the Department of Evangelism, in cooperation with the district superintendents, announces the following Area Evangelism Conferences:

FEBRUARY 23-26 Columbus, Ohio (completed)

Workers: Dr. Edward Lawlor
Dr. John L. Knight
Rev. I. W. Justice

MARCH 19-20 Sacramento, Calif.

Workers: Dr. Eugene L. Stowe
Dr. John L. Knight
Rev. Bennett Dudney

APRIL 6-8 Minneapolis, Minn.

Workers: Rev. Marion McCandless
Dr. John L. Knight
Rev. Bennett Dudney
Wally and Ginger Laxson

I CAME BACK . . .

The Easter Offering will have a greater significance in my spring planning this year. Giving will renew personal involvement in one of my church's greatest endeavors—world missions. The friendships made and insights gained during a summer spent in Guyana are responsible for creating within me a living concern for the growth of the Church of the Nazarene in that country. But it does not stop there! Guyana is only one of many exciting and progressive mission fields. I can support all of them in the March 29 Easter Offering.

1969 Student Mission Corps worker

Teresa Johnson
Trevecca Nazarene College



APRIL 8-10 Roach, Mo.
 Workers: Rev. Marion McCandless
 Dr. John L. Knight
 Rev. Bennett Dudney
 Wally and Ginger Laxson

APRIL 13-15 Pekin, Ill.
 Workers: Dr. Orville W. Jenkins
 Dr. John L. Knight
 Rev. Melvin McCullough
 Rev. Bennett Dudney

APRIL 15-17 Fort Wayne, Ind.
 Workers: Dr. Orville W. Jenkins
 Dr. John L. Knight
 Rev. Melvin McCullough
 Rev. Bennett Dudney

MAY 19-20 Canada Central
 Worker: Dr. John L. Knight
 JUNE 3-5 Canada Atlantic
 Worker: Dr. John L. Knight

SEPTEMBER 23-24 Nampa, Idaho
 Workers: Dr. Edward Lawlor
 Dr. John L. Knight
 Rev. Bennett Dudney

OCTOBER 5-7 Chattanooga, Tenn.
 Workers: Dr. Eugene L. Stowe
 Dr. John L. Knight
 Rev. Bennett Dudney

OCTOBER 26-28 Fort Worth, Tex.
 Workers: Dr. Samuel Young
 Dr. John L. Knight
 Rev. Bennett Dudney
 James and Rosemary Green

Every pastor should attend one of these conferences. *This Is Our Day—Let Us Take Advantage of It.*



Con: Evangelism Lament

... I was greatly astonished at the contents of the lead article in the January 7 issue of the *Herald*. It confuses evangelistic meetings with revival; it judges the state of revival in the Church of the Nazarene solely by attendance at protracted meetings; and it limits evangelism to the traditional format of engaging an evangelist for a series of meetings.

The description of the state of the church is a caricature at best. And the author fails to see evidences of revival fires being kindled by a myriad of means across the land. . . .

HARVEY J. S. BLANEY
 Massachusetts

I am writing to you regarding the article by C. H. Smith in the January 7 issue of the *Herald*. While some conditions mentioned by him are true in our church, yet it seems unfortunate for the impression to be given that such conditions are the norm. . . .

Not only is Smith's article negative; it is inaccurate. For example, he states that church membership is at an all-time high. We both know that this has not been the case for several years. Church membership in our nation is on the decline.

And who is to say that the 12-day meeting is the only length of meeting that God can bless? Some of us

have seen some very blessed meetings that included one and one-half weeks. But we have also seen some very blessed times during an eight-day meeting, and a Monday-over-Sunday meeting, and even a concentrated weekend of evangelism. . . .

Perhaps it is time for us to shed ourselves of some timeworn clichés and timeworn methods and try to look upon a changing world with a view to adapt methods that may be equally as good, if not better. All of this can be done without changing our essential message of salvation from sin and the Spirit-filled life. . . .

LAWRENCE BONE
 California

NEW CHURCHES ORGANIZED

ALASKA, Jewell Lake, Alaska; Al Woods, pastor; Roy J. Yeider, district superintendent.

IOWA, Cedar Rapids, Ia.; Lyle Borger, pastor; Gene Phillips, district superintendent.

MICHIGAN, Weidman, Mich.; Donald Wolfgang, pastor; Fred J. Hawk, district superintendent.

OREGON PACIFIC, Woodburn, Ore.; Bertrand F. Peterson, pastor; W. D. McGraw, district superintendent. □

MOVING MISSIONARIES

Miss Neva Flood, Apartado 149, Guadalupe, Goicoechea, San Jose, Costa Rica, Central America.

Rev. and Mrs. George Franklin, Rte. 1, Box 146, Orchards, Wash. 98662 (retired).

Rev. Roy Fuller, Distretto Italiano, Via Antonio Fogazzaro, 11 Rome, Italy 00137.
 Rev. and Mrs. Myron Murray, Nazarene

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Rev. and Mrs. Chester Naramor, Box 548, 702 James St., Coleman, Tex. 76834.

Dr. Evelyn Ramsey, c/o Mrs. M. A. Ramsey, Rte. 3, Richmond, Ky. 40475.

Rev. and Mrs. Paul Stroud, Box 134, Mindelo, S. Vicente, Cape Verde Islands.

Rev. and Mrs. Paul Stubbs, 5625 Park, Kansas City, Mo. 64130.

Rev. and Mrs. Wendell Woods, 452 E. 238th Pl., Wilmington, Calif. 90747.

"Showers of Blessing" Program Schedule

March 22—"Who Is This Jesus?"

March 29—"Mission Accomplished"

VITAL STATISTICS

DEATHS

ALVIN C. BIGGERS, 78, died Jan. 17 at Sacramento, Calif. Funeral services were conducted by Rev. Vernon L. Wilcox and Rev. Clyde C. Casto. He is survived by his wife, Grace; six sons, Franklin, John Virgil, Glen, Zern, and George; four daughters, Mrs. Jane DeBoard, Mrs. Ruth French, Mrs. Roberta Hill, and Mrs. Opal Richardson; 22 grandchildren; 14 great-grandchildren; one sister; and five brothers.

MARTIN HABLITZEL, 90, died Sept. 28 in Curtis, Neb. Funeral services were conducted at Farnam, Neb., by Rev. Kenneth Coursey and Rev. Dean Herman.

MRS. MARGARETTA HABLITZEL, 85, died Dec. 4 in Curtis, Neb. Funeral services were conducted by Rev. Kenneth Coursey. She is survived by four daughters, five sons, 11 grandchildren, and two great-grandchildren.

HARRY T. PECK, 83, died Dec. 13 in Nebo, Ill. Funeral services were conducted by Rev. Raymond C. Barr. Survivors include his wife, Inez; three sons, Tracy, Lowell, and Keith; one daughter, Mrs. Floyd (Ella Jean) Freesmeyer, Jr.; 17 grandchildren; and one brother.

MRS. EDNA R. McMAHON, 71, died Jan. 19 in Post, Tex. Funeral services were conducted by Rev. Charles Peters and Dr. Lyle E. Eckley. She is survived by her husband; one son, Rev. Louis O.; one daughter, Mrs. Ruth Bennett; and four grandchildren.

EMMANUEL M. SCHAFER, 79, died Jan. 14 in Milwaukee. Funeral services were conducted by Rev. Elmer W. Pannier. Survivors include his wife, Nora; and one daughter, Beverly.

MRS. ESTHER M. WILEY, 69, died Feb. 2 in Duneedin, Fla. Funeral services were conducted by Charles N. Hall, M. H. Wilson, and C. E. Winslow. Survivors include her husband, Robert E.; one daughter, Mrs. Irwin Windoffer; three grandchildren; and one sister.

REV. RAY STARR, 78, died Feb. 1 in Eureka, Calif. Funeral services were conducted by Rev. Boyd Kifer. He is survived by his wife, Bernice.

BIRTHS

—to Mark and Carolyn (Warner) Dill, Bethany, Okla., a girl, Laura Suzanne, Feb. 13.

—to Lynn and Carol (Fulkner) Nikkel, El Monte, Calif., a girl, Diana Lynn, Jan. 28.

—to Byron and Carolyn (Wilson) Buker, Bedford, Ind., a boy, Byron Keith, Dec. 20.

—to Paul and Mary (Powers) Harper, Independence, Kansas, a boy, Stefan Franklin, Feb. 3.

MARRIAGES

Tyra Sue Antle and Gary Ray Howell, both of Mulvane, Kans., in Wellington, Kans., Feb. 14.

Paula Sue Quillin of South Haven, Kans., and Keith Calvin Kimball of Wellington, Kans., at Wellington, Feb. 14.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Ben F. Marlin, Box 8425, Orlando, Fla. 32806, has open April 13-19.

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 . . .

U.S. SPIRITUAL LEADERSHIP CITED BY PRESIDENT. In remarks at the annual presidential prayer breakfast in Washington, D.C., President Nixon said the United States can give the world "spiritual leadership and idealism" that some other nations cannot.

Nixon said also in his early morning address to congressmen, cabinet members, and other officials that before writing his current State of the Union address he read all such messages and found that "one theme ran through them all."

"Almost without exception each president called upon divine guidance for himself, and, more important, for the nation," Nixon said.

"Everyone recognized the necessity for divine guidance and that this is a nation under God."

Continuing his remarks to some 2,500 people gathered for the prayer breakfast sponsored by House and Senate prayer breakfast groups, the President said: "We have a greater destiny than to conquer the world.

"We can give more to the world than other nations have—spiritual leadership and idealism. That is something material strength or military power cannot provide."

No clergymen participated in the meeting. Defense Secretary Melvin Laird, son of a Presbyterian minister, told the group: "It is only in our acknowledgment of our complete dependence upon divine mercy that we as a nation can look forward to progress of the good society." □

TRIES TWO-MAN PASTORAL TEAM. A creative approach to the ministry was taken by the First Christian Church in Whittier, Calif., when it installed two ministers to its pulpit.

The massive sanctuary accommodates 1,400 members who celebrated last week the church's seventy-fifth anniversary.

The co-pastors are Rev. Dennis Savage and Rev. William Terbeek—seminary friends of a quarter century ago.

"We find there is a creative power in a co-ministry," said Mr. Terbeek, a tall, blond, amiable pastor. He told Dan Thrapp of the "Los Angeles Times," "What we do together is stronger than what the two of us could do individually." □

KOSYGIN CONGRATULATES PATRIARCH ON ENTHRONEMENT ANNIVERSARY. Soviet Premier Alexei Kosygin was among many who congratulated Russian Orthodox Patriarch Alexi on the twenty-fifth anniversary of his enthronement, wishing him "health and further success in his work for peace."

Soviet radio, in marking the occasion, said the 92-year-old patriarch, who is a member of the Soviet Peace Committee, was awarded four Orders of the Soviet Union for his patriotic activities in the past.

The patriarch was host at a reception at his Moscow residence, where he reportedly received numerous congratulatory cables from Russian church leaders and churches abroad. □

CLIPPED FROM THE NEWSLETTER OF CONGRESSMAN JOHN DOWDY OF TEXAS: Cross-purposes: I haven't checked out the figures, but according to a recent item in the "Milwaukee Journal," the federal government, last year, in addition to subsidies, spent \$7.6 million to help tobacco farmers improve their products, including \$240,000 to help sell American tobacco overseas. During the same year, the government spent \$4.2 million in advertising and research to get people to stop smoking. Another example, spending multiplied millions to get farmers not to produce, and spending another multiplied millions of dollars for irrigation to get new land into production.

Advice for lawmakers: It is difficult to make our material condition better by the best of laws, but it is easy enough to ruin it by bad laws. President Theodore Roosevelt said it, and it has proved true. □

DAUGHTER OF DR. PURKISER DIES

MRS. CLINTON INGRAM (JOYCE MAE) passed away at 2:30 a.m., Wednesday, February 25, at Walnut Creek, Calif. She succumbed to a virus-related illness.

Surviving are her husband, Clinton, elementary school principal; a son, Eric, eight; a daughter, Joan, six; a twin sister, Mrs. Darrel K. (Joanne) Gumm, of Sierra Madre, Calif.; a sister, Mrs. Tony (Sharon) Genovese, of Mission Viejo, Calif.; and her parents Dr. and Mrs. W. T. Purkiser, of Kansas City.

Mrs. Ingram was a graduate of Pasadena College. She was a credentialed public school teacher and taught eight years in the public school system of her community.

A memorial service was conducted on Friday, February 27, at Walnut Creek. □

MISSIONARIES' SON RECOVERING FROM HEART SURGERY

PHILIP CROW, 21-month-old son of Rev. and Mrs. Kenneth Crow, missionaries to the Republic of South Africa, is doing very well following open-heart surgery. Philip underwent the operation in a Houston hospital on February 6. His parents acknowledge that his remarkable recovery is an answer to prayer. □

LOUISIANA CHURCH RELOCATING

Lake Charles (La.) First has purchased four acres in a strategic area of Lake Charles where new facilities will be built with a floor area of approximately 70,000 square feet.

In 1913, Rev. C. E. Woodson constructed a small brick building with the help of his congregation. This church, located in the 1700 block of Oakland Street (later named Foster Street), was called First Pentecostal Church of the Nazarene. Later the name was changed to First Church of the Nazarene.

The brick church has been a land-

mark for many years. In 1950 the church built a more commodious sanctuary and converted the brick building into a Sunday school annex.

When the church on the new site is finished, it will bear the cornerstone transferred from the small brick chapel. Construction is scheduled for March with a completion goal within six months. J. W. McClung is now pastor. □

PENSION COMMITTEE PLANS

The newly appointed Pension Committee met in plenary session, February 20-21, to discuss the cogent factors in the development of a retirement and pension program for ministers. The committee, composed of Dr. L. S. Oliver, Dr. Wesley Mieras, Dr. Gordon Olsen, Rev. J. V. Morsch, Rev. Robert Crew, Dr. Norman Miller, and M. A. (Bud) Lunn, met with General Superintendent Samuel Young, advisor; Dean Wessels, executive secretary of the Department of Ministerial Benevolence; and Dr. W. D. McGraw, chairman of the original commission.

The committee is scheduled to meet in Kansas City, March 20-21, to prepare an action report with recommendations to the Board of General Superintendents for consideration in their subsequent spring executive sessions. □

MISSIONARY STRICKEN IN HEALTH

Word has been received that Mrs. Thelma Morgan, former missionary to Italy and Lebanon, has had a setback of Hodgkin's disease. She has been admitted to the Presbyterian University Hospital, 230 Lothrop St., Pittsburgh, Pa. 15213.

Her home address is 573 Harshbarger, Johnstown, Pa. 15907. A request for special prayer for her recovery has been received from her husband, Earl Morgan. □

OF PEOPLE AND PLACES

DAVID K. KLINE, pastor of Tucson (Ariz.) Central Church, is serving a second term as president of the Tucson Evangelical Ministers' Association. He was recently elected to the Southwest Regional Board of NAE, headquarters in Los Angeles. □

REV. AND MRS. CARL H. KRUSE are retiring after 23 consecutive years as evangelist and children's worker. In addition to the years spent in evangelistic ministry, the Kruses spent 20 years in the pastorate. □

AFTER SERVING for 20 years as pastor of Pasadena (Calif.) Bresee Church, Dr. George Taylorson is planning to pastor the English-speaking church in Okinawa. □



ACROSS THE STREET from the old editorial building (left background) the apartment building at Twenty-ninth and Troost in Kansas City yields to the iron wrecking ball. The additional space will, for the present, be converted into a parking lot for Nazarene Publishing House employees. It is a sound of progress and projection as the old gives place for the new. □



PICTURED are members of the building committee of Lake Charles (La.) First Church: from left to right, J. W. McClung, pastor; G. E. Perry, Sam Murray, Harold Corley, Dan Medders, and Luther Fisher.



THE FESSENDEN, N.D., CHURCH honored Mr. R. P. Williams on his eighty-second birthday with a luncheon which was attended by 60 guests. Mr. Williams, of Heaton, N.D., has been a member at Fessenden 46 years. He was a charter member and through the years has served as trustee and secretary of the church board and as Sunday school superintendent.

Mr. Williams' pastor, John Damon, says that he is still quite active and his life is an inspiration. □

Next Sunday's Lesson

The Answer Corner

By John A. Knight

GOD GAVE HIS SON
(March 22)

Scripture: Isaiah 53; Matthew 27; Hebrews 2 (Printed: Matthew 27:35-50)
Golden Text: John 3:16

St. Paul, who never lacked for words, once was speechless: "Thanks be unto God for his *unspeakable* gift" (II Corinthians 9:15). To the Romans he wrote: "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

1. *Suffering Servant*

Ponder the meaning in these phrases from Isaiah 53: "Despised and rejected of men; a man of sorrows, and acquainted with grief . . . he hath borne our griefs, and carried our sorrows . . . wounded for our transgressions . . . bruised for our iniquities . . . with his stripes we are healed. . . . He hath poured out his soul unto death . . ."

Jesus identified himself with this suffering servant. **UNSPEAKABLE GIFT!**

2. *Sufficient Sacrifice*

My God, why hast thou forsaken me?" (Matthew 27:46) It was not mere bodily affliction that elicited this bitter cry. Jesus' struggle was with spiritual death, or separation from God. This was the "crucifixion within the crucifixion." He was treading the "winepress alone," for the Lord had "laid on him the iniquity of us all" (Isaiah 63:3; 53:6). In this encounter He tasted death for every man "that through death he might destroy him that had the power of death" (Hebrews 2:9, 14). Thus He conquered sin, which gives death its "sting" or power (I Corinthians 15:56). **UNSPEAKABLE GIFT!**

3. *Supreme Savior*

The "captain" of our salvation has made "reconciliation" for our sins (Hebrews 2:10, 17). Yet we must "fill up that which is behind of the afflictions of Christ" (Colossians 1:24). Not that the ministry of reconciliation is incomplete. The ministry of atonement is perfected.

But as a story needs a teller, so the Gospel requires an evangelist. As a finished legal case must have efficient presentation, so the work of the Cross demands heralds and witnesses. Without them, Christ's cross is of no effect.

Go tell it! **UNSPEAKABLE GIFT!**

Conducted by W. T. Purkiser, Editor

Is it possible for an entirely sanctified Christian to have a mental breakdown? I simply mean that the pressures of life become too great and force a man or woman into mental and physical collapse.

It is just as possible for an entirely sanctified Christian to have a mental breakdown as it is for him to break a leg or have appendicitis.

Christian experience is no guarantee of immunity from pressures that may be too heavy to bear.

Sanctifying grace does save from the breakdown caused by excessive anxiety and the effects of sinful living. But there are other causes of "mental and physical collapse" that have no moral significance and for which the individual is not in the least responsible.

Just as the healing of physical illness is a gift of God apart from His gift of saving and sanctifying grace, so healing for the kind of breakdown you

appear to have in mind is also a gift apart from personal salvation.

I know there are those who would disagree, and who would greet every sufferer from emotional and mental pressures with "Buck up, old chum—you'll come out all right." But these are people who have never experienced the breakdown of normal rational and emotional controls.

Sufferers of emotional disorders are the victims of a great deal of unconscious cruelty (at least, I hope it is unconscious) on the part of those who have never travelled this particular valley. Let's not add to their load by casting aspersions on their spiritual state.

I have a friend who says that for the first time he understands I John 1:9. It is "spiritual breathing"—that is, we breathe out the confession of our sins continuously and breathe in forgiveness continuously. What about this?

Your friend needs to take another look at I John 1:9. More than that, he needs to read it in the context of verse 8; 2:1-4; 3:6-9; and 5:18. John does not contradict himself.

I John 1:9 is the gracious promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Its meaning is made clear by the verse that follows: "If we say we have not sinned, we make him a liar, and his word is not in us."

The reference is to the state of affairs that ends at regeneration or the new birth as far as continuous sinning is concerned. John did not write, "If we say we are not continually sinning, we make Him a liar." He says what Paul said in Romans 3:23, "All have sinned, and come short of the glory of God."

If a Christian falls into sin, he must of course confess it and be forgiven (I John 2:1-2). But the idea that the

Christian life is perpetual forgiveness for perpetual sinning makes utter nonsense of such verses as Matthew 1:21 (*from, not in or with, their sins*); John 5:14; Romans 6:1, 15; Galatians 2:17-18; I Thessalonians 2:10; Romans 5:8 and 8:2-3.

All these verses clearly indicate that the life of "sinning every day in word, thought, and deed" ends with conversion. To think that it must go on through life is to downgrade horribly the grace of God.

Not only does your friend's new "understanding" contradict everything else John says about sin in the believer's life; it is also impossible to anyone who takes a look at the original Greek text. Both of the main verbs ("forgive" and "cleanse") are in a tense that stands for single, particular, or as the grammarians say, "punctiliar" acts. Such language could never be used for something that is constantly repeated.

This is certainly not an earthshaking matter, but our Sunday school class has a question for you. Why would an obviously unfit man like Jeroboam be selected to be the king of the Northern Kingdom?

"Unfit" is hardly the right word. Jeroboam became a disobedient and a rebellious man, but he certainly had every potential for success.

This is clearly indicated in I Kings 11:38, where the prophet Ahijah gave God's promise to Jeroboam: "And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my

sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

The record shows Jeroboam to have been a strong and shrewd leader and an effective politician. He destroyed himself and his people by his refusal to obey the law of God.

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— PHINEAS F. BRESEE

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TWENTY-TWO MONTHS AND FIFTY CALLS

SHE, along with three others, joined the Church of the Nazarene Sunday morning.

The family's name and address had been given to me 22 months previously. They were a man, his wife, and six children. They were placed on our personal prayer list and later on our prayer fellowship lists.

We began aggressively to pray and visit. We were able to get some of the children into vacation Bible school and then to Sunday school once in a while. A daughter entered the teen talent contest and the boys mowed the church lawn. We kept praying and visiting.

Sometime later the father was hospitalized for surgery, and naturally we visited. He was out of the hospital for one week and his wife was admitted for her nerves. We visited and kept on praying.

Revival was coming. We prayed and visited still more. On the last Sunday night of the revival they came to church.

The mother was converted and delivered from tobacco and hasn't touched it since. Two weeks later she was at the altar and was sanctified wholly. She attended the membership class and applied for membership. She started paying her tithe. Last Sunday it was my privilege to take her into the membership of the church.

As I look back over that 22-month period of time and check the records, I recall discussing many subjects with that family as we made almost 50 calls in the home and hospital. I am convinced. Visitation pays!

— JAMES C. BAKER
Ironton, Ohio

SAVE SOME

