Steps to a Spirit-filled Life

There are basic conditions which must be met in order to be filled with the Holy Spirit in sanctifying power. The first is the simple but fervent desire to be cleansed from all sin. Jesus asked the impotent man at the pool of Bethesda, "Wilt thou be made whole?" and the man had to squarely face his own dire condition and confess his deep need of physical healing. Every heart seeking after God must reach a similar level of earnest desire.

The preparation necessary for the Holy Spirit's coming is the crushing and crucifixion of all self-sufficiency and the denying of our own self-reliance. To want Him, not just for some mystic thrill, or for personal fulfillment, or some emotional manifestation; but because we are powerless, hopeless, and doomed without Him, is the welcome He desires.

Another condition is the humility to receive the Spirit as the free Gift of God's grace. Sanctification is always given, and never earned or merited. Some who see their deep need of cleansing hope and think by their own determination to triumph over and subdue evil desires in their own strength. They are supported and encouraged by zealous people who teach that self-discipline and self-endevor is the way to godliness. But we cannot achieve holiness; it is the gift of God.

One other condition is consecration. Consecration means the uncalculating abandonment of ourselves to the Lord for all time and eternity. All that I possess, and am, and ever hope to be, is surrendered to Him for His ownership, use, and disposal.

The final condition is faith—the simple, childlike trust that dares to believe God upon the authority of His Word, and then to live and act accordingly. Faith is not mere mental assent. It is a mystical, intensive, complete identification of one's entire being with the Lord. It is an appropriating act of the mind, the will, and every affection of the heart to Christ until the Holy Spirit is free to enter every door of one's personality.

The Spirit awaits to cleanse and fill every obedient and yielded child of God!
How Is It Around Your House?

Around the house is where you live. Around the house, others may live. How is it there? Hectic, happy, comfortable, carefree, cantankerous... around the house? It is what you make it.

One house stands, one falls. One can stand the storm, one cannot. There is so much that is precious around the house. You are there... so tell me... How is it at your house?

There is no magic, no automatic electronic producer around the house. We are not computers. We are sons, daughters, brothers, sisters, husbands, wives, grandparents, around the house.

It is a people-house. The chairs, the beds, the tables, the gadgets are for people. So we really live like we want... around the house.


We fix the gadgetlike stuff so quickly. What above people-problems, cares, worries, and trials?... Do they go unattended?

There is help around the house, if God is there. Not in the furniture, nor in the carport. He is in the thoughts, the will, the affection of the people... the family. He is the Friend of the family. He, it is, who makes it right around the house. He comes by invitation. He stays as we care for Him, trust Him, obey Him, and love Him.

It is great to have God around the house, in the house, the Strength of the house, the Lord of the house. Be sure He is there... in your heart. Put Him first, seek Him regularly, obey Him carefully. There will be joy, peace, and love... for these are treasures "in the house of the righteous."  □
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THE PROMISE

Come, be a Christian!
No more suffering
no pain, no agony, no tears, no heartbreak.

Christianity with this assurance
would be little more
than an insurance policy;
prevention of disaster.

God causes the rain to fall
on the just and
on the unjust;
storms come to all.

Christ suffered.
He does not promise
to exempt us from pain,
but to share agony with us.

Man plus God
can overcome;
triumph—more than conquerer
in spite of tragedy.

Together we shall win.

—Shirlene Webb Brasswell
Bethany, Okla.

UNANSWERED PRAYERS

I thank Thee, Lord, for my unanswered prayers,
Though when I made them I believed I sought
Only the truly needful gifts to make
Life meaningful and whole—my sincere thought.

I asked for health: and it was mine to test
For in the crucible of suffering
Only the truly needful gifts to make

Unanswered prayers
Not really, gracious Lord.

I wanted to inspire the multitudes
With noble thoughts to lift them to the heights;
Instead Thou gavest me some gentle songs
To comfort hearts that sigh through sleepless nights.

I asked for help: and it was mine to test
The white-hot thrust of pain. Yet I rejoice,
For in the crucible of suffering
I saw my Christ, thorn-crowned, and heard His voice.

I wanted to inspire the multitudes
With noble thoughts to lift them to the heights;
Instead Thou gavest me some gentle songs
To comfort hearts that sigh through sleepless nights.

Unanswered prayers? Not really, gracious Lord.

I thank Thee for each one! These prayers “denied”
Keep coming back to me from Thy dear hand
Gift-wrapped with tend’rest love, and blessing-tied.

—Shirlene Webb Brasswell
Bethany, Okla.
FOUR-THREE-FIVE-SEVEN”—the index finger, tense and nervous, turned the telephone dial. It wasn’t a series of numbers. It was H-E-L-P—the Crisis Call Center on a military extension hookup.

“Help!” It is a universal cry, reaching out to touch someone, a voice, a word of encouragement, a glimmer of hope, even life itself. It may be Dial-A-Prayer, Crisis Call, Drug Rehab, A.A., marriage counseling, or psychiatric services. One of a myriad of human needs, yet each reaches out with one urgent appeal—“Help!”

The names change as well as the subject, but the reality of the distress is as old as man’s experience. At one dimension or another, out of his inner depths he grasps at “last straws.” No doubt the Psalmist felt some of the same kind of loneliness of spirit when he expressed both a cry and an answer in Psalm 121:

I lift up my eyes to the hills.
From whence does my help come?
My help comes from the Lord,
who made heaven and earth (RSV).

Certain basic truths are reflected in this experience, one of which is a recognition of our own need. I will look to the hills—the symbol of a bulwark of strength—but where may I find help? The searching, the longing, the loneliness—are these the fruits of a technological society in which we are reduced to an IBM card on which is stamped, “Do not spindle, mutilate, or fold”?

With great inventive genius we have solved our want-problems, only to replace them with cravings more fundamental, each of which cries out loudly for satisfaction. Laborsaving gadgets have increased our leisure . . . and often filled it with boredom. Playing the “creator” has brought no lasting satisfaction to us.

St. Augustine was far wiser in his century than we in ours when he wrote, “Thou hast created us after Thyself, O God, and our hearts are restless ’til they rest in Thee.”

Another basic truth is that we will seek to fulfill our need. “I will lift up mine eyes unto the hills.” The ancients put their trust in the pagan deities whom they believed dwelt in the hills. For moderns, the deities are the no-gods of our own fashioning.

We think the “turned on” are a new breed—drug abusers on a “trip”—but our society has, for a long time, been trying to get turned on. Alcohol, drugs, yes; but also pleasure saturation, material gain, and its deadening fallout—affluence.

What have these no-gods gotten us? Dissipation, disillusionment, distrust, permissive morality, and corruption speak openly of the harvest of the seed we’ve sown. Even now, we seem to be heading toward the brink of destruction.

Too long we’ve been crying “to the hills,” and all we are getting back is the echo of our own voices.

The third basic truth points to the real help. The Lord is the only true Fulfillment of our need. “My help cometh from the Lord.”

A contemporary pop-spiritual says, “He’s got the whole world in His hands”—and He does! For the believer whose faith and life are welded in total commitment to God, He is Protector, Provider, Sustainer, Guide, Comforter, and Saviour. Not the gods of the hills, nor the indefinable and vague great all-otherness, but rather God, “Christ in you, the hope of glory”!

Human props are being cast aside by many who are ready to lean on Jesus alone. Inside the Church, it is “renewal” and “revival.” There are others, outside the institutional structure, who are finding Jesus real to them.

Along certain lines there seems to be complete agreement. On the one hand, there is a rejection of material values; while on the other, people are experiencing complete and utter satisfaction of life in dedication and commitment to God.

Theirs was a cry of desperation and agony: “Help!” It was not in the hills, but in the Lord, the Maker of heaven and earth! There is my help, too.

BY E. DRELL ALLEN
Nashville

SEPTEMBER 25, 1974
FOR SOME YEARS NOW we have become accustomed to automobile bumper stickers with all sorts of messages.

Included in the variety of messages are those that have to do with religion, and one of the most interesting is one nearly everyone has seen: “Honk if you love Jesus.”

I’m not sure that anyone has been particularly uplifted by that idea. In fact, it might have a reverse effect; for horn honking is often associated with impatience, anger, and disregard for other people.

Not long ago I was stopped at a traffic crossing and, being preoccupied, I sat through a green light. I looked up just in time to see the light change from yellow to red. I looked in the mirror to see if there might have been anyone behind me. And to my surprise there was a car.

I remembered the same car following me down the street before the intersection. We concluded that the driver of that car had been there all the time, and had waited through the light with me, without honking.

Someone in our car said, “She must love Jesus; she didn’t honk.” That’s where this idea got started in our family. We’ve concluded that it’s probably a better testimony not to use the horn than to use it—given the way people drive in the city where we live.

An interesting thing happens to people when they get behind the wheel of an automobile. People who would ordinarily be polite and accommodating, letting others go through doorways first, speaking politely, never pushing into line, become entirely different on the road. It’s as if that other car is being guided by an impersonal robot rather than a person.
Witnessing is not confined to what we do when we evangelize. Witnessing is what we do every moment of life.

Or is it that our face-to-face politeness is pretense, and the real person comes out behind the wheel? At any rate there is a lot of horn honking that is nothing more than the expression of impatience and frustration.

A few months ago the horn on my car quit working. For the first few days I found myself instinctively pounding the steering wheel. Then, realizing I couldn’t plough my way through traffic with a lot of noise, I began using the brake.

I did all sorts of other unusual things, like letting people change lanes in front of me when it meant the loss of a few seconds in arriving at my destination. I even sat quietly when a car pulled out in front of me in a parking lot, and then just smiled when the surprised driver realized what he had done. What else can you do but smile when you don’t have a horn?

My horn works again. Once in a while it helps to prevent accidents. But I don’t use it nearly so much now that I have found that I can get along just as well without it most of the time.

All this caused me to do some thinking about Christian witnessing. What does it mean to witness? Do we witness by honking or not honking? And what is the difference between witnessing and evangelism?

That last question, the difference between witnessing and evangelism, seems especially important. In Acts 1:8 we read that, without exception, all those filled with the Holy Spirit will be witnesses. Not should be, or will be trained to be, but will be. That sounds automatic or inevitable.

Then we read on of how Peter preached and thousands were saved. Peter and John stood up and testified even when they were threatened with arrest and death. If that’s witnessing, where do we stand? How many of us have ever preached sermons with thousands converted or faced that kind of danger? Yet we believe that we too have the Holy Spirit.

Part of the problem is failing to distinguish between witnessing and evangelism. Evangelism is an attempt to bring another person to a knowledge of and faith in Jesus Christ. Evangelists are those called ones who engage in this effort. The writers of the Gospels are referred to as evangelists, which really means “gospelers” or “good newzers,” the ones who write and speak the gospel in order to lead others to faith.

St. Paul wrote to Timothy, “Do the work of an evangelist.” This was a special assignment consistent with his task as a pastor and teacher of the gospel. Evangelism is listed as one of the functions within the Church. The work of evangelism was not confined to people like Paul and Timothy. It was distributed to many others for the building up of the body of Christ.

Evangelism then is witnessing, but not all witnessing is evangelism. There are other things the Church is called to do in the world besides evangelize. The witness of our lives includes everything we do and say as a revelation of what we believe and hold to be true.

With that distinction, I understand Acts 1:8, “You shall be My witnesses when the Holy Spirit comes upon you.” Whether we like it or not, we are witnesses to what we believe. If we have been filled with the Spirit, everything about us is a witness to that experience. Witnessing is not confined to what we do when we evangelize. Witnessing is what we do every moment of life.

Witnessing was what Jesus was talking about in Matthew 5:14, “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven” (RSV).

These “good works” are not necessarily evangelism. “Good works” alone will never save one. But “good works” do bear witness to God’s goodness. People take notice of our “good works” and thereby are motivated to glorify God.

Most authentic evangelism follows witnessing. People will accept the truth of the gospel if they sense a ring of truth in those who profess to believe. To honk or not to honk may be the question we need to lead us to reexamine the inescapable witness of our lives.

BY TOM NEES
Washington, D.C.
E WAS ALONE in the church office—not the one where he met visitors and counseled the needy, but the hideaway deep beneath the choir loft.

It was here that he came to prepare his pulpit messages, to pray, and to wrestle with the problems of his large and complex pastorate.

Sometimes he wrestled more than he prepared; sometimes he worried more than he prayed; but in the loftiest meaning of the work, he was a pastor with a shepherd’s heart.

He loved his people and shared vicariously their triumphs and their tragedies. But he was frustrated and annoyed by their seeming lack of spiritual motivation.

Then he thought of Joshua—of his singleness of purpose, his courage, his aggressive compulsion.

"I’ll preach a series of sermons on Joshua; perhaps—;” and catalyzed by the thought, he began to pull source material from his well-stocked bookshelves.

He first read the biblical account until his eyes were heavy with fatigue. He remembered reading, “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

“And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?” (Joshua 5:13-14).

Then he slept, his head on his hands, his lidded eyes still pointed toward the open Bible between his elbows. And suddenly HE WAS THERE!—in the rocky gorge overlooking walled Jericho. The whole setting seemed so natural that he instantly recognized Joshua, the son of Nun, who was leaning on his walking stick as he gazed at the panorama below.

The cooking fires of the Israelites camped on the distant plain were already pinholing the dusk like lightning bugs impaled on the thorns.

The tents in orderly rows formed a transient camp for the million wanderers who had just touched the soil of Canaan after their 40-year trek in the wilderness.

The responsibility of his new assignment sagged Joshua’s shoulders like a huge backpack, and a great loneliness enveloped him. He was now the appointed leader of this vagrant nation, and their welfare was his concern.

Now they were home; but their home was already occupied by people who had no intention of bowing out or welcoming Israel to coexistence.

“Yes,” Joshua mused, “forty years ago I urged...”
the people to occupy.” His jaw muscles tensed as he remembered. But his enthusiasm on that distant day had been pardonable, for the mighty Moses had been in command.

He turned his gaze from the camp to scan the massive block walls of Jericho. It resembled a mammoth mausoleum. No lights flickered there. The surrounding plains were vacant. The people and their herds had found refuge behind the protective walls of the fortress.

“They are awaiting our attack,” mused the lone figure.

It was then that a flash of light struck one of his eyes. With catlike grace he whirled; and in a single movement whipped his sword from its scabbard. A man in a helmet and breastplate stood directly across the path, his sword held at the ready.

Joshua, with disciplined composure, scrutinized his antagonist, hoping to identify him. But no familiar characteristic relieved the strangeness. Cautiously Joshua advanced toward him, then challenged him with, “Are you for us or against us?”

“Really, I am neither. Rather I am come as Captain of the host of the Lord. Whether I am for you or against you depends upon which side YOU are on!”

A spy! thought the Israelite. With a hint of sarcasm Joshua answered, “It just happens that I am the captain of the Lord’s hosts.” Then with a tinge of triumph in his voice, “I was given the commission by Moses, Israel’s recently fallen leader. He received it from God. Do you wish to alter your statement, after that bit of information, or will it take the feel of my metal on your ribs to make you talk?”

“Bravo, Joshua, son of Nun! I like your spirit; but your threats leave me unimpressed,” answered the stranger.

“So you know me!” Joshua's eyes glinted with satisfaction.

“Yes, Joshua, I know you. By the way, just how do you plan to subdue Jericho?”

Hotly Joshua retorted, “Do you think that I am but a nomadic sheepherder who knows so little that he would divulge his battle strategy?”

“No need to tell me,” rejoined the nameless warrior, unperturbed by the outburst. “I have seen the assault ladders, the coils of ropes with the grappling hooks, and the goatskins filled with pitch. You no doubt hope to burn the gates with the pitch. Just how many men do you anticipate losing in this maneuver?”

Uneasy now, Joshua parried the question. “Taking a city is always costly; but God told us to subdue the land and we shall do it.”

Then with renewed confidence and piqued by the puzzling intelligence leak, Joshua flung back at him his own question, “Perhaps you have a different plan. Since you so brashly claim command, just how would you take the city?” His sarcasm was now obvious.

Almost casually the stranger answered, “Oh, I thought that I would use a different approach. I sort of planned a parade. I’d line up all the people in marching formation. Then I’d place some of the priests at the head of the line in front of the ark of the covenant. Immediately behind the ark I would station some more priests with rams’ horns. The horn blowers would blow long blasts and the people would shout as they march around the city.”

“No doubt a diversionary action while your assault troops storm the back,” interrupted Joshua grudgingly, with ill-concealed admiration.

“No, this is not a diversionary tactic. The parade is the total battle plan.”

“So the people sing and shout, and the horns blow, and the walls just fall,” rejoined the amused Joshua. Then seriously and with rising indignation, “Do you happen to know that those stone walls are so thick that people have built their houses on top of them?”

“Oh, the walls don't fall the first day,” explained the stranger.

“You mean that you do this more than one day?” Joshua was becoming astonished.

“Yes, the battle plan is to march completely around the city once each day for six days; and then on the seventh day, seven times. It is only on the last round that the walls will fall.”

By now Joshua's emotions were so confused that he nearly forgot to keep his sword en garde. But it was the imperturbable candor of the nameless warrior which disturbed him most. The man obviously was serious and believed exactly what he said.

“Joshua,” the stranger spoke his name almost reverently, “the logical tactics of battle are not always the most effective. The might of a nation is not always measured by its armament, the cleverness of its generals, or the number of foot soldiers which it can hurl into a bloody fray. You should know that. Have you forgotten the Red Sea and the chariots of Pharaoh? Could you have done battle there on a traditional basis?”

Completely astounded now, Joshua stammered, “You-u-u knew about that?”

“Yes, Joshua, I was in charge of that operation.”

“You confuse me. I thought the great Moses was in charge. In fact, I stood beside him as he majestically raised his rod and commanded the waters to roll back.”

“Do you think, O warrior leader of Israel, that there was some intrinsic power in that stick that it could command the waters of the great sea? It was simply the symbol of Moses’ complete de-
Joshua flung the questions hotly. The imagined human standards was hopeless."

"Then Moses was just a puppet inertly moved by the Lord? Is that what you are telling me?" Joshua flung the questions hotly. The imagined slight to the great lawgiver could not be left unchallenged.

"No, Joshua, no man has ever been a puppet. When the Eternal God created man in His own image and breathed into him the breath of life, He placed within man a bit of himself, a bit of immortality—the power of self-determination. And when He did this, God voluntarily limited himself in the effectiveness of His dealings with man. For He chose to do His mighty deeds of salvation and destruction through the voluntary leadership of individuals who willingly become His agents and partners. The choice finally was Moses'. He could have stopped the whole Exodus by refusal to follow the divine injunctions."

"But, Joshua, you have heard enough. Moses is dead. You are now his replacement. Each generation refights for itself the ancient battle of will. You can become a weapon in the hand of God; or you can match your puny strength against the enemy alone. As I was with Moses at the burning bush, at the Red Sea, at the waters of Meribah, so shall I be with thee, O warrior! Jericho can be taken without sheeding a drop of Israelitish blood, if you will. The choice is yours."

"'I!' You said, 'as I was with Moses.'"

The words were not for the stranger; they were the verbalization of a sudden rush of understanding. Stunned, but with a lucidity never before experienced, Joshua dropped to his knees. With his left hand he gripped the tip of his blade and laid it on the ground before the Divine Courier. And as his forehead touched the rocky path, he murmured, "My Lord and my God!"

Suddenly the scene faded, and the pastor was again in his study, wrestling even in troubled sleep with the overwhelming complexities of his parish. Then a man stood before him.

Piqued by the intrusion, he impatiently broke the silence with "I don't believe that I heard a knock. Did you have an appointment?"

"It never occurred to Me that I should knock at the door of My own study," the stranger said softly. "You see, I am the Pastor of this church!"

Trying to mask his irritation, the minister rejoined, "Now, that is most interesting. I thought I was the pastor of this church. Only last week I was given a unanimous four-year call by my people."

Unperturbed, the stranger answered, "It is more than coincidental that your reaction echoes that of the great Joshua when I confronted him with the drawn sword before Jericho nearly four millennia ago. The sword was only symbolic. Joshua was a military man; that frame of reference was thoroughly familiar to him.

"As you know, I spoke to Saul of Tarsus audibly out of the midst of an incredible luminescence. It was a setting which helped to open his eyes to my claims of messiahship, My resurrection, My oneness with the historical Jesus."

"But the sensory manifestation of God to man is no more valid than the mystical revelation of God to man through His Holy Spirit. The mode of revelation may have changed in this dispensation, but the relationship of God to His people has remained unchanged through all ages. 'As I was with Moses, so I will be with thee' is as relevant and practical to you as it was to them."

"Your anxiety for this church has not gone unnoticed. I am grateful for your concern; but I am disappointed that you are not using the limitless resources which are available to you."

"Perhaps your legitimate concern has given you an unwarranted sense of possessiveness. Have you forgotten what I said to Peter: 'I will build MY church?' It is MY Church, you know."

"But the Eternal God has chosen to operate through those individuals like yourself whose concern has been translated into one continuous search for His will and a translation of that revealed will into daily deeds of compassion and dedicated witness. The total resources of the Eternal God are at your command, if you will use them."

And then the pastor awoke. A startled glance told him that the study was empty except for himself, yet a sacred Presence seemed to linger. A voice which would not be stilled echoed the words:

"As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

"I will build MY church; and the gates of hell shall not prevail against it!" (Matthew 16:18).

It seemed that a flood of scripture and a jumble of ideas began suddenly to take form in his mind. Out of a full heart he could now speak to his people on the following Sabbath. He would preach to the people about the lordship of Jesus Christ, and the unlimited divine resources available to all who will acknowledge His lordship.

As he dropped to his knees, he blotted a tear from his open Bible. It had fallen on the words of Joshua, "What saith my Lord unto his servant?" (Joshua 5:14).
AS I SAT WATCHING the sun slip behind the mountains in one of Arizona’s superb sunsets, I could not help but recall the words of the oft sung song “Beyond the Sunset.”

The words are beautiful and I have seen them bring comfort and hope to many who were mourning at a memorial service for departed loved ones. I am sure God inspired the writer of the words and music of this musical message in order that it might convey its sentiment of hope and anticipation.

If we take the words literally, we of course find ourselves limited by human symbols. To try to locate God and His eternal dwelling place in a physical universe is an impossible task. Our God is a Spirit, so we cannot limit Him to any place in the material space that surrounds our lives.

Since God is a Spirit, He must be spiritually discerned. God is not bounded and limited by either sunsets or dawns. He is in and active in our material world but He is not a part of it as far as His own being and actions are concerned.

It is foolish to spend time in debate as to whether heaven, the dwelling place of God, is up or out. Use the phrase that brings the most comfort and meaning to your heart. Some very dear friends of mine have lifted their eyes upward gazing at the starry skies and expressed their belief that heaven is just beyond the blue sky.

If we catch the true message of the song and recognize the sunset of life, then we can realize that indeed heaven and God are just beyond it. When life’s brief day draws to a close and the shadows of age lengthen, we can be assured that we are approaching the eternal dawn that lies shortly beyond the brief night of death.

Time brings many changes in its passing that affect our lives in many ways. We are creatures of time, but eternity is in our hearts.

Most all our days in Arizona close with gorgeous sunsets, no matter what type of weather we have had during that day.

So it is with the children of God. Some have darker and stormier days than others whose lives seem to be filled with perpetual sunshine.

Thanks be to God, His children will all have glorious sunsets and will meet their Heavenly Father just beyond. Sadness will be swallowed up in joy, pain in pleasure, and mourning into rejoicing. What a day, glorious day, that will be!

PEN POINTS

LOTS AND LIVES

THE LOT AT THE CORNER of Queens Avenue and Fifteenth Street was a virtual trash dump. For as long as I could remember, it had always been one. A few years ago someone had come in with big machines, leveled it out, and started to build a house on it.

The building inspector had condemned the faulty foundation that had been laid, and now tin cans and tumbleweeds filled the place where a house might have stood.

The only thing good about it that anyone could see was the children as they came to try their luck at keeping their balance as they walked about the footings of the would-be house. Still, it remained the weed-overgrown eyesore in the neighborhood.

That was several years ago. I was one of the children playing on the cement foundation.

Recently I went back by our old neighborhood, and I could hardly believe my eyes at the transformation that had taken place. There in place of the weeds and rubbish sat a well-built, brick home, with a well-manicured yard. You see, the lot had been improved.

There are all kinds of lots. If you are not satisfied with your lot in life, don’t despair. Keep it, and with God’s help seek to improve it.

BY BOB DIPERT
Olds, Alberta, Canada
HE SLAP OF BUSY paintbrushes echoed through the nearly completed sanctuary of the home mission church. A faithful layman and I, his pastor, were applying the final coat of varnish on the ceiling. The layman, Dr. Douglas Powers, paused a moment to glance at his watch. It was 10:30 p.m. Rather apologetically he said, “Pastor, I’d better stop now. I have to perform a corneal transplant early tomorrow morning. I will need steady hands for the surgery.”

As a pastor, I have been thinking about the effect laymen like Dr. Powers have upon their minister and their church. One of the positive forces in modern Christianity has been the emerging influence of laymen. It encourages me to see this return to the Bible plan where all believers were equipped for the “work of the ministry” (Ephesians 4:12).

I believe founders of the Church of the Nazarene were divinely directed when they decided that leadership should be neither clergy-centered nor lay-centered, but equally balanced. On all district, college, and general boards, the assemblies elect an equal number of ministers and laymen.

In the local church, the pastor serves as chairman of the church board, with 6 to 22 elected laymen or women. It is well known what a real influence a pastor has upon his laymen. On the other side, what can a layman do for his pastor?

BE FULLY COMMITTED TO CHRIST

Douglas K. Powers (no relation to the late General Superintendent Hardy Powers) was converted at the age of 14 in an evangelical church in Englewood, Colo.

At a summer camp, he met Shirley Owen, who was to become his wife. While enrolled in the University of Colorado, they attended a Church of the Nazarene. At first when they heard preaching on entire sanctification, they were skeptical of any experience that could give victory over willful sin. They had been taught to expect spiritual “ups and downs” as the normal Christian life. Doug remembers, “The Nazarene preacher believed the Bible taught that God would cleanse the sinful nature. This deeper relationship with Jesus sounded tremendous, and we wanted it—if it were really true.”

For two months they searched the Scriptures and observed lives. He relates how this yearning found fulfillment—“I shall never forget the night the Lord sanctified me. When I fully surrendered my life to Christ, the witness of the Spirit came with great joy. I’ve never had any doubt as to the reality of this cleansing experience that Christ performed in me.”

CONSISTENCY COUNTS

Wherever his medical training led him—to Idaho, Colorado, Detroit, or San Francisco—Dr. Powers and his family became an active part of a nearby Nazarene church.

In 1961 they moved to Phoenix, where he became medical director of ophthalmology for the Indians of the Southwest. While serving as his pastor in Arizona, I sometimes accompanied him in making calls on the Apache Indian Reservation. He was trying to control the eye disease of trachoma, which often afflicts the Indians. As I observed them being treated, it was evident that
they felt accepted as persons. Dr. Powers called most of them by name.

When he was elected to the official board of our church, he scheduled his medical responsibilities so they did not conflict with church board meetings. Fellow doctors knew by his words and his example of the great love he felt for Christ and his church. Other lay leaders who were prone to regard board meetings as "bored business" began to show new interest.

Dr. Powers would often come directly from his work to Wednesday night prayer meeting—skipping supper in order to be there. This always was an added incentive for me to prepare well—knowing he would be coming in expectancy and faith.

**BE A FRIEND THAT ENCOURAGES**

I had just completed my first building project as a pastor. I had worked with hammer and saw eight hours a day, six days a week for three months. In addition, I had tried to prepare two Sunday sermons each week, plus calling on the prospects and the ill.

Pastors who have gone through such fatiguing times realize how problems which would normally be "molehills" grow into mountains. Some people in the church had said some very unkind things about me. I was deeply hurt.

A district superintendent phoned and asked me to consider coming as pastor to another church.

In facing such a crisis, I called my friend Doug to meet me at the church. I opened up my wounded feelings to him. I pointed at the walls I had built, the stones which I had mortared in place, the pulpit which I had built. I informed him that a call had come to a church twice the size. The critical spirit of some of these people resulted in my wanting to leave.

I'll never forget what he said as his friendly hand gripped my shoulder, "Pastor, I know you are worn-out and discouraged. But I believe, if you feel that God would have you stay, you will see Him fulfill your dreams for this church."

Then he related to me how, in working with the Indians, the other doctors became offended because Indians did not show them proper respect as professional physicians. But he confided, "The Indians lack of respect doesn't bother me a great deal. For it was God who called me to be a doctor. He called me also to become a servant. You can't say much to offend a servant." He went on to relate, "Now a church should not regard their pastor as a servant. Yet Jesus asked that we ourselves show our love by serving others."

His words penetrated my heart and I responded, "Doug, will you pray with me?" As we knelt together at the altar, I thanked God for the fresh assurance of His call to the ministry. As I thought on the people I pastored, the Spirit sent an overflowing love and desire to serve them.

Three weeks later, four new families with which Dr. Powers and I had been working were marvellously saved. I rejoiced as I watched my people move to a new spiritual level.

**BUILD CHURCH AND HOME TOGETHER**

In our growing small church, we took our turns mowing the large church lawn. One of the men complained to Dr. Powers that his church was taking away from his homelife. Doug replied, "We make mowing the church lawn a fun event in our family. We work together mowing, edging, raking, and then have a family picnic on the church grounds. My children are learning to express in action how much they love their church."

One night in a church board meeting I presented the prospect of employing a part-time youth pastor. This would be a big step of faith for a church as new as ours. Clearly I recall how Dr. Powers was deeply moved. He spoke, "My own kids and the youth of this community are worth everything to me. I'll pledge $25.00 a week toward his salary above what I'm giving now." Our faith soared; other board members followed—offering to give. It was another major step forward in our church through the influence of this layman.

**BE A GROWING CHRISTIAN**

In 1967, Dr. Powers began private practice in Longmont, Colo. He continues to be a key leader at the Mountain View Church of the Nazarene. He is presently excited about serving as local study chairman of the missionary society and enjoys making missions "come alive." Also, he is assisting his pastor and youth pastor as counselor for 50 to 75 teen-agers in a "now church."

He has been willing to give of his time to his alma mater, Northwest Nazarene College, Nampa, Idaho., where two of his children now attend. Last year they honored him as their "Outstanding Alumnus for 1973."

He told me on the phone the other day of his growing concern for patients who are elderly. As a doctor he takes time to listen to their troubles. In response to his concern, several have opened their lives to Christ.

This sanctified surgeon shares his testimony with conviction—"There are so many false philosophies in the world today. It really means everything to know that I've found the One who is the Right Way. He owns everything and He owns me."

Dr. Douglas Powers examines the eyes of an Apache Indian boy, typical of patients he treated in the four-state area of the Southwest.
Love is giving, love is sharing, love is doing, and love is letting the Spirit of Christ flow in and through your life. When you love God with all your heart, love becomes a quality of life. You not only love—you are love.

A true love for others begins with a proper understanding of ourselves. When we are unhappy with ourselves, we may doubt the devotion of others.

Is it possible to love our neighbor as ourselves? It is impossible to love others properly until Jesus Christ has helped us to be the very spirit of love. When the love of God is flowing through our lives, we are aware of His free forgiveness. Our souls are not closed and secretive—but are open and clear.

Recently a young lady was in my office for counseling concerning her marriage. It is my practice to ask several important questions regarding marital problems.

I asked her, “What is love?”

She replied, “Love is having a husband to hold me, to provide, and to care for me.” Her entire definition centered on what she could receive.

By contrast, just a few days later I put that same question to a couple in premarital counseling.

They answered, “Love is sharing your life. Love is caring for each other.”

If you love someone, you will not try to possess him or bend him forever to your desires. True love liberates—not enslaves. You will put yourself in the other person’s place and share his emotions. You can find joy and happiness in giving.

Happiness is a by-product. It may elude me if I seek it. When I give myself in proper love—sharing and service—I can find happiness and fulfillment.

When the balance of life swings toward getting rather than giving, we find ourselves in difficulty. We become selfish and self-centered. Soon self-pity follows.

The Spirit-filled life is a daily surrender. He will give the strength, guidance, and love we need. In Acts 20:35 we read, “It is more blessed to give than to receive.” May we learn to share and give our love as Jesus did. Let us not condemn sinful man—but love him.

During my life I have seen great examples of true Christian love. I have seen a grieving mother reach out in love to three boys responsible for the death of her teen-age daughter. God gave this mother enough love to touch these wayward boys and bring them into the sanctuary of her church.

I have seen homes reunited as husbands and wives have forgiven each other for their sins. I have seen parents love a wayward child.

Listen to 1 John 3:23, “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.” It is His injunction and commandment to us. It doesn’t happen automatically, but as we need it. He can give us this love as we need it and ask for it.

Here is the Christian’s daily challenge as given in The New International New Testament in 1 Corinthians 13: “If I speak in the tongues of...
men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy, and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres.

"Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me.

"Now we see but a poor reflection; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

"And now these three remain: faith, hope and love. But the greatest of these is love."

Just think, faith enough to move mountains—but if we have not love, we are nothing! Let us thank God for this love He gives to us.

BECOMING MATURE:

TOWARD CHRISTIAN SELF-ACTUALIZATION

By Lyle P. Flinner
Bethany, Okla.

REACHING OUT

Central Idea: Higher-level needs are peculiar to man and thus are involved in reaching his potential.

Perhaps your dog is very smart and can do many tricks. But our term self-actualization certainly does not apply to him (or her)! It does apply to the dog's master.

The fact that these higher-level needs arise only in man implies that they are more complex than other needs. Man stands apart in creation from all other species.

In the last article we wrote of motives such as security, adequacy, belonging, love, and creativity as being highly important to the mature person. Some psychologists go so far as to say that their primary importance is securely established because these motives are innate, or inborn, and not merely acquired.

It is true that the satisfaction of certain motives may be less essential to survival than others, but this does not make them less important. Along this line, the satisfaction of the sexual drive is not essential to survival of the individual either, but none of us would argue that is unimportant.

These higher-level drives make their appearance increasingly when conditions are favorable to their emergence. Such conditions are not always favor-
ASK LARGELY that your joy may be full."

No, It does not appear in the King James Bible. But it might have, for the Bible does certainly support this understanding of Jesus’ teaching concerning prayer in the Gospel of John (John 16:24).

There is a gentle rebuke in this same verse, “Hitherto have ye asked nothing.” Nothing asked, nothing received. Nothing, compared to what we might have asked. Nothing, compared to what we might have received.

In Matthew 7:7, Jesus urges us to “Ask, and it shall be given you.” “For every one that asketh receiveth” (Luke 11:10). Would we dare to charge Jesus with enthusiastic hyperbole?

But this is not an isolated exhortation. In Mark 11:22, Jesus commands, “Have faith in God.” And again in verse 23 He declares that if a man “shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”

But there are conditions: "Shall not doubt" . . . "When ye stand praying, forgive. . . . if ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mark 11:25-26).

James warns, “Ye have not, because ye ask not” (4:2). And again, “Ye ask, and receive not, because ye ask amiss” (4:3). The Living Bible puts it more bluntly, “And even when you do ask you don’t get it because your whole aim is wrong—you want only what will give you pleasure” (James 4:3).

In contrast to this we turn to 1 John 5:14-15, “This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

Indeed, we might even say that Jesus seems to be reckless in His oft repeated assurance that we should pray with expectation, with anticipation, with love’s eagerness and persistence—ask with faith, boldness, and daring. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace [and who doesn’t need these?] to help in time of need” (Hebrews 4:16).

ASK! don’t fear; don’t hesitate; don’t doubt. “Let your requests be made known unto God.” I like the way The Living Bible expresses Philippians 4:6-7, “Don’t worry about anything; instead, pray about everything; tell God your needs and don’t forget to thank him for his answers. If you do this you will experience God’s peace, which is far more wonderful than the human mind can understand. His peace will keep your thoughts and your hearts quiet and at rest as you trust in Christ Jesus.”

Pray! Ask! Persist! Persevere! Don’t give up! Witness the dogged perseverance of Moses when he prayed (Exodus 32:31-32): “Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—[at this point transcending verbal language]; and if not, blot me, I pray thee, out of thy book which thou hast written.”

Can we not detect somewhat of Paul’s passionate petition in Romans 9:1-3, as though spoken immediately following a season of prayer, when he confesses, “I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.”

Think also of the persistent prayer of the Syrophoenician woman who besought Jesus that He would cast out the devil from her daughter.

The seeming rebuff of Jesus did not dampen her faith, when He said, “It is not meet to take the children’s bread, and to cast it unto the dogs” (Mark 7:27).

Her reply is a classic of dogged persistence; “Yes, Lord: yet the dogs under the table eat of the children’s crumbs” (verse 28).

With these words, she literally seized the object of her petition: “The devil is gone out of thy daughter” (verse 29).

Luke gives us an excellent example of the power of persistent asking in the account of the man who went to his friend at midnight and wakened him to request three loaves of bread. Refused at first, yet the man would not take no for an answer. He continued to ask until importunity transcended friendship, and he received as many loaves as he needed.

Everyone who asks receives—receives what? All he needs!

Don’t worry, ASK. Don’t fear, ASK. Don’t fret, ASK. Are you concerned about those unsaved members of your family? How are you going to pay those taxes? Do conditions in your church indicate the need of a revival?

Young person, are you concerned about the prospect of a college education? An uncertain romance?

Brother, are you wrestling with the uncertainty of a certain business venture?

ASK! ASK!! ASK!!! Others have, and miracles have resulted.

Why worry when you can pray?

BY ERNEST E. GROSSE
Hanover, Pa.
THE BLESSEDNESS OF RECEIVING

The Bible says that it is more blessed to give than to receive. I believe that is true, not only because it is in the Bible, but because it is a principle deeply rooted in our human nature.

I read this week about a woman who was the child of migrant workers. She recalled how clean, well-kept ladies used to drive into their camp and leave boxes of used, but wearable clothes.

She said she would be so excited as she waited for her turn to go through the boxes to see if there was anything that would fit her. At a very young age, she sensed her own gratitude and the happiness the clothes brought to her life and decided that it must be so wonderful to be able to give clothing to other people and make them happy. She resolved that someday she would be a lady who would bring clothes to the migrant workers' camp.

But there are two sides to the giving coin—there can be no giving without receiving.

Have you ever had someone do something really meaningful and important for you—or have you ever had someone who was just always doing thoughtful things for you—and then you wanted to give him something, or do something kind for him, wouldn't let you? Have you ever had someone you knew someone needed and you were willing to give it to him, but he wouldn't receive it?

A friend of mine is a pastor's wife. She told me that several years ago one of the ladies in her church had taken her out to lunch for a very specific reason.

As they were eating, this woman said to my friend, "You and your family have been such an inspiration to me and my family. When my mother died, your husband was a wonderful pastor to us and I really appreciate all you've done. I know that ministers do not make a lot of money and I know that with children the age of yours you have many expenses. I've noticed that you need some dental work and I would like to pay for you to have your teeth fixed. It will be just between the two of us."

My friend told me that, because of pride, she said, "Oh no, I could never let you do that."

The woman responded, "I hope you realize that you are robbing me of great blessing."

As my friend has matured in her Christian faith and in her understanding of generosity and giving, she realizes that not only did she miss the opportunity to have her teeth fixed, but she was not very giving when she did not allow that woman to pay for her dental work.

Do you remember when Jesus was washing the disciples' feet? When He came to Peter, "'No,' said Peter, 'you shall never wash my feet.'"

"'Then, Lord,' Simon Peter replied, 'not just my feet but my hands and my head as well!'" (John 13:8-9, NIV).

As Christians, I believe that until we really learn the lesson of receiving we will never be what God has intended for us to be.

It is just naturally more comfortable and seems right to emphasize giving . . . of ourselves, of our money, of our talents, of our time. But we must never lose sight of one of the basic paradoxes of Christianity—that it is in the receiving of the power of the Holy Spirit in our lives, that we are able to really give in the way God wants us to.

And besides all of that, we are robbing God of great pleasure when we do not receive the gifts He wants to give us.

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The Wonder of It All

The sense of wonder is too precious to be lost entirely. Yet it seems easily to slip away from us until we go through life dull and impassive in a world where God’s miracle-working power abounds on every hand.

A young layman testified not long ago, “God has been so thrillingly real to me these last few weeks that I wonder why. Then I wonder why I wonder why!”

We should never cease to wonder at God’s goodness and grace. We should not really wonder why we wonder. The mercy and provision of our Lord is truly wonderful.

Part at least of what is meant by “the fear of the Lord” in the Bible is the mood of wonder and awe.

Bishop Gerald Kennedy once wrote, “Standing before the majesty of God and seeing all the wonder of His involvement in human life, man breaks into poetry if he is able, but at the very least he stands in silence. Perhaps nothing indicates more clearly that our religion has become profitless and stale than the rarity of this experience of awe.”

Whenever we lose this mood, we lose our way. One of the past presidents of the University of New Hampshire, travelling through the mountains of his state in October when the hills were aflame with autumn color, was heard to say, “I hope I’ll never get used to it!”

Vance Havner recalls the story of Gypsy Smith, the unique evangelist of a former generation. Saved in a gypsy camp, called to preach at 17, Smith was simple, original, and colorful. He used to say, “I was born in a field; don’t put me in a flowerpot.” He died in true gypsy tradition on a journey in his eighty-seventh year.

When asked about the secret of his freshness and vigor even into old age, Gypsy Smith said, “I have never lost the wonder.”

Havner comments, “A preacher should have the mind of a scholar, the heart of a child, and the hide of a rhinoceros. His biggest problem is how to toughen his hide without hardening his heart. Gypsy Smith had the heart of a child. He never lost the wonder.”

Meet the realities of life we must. They are sometimes grinding and stultifying. But let’s ask God to help us never to lose “the wonder of it all.”

The Good and the Winsome

The New Testament has two major words for good. One of these is *agathos*. It describes the moral quality of rightness or the beneficial results that follow from the right.

The other word is *kalos*. *Kalos* means not only “good” in the sense of *agathos*, but also means “lovely,” “winsome,” and “attractive.” It adds the idea of the beautiful to the idea of the right.

Both terms are used in the New Testament to describe Christian life and character. But the most characteristic use is *kalos*.

The “works” that glorify our Heavenly Father are *kalos* works, Jesus said (Matthew 5:16). The “fruit” we are to bear is *kalos* fruit (Matthew 7:17-19).

Christians are urged to “prove all things; hold fast that which is good [kalos]” (1 Thessalonians 5:21). The lives we are to live are “good [kalos] and acceptable in the sight of God our Saviour” (1 Timothy 2:2-3).

The point of it all is, of course, that, while negative goodness is important, it is not sufficient. True Christian character must always have about it an element of the winsome, the attractive, the beautiful.

There is a goodness that is hard and cold. It may be real, but it is repellent. The disciples of the Pharisees (Matthew 22:16; Mark 2:18) are with us yet.

Christlikeness is difficult to define, but it is a very lovely thing.

Stanley Jones told of a Jewish rabbi who perhaps unconsciously but truly witnessed to the universal appeal of the spirit of Christ. He said, “I don’t believe Jesus is the Messiah. I don’t believe the Messiah and His kingdom will ever come. But if it should come, I couldn’t think of anything higher and more beautiful than that it should embody the spirit of Jesus.”

We must test our lives by the standard of rightness. But even more, we should test them by the ideal of loveliness.

Quaker poet John Greenleaf Whittier spoke for us all when he said:

*O Lord and Master of us all:*
*Whate’er our name or sign,*
*We own Thy sway, we hear Thy call,*
*We test our lives by Thine!*
Pulling the Extremes Together

Most truths are found on middle ground between extremes. Rarely is a one-sided, extreme position really right.

Nowhere is this better illustrated than in the area of Christian security. The extremes are far out. The truth lies midstream.

One extreme is associated with Calvinism. It is the view that once a person is regenerated, nothing he does of good or evil from that moment on has any effect at all on the question of his final salvation.

This was most baldly stated by August van Ryn in his exposition of 1 John 5:16. This verse, van Ryn asserts, means that a believer may be-so sinful and vile in his moral life that God is forced to take him to heaven to get him out of the way on earth.

Such a position deserves all the scorn that has been and can be poured upon it. It denies everything the New Testament says about life in Christ. First John itself is God’s final judgment on such an extreme: “He that committeth sin [certainly as consciously and persistently as van Ryn describes] is of the devil. . . . Whosoever is born of God doth not commit sin” (1 John 3:8-9).

But there is another extreme associated with Arminianism. It lies in a self-conscious and constantly fearful anxiety lest inadvertently and by accident the believer may fall from grace and be lost.

Such a view is not often put into so many words. It is sometimes inferred from preaching that stresses the deceitfulness of sin and spiritual dangers in an evil age. Samson, who “wist [knew] not that the Lord had departed from him,” is the biblical prototype of such nervous Christianity.

There is little value in weighing one heresy against another—but in this matter, one extreme is as wrong as the other. One may lead to presumption and brazenly false profession. The other may lead to a virtual identification of God with the devil.

Once a human being has committed himself to Christ in sincerity, God pledges all the resources of the kingdom of heaven to preserve and protect that individual. It is totally impossible for such a one inadvertently and unaware to slip into apostasy.

This does not mean that love may not grow cold and need to be renewed. It does not mean that temptation will not be fierce and its power great. It does mean that “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:13).

Falling away is possible. The New Testament makes this abundantly clear (John 15:6; Romans 11:22; Hebrews 6:4-6; 10:26-29; 2 Peter 2:20-22, to cite just a few verses out of many). But it is not easy. It is accomplished only by a deliberate and conscious rejection of saving grace.

We do not deny the peril of the drifting life, the danger of neglect, and the almost unlimited capacity of the human mind to rationalize its evil choices. There is a “twilight zone” of which Everett Cattell has so well written. The love of many can and does gradually become cold.

What we affirm is that long before the twilight zone turns to outer darkness or the fire of love dies out, the Holy Spirit brings the matter acutely to consciousness in His gracious conviction. The sin that is actually the suicide of the soul is always conscious, deliberate, and without excuse.

Even then, as long as there is any spark of spiritual concern in the heart of the backslider, the invitation is still out; “Turn, O backsliding children, saith the Lord; for I am married unto you” (Jeremiah 3:14). There is a great and final divorce—but it comes only when all interest and concern on the side of the human partner is dead.

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isaiah 55:7).

John himself wrote in the New Testament: “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:1-2).

There is a supernatural being watching every move the Christian makes, waiting to strike him down in destruction at the first inadvertent misstep. But it isn’t the God and Father of our Lord Jesus Christ. It’s Satan, that old serpent, the adversary, who is “the accuser of our brethren” (Revelation 12:9-10).

The practical point of it all is that we live out our Christian lives with confidence, neither in presumption nor in anxious fear.

Our assurance is that “he which hath begun a good work in you will perform it until the day of Jesus Christ” (Philippians 1:6). Such is the paradox of divine sovereignty and God-given human freedom that only you can stop Him.

“Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature”—only your own will deliberately and defiantly turned against His—“shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8:38-39).
For six days, August 13-19, the commodious Diplomat resort hotel on the Gold Coast between Miami and Fort Lauderdale, Fla., was the setting for an international retreat that drew 1,835 lay people from all over the Church of the Nazarene.

The conference was planned to combine recreational and fellowship interests with deepening spiritual insights and personal growth, as stated in the theme, "All for Him."

The meeting opened Tuesday night with the keynote address by General Superintendent Eugene L. Stowe on "The Sanctifying Love." The service was followed by a fellowship hour directed by Elvin Hicks of Overland Park, Kans.

Each conference day Wednesday through Friday opened with a devotional address on 1 Corinthians 13 given by Dr. Audrey J. Williamson of Colorado Springs.

The balance of each morning was devoted to a three-session seminar conducted by Herald editor W. T. Purkiser with Bible studies on "The Holy Spirit Today" (now available in print as God's Spirit in Today's World, from Nazarene Publishing House, $1.50); and four single-session seminars on the conference theme, "All for Him..."

Afternoons were free for recreational activities including golf, tennis, shuffleboard, boating, fishing, swimming, excursions, and a variety of arts and crafts.

Evening services presented outstanding programs of music and speaking:

   Wednesday: Howard Hamlin, M.D., Leawood, Kans., speaking on "Meeting Men at the Level of Their Need"; with the Speer Family of Nashville, Tenn., in a 10 p.m. "afterglow."

   Thursday: premiere of Paul Johnson's Life in the Son, presented by the First Baptist Church choir from West Palm Beach, Fla.; followed by a first showing of a new Communications Commission film, The Church of the Nazarene.

   Friday: Wendell Nance, Denver, Colo.; with the Bill Gaither Trio of Alexandria, Ind., in the "afterglow."

Saturday morning was given to professional meetings for the first hour, with groupings and chairmen as follows:


The balance of Saturday morning included a series of workshops with leaders as follows:


A Saturday noon banquet, chaired by M. A. (Bud) Lunn, manager of the Nazarene Publishing House, featured the presentation of awards by Gordon Young,
Lynchburg, Va., and an address by Wendell Nance.

The Saturday evening session offered the inspiration and relaxation of a "musical extravaganza" directed by Gary Moore of Kansas City. Musicians appearing on the program included:

Eleanor Whitsett, at the organ; Jerry Nelson, piano; Lost and Found, the Nazarene Youth Department touring group; Glenn Cunningham, Chicago, Ill.; David Blue ETC., Nashville, Tenn.; Jean Pittinger, Kil-gee, Tex.; Gary and Jacqueline Moore; the Ron Huff Trio, Flint, Mich., Bob Riedel, Pittsburgh, Pa.; the Westernaires, Dallas, Tex.; Cheryl and Carlyle Thill, Seymour, Ind.; and the Shalley-Anderson Trio, Bluff- ton, Ind.

Dr. Edward Mann read from his poetry; Gordon Olsen, chairman of preceding laymen's conferences, presented this year's conference chairman, Vernon Lunn, Farmington Hills, Mich., with a desk piece; Mr. Olsen read a telegram of greeting from President Gerald Ford, and one of the lighter moments of the conference was enjoyed when Paul Stiles of Kansas City led "The Kansas City Six" in a rare musical pantomime.

Text of Telegram from President Ford to Delegates

I am happy to greet the delegates at this Third International Laymen's Conference of the Church of the Nazarene and I welcome the opportunity to appeal directly to each of you for your prayers as I begin the challenging tasks of the presidency. It is gratifying and inspiring that so many members of your church have come together in a spirit of fellowship that strengthens all of us. By trusting in God's guidance and asking for His help we are fortified in the tasks of our daily lives and better able to do His work on earth. I salute you and wish you well in your deliberations.

The conference closed Sunday morning with a Communion service with members of the Board of General Superintendents in charge and the Communion sermon by Dr. Charles H. Strickland.

The entire conference program was planned and directed by a committee of laymen headed by General Chairman Vernon E. Lunn. The executive committee included Vice-chairman E. H. (Bob) Steenbergen, Past Chairman Gordon T. Olsen, Program Chairman Edward S. Mann, Promotion Chairman M. A. (Bud) Lunn, Program Chairman L. Paul Skiles, Treasurer Norman O. Miller, with Howard H. Hamlin and Bud Tollie, members-at-large.

Dr. Earl Wolf, director of Christian Service Training and General Stewardship secretary, and Harold Parry served as conference coordinator.

Special guests of the conference were the six general superintendents and their wives; together with Dr. and Mrs. Hugh Benner, Dr. D. I. Vanderpool, Dr. and Mrs. G. B. Williamson, and Dr. and Mrs. Samuel Young, general superintendents emeritus; and Rev. and Mrs. Robert Spear, Jr., superintendent of the host South Florida District.

Most of the districts of the church were represented in the registration, with top honors going to Eastern Michigan's 108 people. Canada and the British Isles were represented; and lay missionaries William and Juanita Moon, Swaziland, South Africa; and John and Viola Adams, Papua New Guinea, represented the most distant points.

Bernard Reznick, general manager of the Diplomat Hotel, paid the conference a compliment in his statement that the conference was "the finest group of people" he had seen in 25 years of hotel management.

While many of those attending had been present at both the 1966 and 1970 conferences, a substantial number expressed their appreciation as new Christians for the inspiration of the gathering.

High praise was voiced for the careful planning and direction of the conference. Every area of lay involvement was included: home, business, churchmanship, soul winning, and personal Christian experience and growth—as well as provision for recreation and leisure-time activities.

The spirit of the conference was unexcelled from beginning to end, with times of tears and laughter, thoughtful concern and the lift of joy.

The general consensus was that the conference was returning to their homes with deeper dedication, broadened horizons, and heightened appreciation for the fellowship afforded within the Church of the Nazarene.
WORLD YOUTH CONFERENCE HIGHLIGHTS

World Youth Conference is history, but the Youth Department Staff felt that Herald readers would be interested in a few pictorial highlights of the eventful two weeks.

The front cover of this issue depicts the beautiful terrace area which made a natural setting for the chapel and Sunday morning worship services.

Write the Nazarene Publishing House for the $1.95, 72-page, paperback, photo book entitled World Youth Conference—Something Special. It's just off the press. The photographs in this article plus over 100 more are featured in the book.

—Youth Department

Chapel service on the terrace

One of the 12 Family Life Groups studying from First John.

Quizzing created excitement both weeks of the conference.

Melvin McCullough and Paul Skiles, assisted by professional guides, lead a group up Tomasee.

Sunday morning worship.
**KENTUCKY**

The conventions and sixty-sixth annual assembly of the Kentucky District were held in the First United Methodist Church in Somerset, Ky., June 24-27. Rev. Gene Fuller, district superintendent of the Virginia District, was the featured speaker for the evening services. Rev. and Mrs. Brent Cobb, missionaries to Korea, spoke at the missionary convention. Nearly $6,000 was pledged to translate and produce useful books into the Korean language.

Lt. Gov. Hon. Julian Carroll spoke at the Thursday morning session. Carroll stated, "The moral problems of our nation today can be attributed to the fact that old restraints have been lifted and have not been replaced with new restraints."

District Superintendent Aleck G. Ulmet was reelected to a four-year extended term. General Superintendent V. H. Lewis ordained Gary Damron and Harville Duncan. (Elders) Oren Trasher, Lawrence Adams, and Coolidge Grant; and (laymen) E. J. Milby, Kenneth Rice, and Richard Thompson were elected to serve on the advisory board.

Mrs. Aleck G. Ulmet was reelected NWMS president. Lew Hall was elected chairman of the church schools board.

**NEW ENGLAND**

The sixty-seventh annual assembly of the New England District was held at Eastern Nazarene College, Quincy, Mass., July 4-6. District Superintendent Don Irwin was reelected to a four-year term.

General Superintendent George Coulter ordained Sherrill Franklin Munn and Robert A. Waller. He recognized the elder's orders of R. Allister Charles, Sr. Elected to the district advisory board were (elders) Alexander Ardrey and Manuel Chaver; (laymen) E. Boyd Gardner and Donald L. Young. Rev. Ardrey has recently been appointed district superintendent of the Canada West District. See story on page 35 of the August 14 Herald of Holiness.

Mrs. William Restrick was elected president of the NWMS. William A. Dyment was elected chairman of the church schools board.

**ROCKY MOUNTAIN**

The forty-seventh annual assembly of the Rocky Mountain District was held June 13-14 at Casper, Wyo. District Superintendent Ross E. Price, completing the third year of an extended term, reported.

General Superintendent Eugene L. Stowe ordained Victor Berg and Larry T. Vevig. The following were elected to the advisory board: (elders) Darrel L. Slack and C. William Morrison; (laymen) Fred Erdmann and Harold Saffell.

Lois Thorpe was reelected NWMS president and L. A. Gray was reelected president of the NYPB. Rev. Ronald D. Clapp was elected chairman of the church schools board.

**CANADA WEST**

The twenty-sixth annual assembly of the Canada West District was held at Olds, Alberta, June 21 and 22. General Superintendent George Coulter presided.

The assembly extended an election to Dr. Thomas M. Hermon, presently serving as superintendent on the South Arkansas District. Since Hermon declined to accept, Rev. Alexander Ardrey, pastor at Lowell, Mass., was appointed with the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board. Rev. Ardrey assumed leadership on August 15.

Elected to the advisory board were (elders) Bob Lindley and Harold W. Hoffman; (laymen) E. Trevor Morgan and Grant Reist. Mrs. Lilian Deasley was elected president of the NWMS; David A. Stryker was elected NYPS president; and Melvin A. Tucker was elected chairman of the church schools board.

Pictured with Dr. Stowe (center) are ordinands Larry T. Vevig and wife (l.) and Victor and Mrs. Berg. The men were ordained at the close of the Rocky Mountain District Assembly.
ROY F. LYNN, NEW EDITOR OF SENIOR HIGH CURRICULUM

Dr. Donald Metz, executive editor of the Department of Church Schools, has announced that Roy F. Lynn has assumed the position of editor of senior high curriculum as of July 22. He will also be working as the director of bus ministry.

Mr. Lynn graduated in 1965 from Olivet Nazarene College, Kanakee, Ill. Last spring he received his master's degree in education with special emphasis in curriculum supervision from Wright State University in Dayton, Ohio.

He has had Christian education experience with local churches in Illinois, Florida, Kentucky, West Virginia, and Ohio. His most recent assignment was as director of Christian Ministry at the Central Church of the Nazarene in Dayton, Ohio. He is a commissioned minister of Christian education for the Church of the Nazarene.

His new duties will include the editing and writing of Senior High Insights and the accompanying teaching materials, and the editing of the Sunday school paper Teens Today.

Mr. Lynn's family includes his wife, Carolyn, and his two daughters: Donna, age seven, and Rhonda, age five.

MOVING MINISTERS

LAWRENCE ADAMS from Columbus, Ky., to Butnering (N.C.) West

FRED E. AGEE from Nashville (Tenn.) Glen-
ANNOUNCEMENTS

The fifty-eighth annual Metropolitan Holiness Crusade will be held at the Beula Church of the Nazarene, 29-100 Ulta Ave., Brooklyn, N.Y., November 5-10. Services will be held nightly at 7:45 p.m. with preaching by Rev. Jackson D. Phillips. Mr. George Clarks will lead the music. A closing holiness rally will be held at 9:30 p.m. Sunday, November 10. Mr. Glyne Mascol is crusade chairman.

The Dailes (Ire.) First Church is celebrating its fiftieth anniversary on October 13. All former pastors, members, and friends are invited to come and worship with us. Potluck dinner will be served at noon. All correspondence may be sent to Rev. Robert W. Worthing, 1313 Mt. Hood St., The Dailes, Ore. 97058.

RECOMMENDATIONS

Rev. J. Rex Eston, 203 S.W. 80th Ave., Miami, Fla. 33144. He is a graduate of Olivet Nazarene College and the Nazarene Theological Seminary, and after a successful pastorate at Miami (Fla.) First Church is entering the field of evangelism. I am happy to commend him to all.—Robert H. Spear, Jr., Southern Florida District Superintendent.

EVANGELISTS' OPEN DATES

Rev. Charles Davidson, 541 Gibson, Fremont, Ohio 43420, has some available time in the California area in the fall of 1975.

RETIRED CHURCH LEADER DIES AT 84

Rev. James H. Garrison, 84, succumbed to a heart attack in Pittsburgh on August 1. For over 53 years he served in various capacities as a minister in the Church of the Nazarene.

In addition to pastorates in Indiana, Massachusetts, Pennsylvania, New York, and Virginia, he served a term as superintendent of the Virginia District. Between 1928 and 1939, he headed the science department at Eastern Nazarene College, Quincy, Mass.

Rev. Garrison graduated from Olivet Nazarene College, Kankakee. He later earned a master's degree from Boston University. He was survived by his wife, Caroline, a son, Jay, of Williamsburg, Va.; a daughter, Mrs. Evangeline Coombs, of Pittsburgh; six grandchildren and seven great-grandchildren.

Funeral services were conducted in Wilsiburg, Pa., August 5.

PIONEER MISSIONARY DIES AT 89

Rev. Peter Kiehn, 89, died in Pasadena, Calif., July 20. He and his wife were pioneer missionaries to China. They served under the Church of the Nazarene from 1913 to 1938.

Preceding and following their church-sponsored term of service, the Kiehns worked independently among the Chinese people. After the Communist takeover in China, they worked in Formosa. Mrs. Kiehn preceded her husband in death by eight years.

Funeral services for Rev. Kiehn were conducted in Pasadena (Calif.) Bresee Church.
with Dr. D. Shelby Corlett, Dr. William Eckel, and Dr. Victor W. Peters officiating. Kiehn is survived by his children—Arnold, Naomi, Howard, Gordon, and Helen; and several great-grandchildren, and 4 great-grandchildren.

MINISTER SUCCUMBS AT 68

Rev. J. B. Gatlin, 68, an ordained elder since 1929, died in Phoenix on July 25. He pastored in Texas, California, and principally in Arizona District; Rev. Jerry White, pastor of San Dimas, Calif., and a nephew of Mrs. Gatlin. He served on several district boards and was a delegate at two General Assemblies. He is survived by his wife, Charlotte, two brothers, and three sisters.

Funeral services were conducted by Dr. M. L. Mann, superintendent of the Arizona District, Rev. Jerry White, pastor of San Dimas, Calif., and a nephew of Mrs. Gatlin. He served on several district boards and was a delegate at two General Assemblies. He is survived by his wife, Charlotte, two brothers, and three sisters.

DEATHS

Rev. DAVID E. BANKS, 72, died Aug. 7 in Clarion, la., funeral services were conducted by Rev. Forrest E. Whittaker. He is survived by his wife, Minnie; two daughters, and a sister.

MRS. KATIE VINING BARDWELL, 53, died Aug. 9 in Shreveport, La., funeral services were conducted by Revs. Larry Hoffpauir, H. B. Joy, and J. W. Balz. Survivors include her husband, Willard; two daughters, Mrs. Charlotte Faulk and Miss Cindy Bardwell; one grandchild; five sisters; and three brothers. Interment was at Ponchatoula, La.

OSCAR C. BARTLOW, 89, of Pomeroy, Wash., died Aug. 1, Rev. Mel Rayborn and Dr. Raymond Kratter conducted the funeral services. He is survived by one daughter, Mrs. Elmer Meissner; one son, Elsworth Woods; and three brothers. Interment was at Resthaven Cemetery, Glendale, Ariz.

VITAL STATISTICS

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FESTUS MASHBURN, 67, died July 23 at Burbank, Calif. Funeral services were conducted by Rev. George Eastis and Rev. Harold Gilham. Survivors are his wife, Margaret; three daughters, Judy, Marlene, Cindy; one brother; and one sister.

FESTUS MASHBURN, 67, died July 23 at Burbank, Calif. Funeral services were conducted by Rev. George Eastis and Rev. Harold Gilham. Survivors are his wife, Margaret; three daughters, Judy, Marlene, Cindy; one brother; and one sister.

ELIZABETH C. NELSON, 82, died in Columbus, Ohio. Rev. Paul M. Berger conducted funeral services. She is survived by 3 sons, 4 daughters, and 11 great-grandchildren.

MRS. GRACE NASH, 84, died July 24 at Winfield, Kans. Rev. Stanley Meek and Rev. Ray Hance conducted the funeral services. Mrs. Harold Kimel and Mrs. Marcelle Knight, 1 son, Forrest W.; and 10 grandchildren.

REV. RAYMOND L. MERRIMAN died June 29. Funeral services were conducted by Dr. Marvin Hodge. Surviving are his wife, Mrs. Glenn Jones; Rev. Donald Ballard; and Rev. Harold Derryberry. Survivors are his wife, Mr. Lola Hixon Merriman; one sister; two brothers; and several nieces and nephews.

LYLE EDWARD SULLIVAN, 40, died June 15. Graveside services were conducted by Rev. Bob Ferguson and Rev. Frank Kemendo in Texas City, Tx.

REV. JOHN W. WRIGHT, 34, died July 30 at Centralia, Wash. He is survived by his wife; two children; his mother; and 3 sisters. Funeral services were conducted by Rev. Paul Watson. Interment was in Rosehaven Cemetery in Fort Smith, Ark.

BIRTHS

to DAVID AND BONNIE (MILLER) ABRAMS, Kenne, N.H., a girl, Rhonda Elaine, July 10.
to MR. AND MRS. NEVILLE BARTLE, missionaries to Papua New Guinea, a girl, Susan Joy, July 20, 1974.
to REV. AND MRS. PHILLIP BEDWELL, missionaries to the Republic of South Africa, a boy, Kenneth James, April 30.
to LARRY AND JAN BLAGHT, Carrol, Mo., a girl, Rhian Elaine, July 10.
to DAVID AND REBA (JONES) BOWEN, Farmer City, Ill., a girl, Valerie Leanne, June 21.
to LEONARD AND SANDRA (BROSKY) GODFREY, Colorado Springs, a girl, Trace Lynn, July 12.
LITTLE LEAGUE FIRES "TOO RELIGIOUS" COACH. Randy Livingston, coach for the Park View Little League, Chula Vista, Calif., was recently fired on charges of being "a religious fanatic." In addition to coaching the league's All-Star team, which was scheduled to compete for a divisional title, he led religious discussions among team members. Seven or eight of the boys accepted Christ.

The president of the league and some parents felt that Livingston had gone too far in his religious activities. He had been asked to conduct no more pregame prayers at the baseball field. Team members had participated voluntarily.

Livingston, 23, was converted to Christ in January. He gave up his use of drugs, alcohol, and cigarettes. His pastor, Rev. B. E. Gebhart, from the Chula Vista Church of the Nazarene, protested the Little League's decision. He stated, Livingston "is being persecuted for his Christian faith."

FIRST WOMAN IS ORDAINED BY FREE METHODIST CHURCH. The first woman in the history of the Free Methodist church was ordained to the elder's orders on July 19 in the Pittsburgh Conference of the Free Methodist church.

The first ordained woman is Rev. Miss M. Jean Parry, pastor of the Sunnyside Free Methodist Church in Monongahela, Pa. She was ordained by a new bishop, Elmer E. Parsons.

Until this general conference, women in the denomination could not receive full ordination. This year a resolution to allow full ordination of women was passed with only one dissenting vote. It was also agreed to delete from the denomination's Book of Discipline any special reference to women.

EASTER VACATION RULING IS GIVEN. A U.S. District Court judge in Miami, Fla., has partially upheld the claims of a teacher that fixing school vacations to coincide with Easter and Christmas discriminated against non-Christian faculty members.

Judge C. Clyde Atkins ruled that Miami public schools must schedule their spring vacations on a fixed date each year. The spring vacations cannot arbitrarily coincide with Easter because it is a changeable date, he found.

However, the judge ruled that Christmas—a fixed date—can be used for school scheduling of winter vacations.

The ruling followed a class action suit brought against the Dade County School Board by junior high school teacher Leonard Speiller, who acted on behalf of all non-Christian teachers.

PRISON HOSTAGE RETURNS TO CHURCH TO TEACH HER SUNDAY SCHOOL CLASS. Less than 24 hours after the bloody end of the longest standoff in American prison history, one of the 12 hostages who had been held prisoner by three armed convicts was teaching a Sunday school class in her church in Huntsville, Tex.

Mrs. Ann Fleming, 50, who had started work as a librarian at the Texas State Prison four weeks earlier, was joyfully welcomed back to the First Baptist Church of Huntsville after her narrow escape from death.

"We stand today rejoicing and weeping," said the pastor, Rev. Max L. Brown. "It is appropriate that we do both."

The rejoicing was for the escape of Mrs. Fleming and nine other hostages from the ordeal during a shoot-out that ended the 11-day impasse. But there was mourning for the deaths of two women hostages—Julia Standley and Elizabeth Beseda.

"I feel they gave their lives for us," Mrs. Fleming said.
Did God appear in the flesh and eat and drink with the priests and elders in Exodus 24:10-11?

No. It was the elders who ate and drank.

This is one of the Old Testament events known to Bible scholars as "theophanies," or "appearances of God." There are a number of them in the Scriptures.

They are occasions when God made himself visible to human eyes as part of His total self-disclosure to men in Bible history. These appearances do not contradict what Jesus said about the Father: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

If you were to choose 12 verses which best represent the position of the Nazarene church on eternal security, what would they be?

I'm not sure why the number 12. It's a hard choice, but here goes:

Ezekiel 18:24. The same truth is repeated in verse 26 and Ezekiel 33:12-18. The "righteousness" here is not "self-righteousness." It is no sin to turn away from self-righteousness.

Matthew 7:21-23. Those who do not do the will of the Father shall not enter the Kingdom.


John 15:1-2, 6. Fruitless branches are cut off and burned.

Romans 11:22. Gentile Christians, like Israel before, must either continue in God's goodness or be cut off.

Colossians 1:22-23. Our Calvinistic brethren tell us that no one is authorized to add an "if" to God's promises of salvation. Right. Neither is anyone authorized to take it out.

Hebrews 5:19-20. Brothers who "err from the truth" must be turned back if their souls are to be saved from death.

2 Peter 2:20-22. To be "entangled" again in "the pollutions of the world" after having "escaped" them is to involve a "latter end . . . worse . . . than the beginning."

1 John 3:6-10. This passage destroys the claim that one may continue to be "a child of God" even though he goes back into admitted sin.

2 John 9. The difference between having or not having God is abiding "in the doctrine of Christ."

I consider a score or more additional references in my little paperback Security: The False and the True.

Let me just say this: The security of the believer is totally assured in the Word of God. God has pledged all the resources of heaven in defense of His trusting and obedient children. No alien power or force can destroy this hope.

Never, since I committed my soul to the Saviour as a high school sophomore, has it ever entered my mind that I would turn away from Christ and be lost. I am as secure as the most ardent exponent of eternal security in the country.

You don't have to "prove" to me that I cannot commit suicide to prevent me from taking my own life. Such "proof" wouldn't add a thing to my security.

The difference is, I don't presume to believe that I could embark on a career of conscious and deliberate sin and still remain a regenerate Christian assured of a place in heaven.

What do you think of fund-raising suppers for Kiwanis held on Sunday afternoon, and fund-raising lotteries sponsored by the Boy Scouts?

I never heard of either, and would feel that Christians should not participate.

Many of our people make an important witness and service contribution through community service clubs. But their activities in these organizations would seem to me, should be confined to weekdays.

The position of the Church of the Nazarene is one of total opposition to lotteries in any way, shape, or form. It also seems to me this position would be supported 100 percent by Christian conscience.

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NOTE: In advertising some of these commentaries we do not unqualifiedly endorse everything in them. We believe, however, that they represent the best material available outside of our own lesson helps, and recommend them for use as collateral or additional material.

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A motivating cantata by JOE E. PARKS celebrating and rejoicing in the historic night of the Saviour’s birth. All original music for soloists and choir. Not difficult but effective in presentation. Performance time approximately 30 minutes.

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This warm and moving story by MABEL LANGEHOUGH portrays the effect Christ’s birth has on one family. The innkeeper, allowing Mary and Joseph to stay in his stable, realizes a life-changing experience. Love and forgiveness found by his family result in their adopting three homeless children. Requires six men, two women, and three children. Performance time approximately 20 minutes. Minimum of 10 copies needed.

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FOR THE COMPLETE LINE of Christmas materials, see the Lillenas Christmas brochure sent to all churches or send for a free personal copy. Examination copies available to any program director or choir leader requesting them.

Plan—Order EARLY IT'S TIME TO START REHEARSALS!
Available from your Publishing House
UNCLE TROY was sick. Earlier that day Dad had rushed him to the emergency ward. Now I was assigned to stay with my uncle in the hospital. That's not exactly what a college senior considers a vacation. There was no alternative—of course I'd stand by.

As I threw together the essentials, I puzzled over the frustration of the days ahead. I'd have more than my share of idle time. My Bible could sure use some extra reading. Maybe this would be a good time to catch up.

With my Bible tucked under one arm and a heavy suitcase crammed with tape recorder, earphones, toothbrush, and all my clothes, I headed for my summer “vacation” in the hospital.

I found Uncle Troy huddled helplessly between the protecting rails of a hospital bed. He was not aware of my presence. Heavy doses of medication were causing him to see strange visions of little men hiding behind the vent, peeking out now and then. Multicolored lights danced from corner to corner, and the ceiling light seemed ready to come crashing down at any moment.

The doctors indicated these were normal reactions to the strong medicine being used. My job was simply to be there to reassure my uncle and not let him out of the room alone.

After getting situated, I opened my Bible and began to read. This, along with getting acquainted with the hospital staff, became a daily routine. It wasn’t long before I knew most of the staff by their first names.

One of the nurses’ aides was a Christian. She told me of a young man on the ward for whom she had been praying. She wanted me to visit him. The hours spent with my Bible were fresh. The Scriptures gave me a sense of confidence as I walked down the corridor to win a friend and maybe share life’s greatest truth.

Gene’s slight figure barely filled his bed; an appendectomy left him pale and weak. Our friendship developed quickly. We talked hours upon end. It seemed my companionship helped him regain his strength.

One day I asked Gene about his past life. His story spilled out. With a broken home, trouble at school, a stolen car, reformatory, broken parole, and now this, life seemed worthless.

I told Gene how Jesus Christ had taken my worthless life and made it abundantly rich. He could also have this kind of life. Gene begged me to explain how he could find Christ.

Jesus Christ met Gene’s deepest need that day.

What I thought would be a dull hospital experience had suddenly become an exciting summer vacation.

BY WOODIE J. STEVENS
Lenexa, Kans.
Korea Nazarene Bible College, Seoul, Rev. Chun Yoonkyu, teacher at the college, has been connected with the Nazarene church in Korea for 20 years and has translated Nazarene literature into the Korean language. He was ordained last year by General Superintendent Eugene L. Stowe. Rev. Yoonkyu was stopped at Kansas City en route to Oklahoma City, where he plans to work on a master of arts program.

Don Owens, former missionary to Korea, is currently serving as associate professor of missions at Nazarene Theological Seminary in Kansas City.

HAWKINS RECOVERING FROM HEART BLOCKAGE

Rev. Floyd Hawkins, music editor at the Nazarene Publishing House, suffered temporary heart blockage on Saturday, August 24. He and Mrs. Hawkins were on a two-day vacation trip at the time.

Hawkins was admitted to the intensive-care unit of the Deaconess Hospital in Oklahoma City. Physicians later inserted a pacemaker. They have ascertained that no permanent heart damage occurred during the blockage.

Rev. Hawkins returned to Kansas City on September 3. After a brief period of recuperating at home, he expects to return to work. He is well known as a composer of gospel songs and hymns in addition to his work as editor in the music division at NPH.

ALL-CHILDREN’S OFFERING FOR ECUADOR

Assembly year 1974-75 has been set aside for a special offering of $50,000 for Ecuador. The money will go toward an extension seminary program to train workers. It will include land, buildings, mobile unit, audiovisuals, and as many extras as finances will allow.

A special coin card that holds 10 dimes has been designed for use by the boys and girls. These are “free” for local use up to 75 percent of average attendance. The September book club mailing and the 1974 Thanksgiving audiovisual kit have the order blanks.

The money is needed, but the real thrust of this offering is participation. It is every boy and every girl doing something. It is planned as a step in stewardship training and missionary awareness.

The offering is sponsored by the Children’s Stewardship Committee and applies toward 10 percent giving.

—Bill Young, chairman
Children’s Committee
Stewardship Commission

PASTOR RATES SPECIAL HERALD HIGH

Dear Dr. Purkiser:
I have just glanced through the special issue of the “Herald of Holiness” (September 11, 1974) and want to commend you and your staff on one of the finest special issues ever. It introduces our church with clarity, is sane and practical in its articles, and appears to me to be the most usable issue we have ever produced.

I am mailing some copies to some of my acquaintances and friends outside the church—am encouraging my people to make it available to their friends who have questions about the Church of the Nazarene.

Thank you for the good work you are doing. Personal regards to you. Sincerely in Christ,
Pastor Ross R. Cribbs
Gaithersburg, Md., church

THE 1,000th PENSION HAS BEEN GRANTED

Dr. Dean Wessels, executive secretary of the Department of Pensions and Benevolence, announced that the department has just granted its one-thousandth pension since the enactment of the “Basic” Pension Program in April of 1971. The recipients of this milestone in “Basic” Pension are Rev. and Mrs. Freeman Brunson, parents of Robert, missionary to Peru; Ronald, a trustee on the church board of a Nazarene congregation in Japan; and Nancy, the wife of a Nazarene pastor in Nashville, Tenn.

Rev. Brunson and wife, Mildred, are making their home in Grover City, Calif., where they served in their last pastorate prior to their retirement. The future holds an exciting travel agenda for this couple, who only recently returned from a trip to Lima, Peru, to see their new granddaughter and family.

When not traveling, Rev. Brunson will be developing his “green thumb” for some fun in the garden.

The Brunsons were granted the maximum of 40 service years in computing their pension. Through the years Rev. Brunson has ably pastored 10 churches on the Chicago Central, Michigan, Illinois, Southern California, and Los Angeles districts.

Pensions and Benevolence reports that this one-thousandth pension has been made possible by Nazarene churches far and wide who are faithfully supporting their Pensions and Benevolence Budgets.

Correction: A picture of Rev. Freeman Brunson was inadvertently placed on page 23, August 28 Herald, in the space designated for a photo of Chester O. Galloway. Galloway reviewed the September Book of the Month, Confliction Concepts of Holiness, by W. T. Purkiser, which appeared in the August 28 issue.

NEW GENERAL QUIZ DIRECTOR

The newest member of the General NYPS Council is Rev. Richard Young, pastor of the Kansas City Shawnee Church.

Rev. Young was elected to represent the Mid-America Zone vacated by the resignation of Rev. Hugh Smith, who recently accepted the pastorate at Arlington, Tex.

While in Fiesch, Switzerland, Rev. Young was elected by the General NYPS Council to be general quiz director, a position also vacated by Rev. Hugh Smith.

Young’s responsibility will be to serve as liaison between the General Council and Eddy Hall, who is in charge of Bible quiz ministries in the Department of Youth. Hall is also chairman of the Bible Quiz Committee on the General NYPS Council.
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PUBLICATION SCHEDULE
3 volumes a year

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