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OF HOLINESS

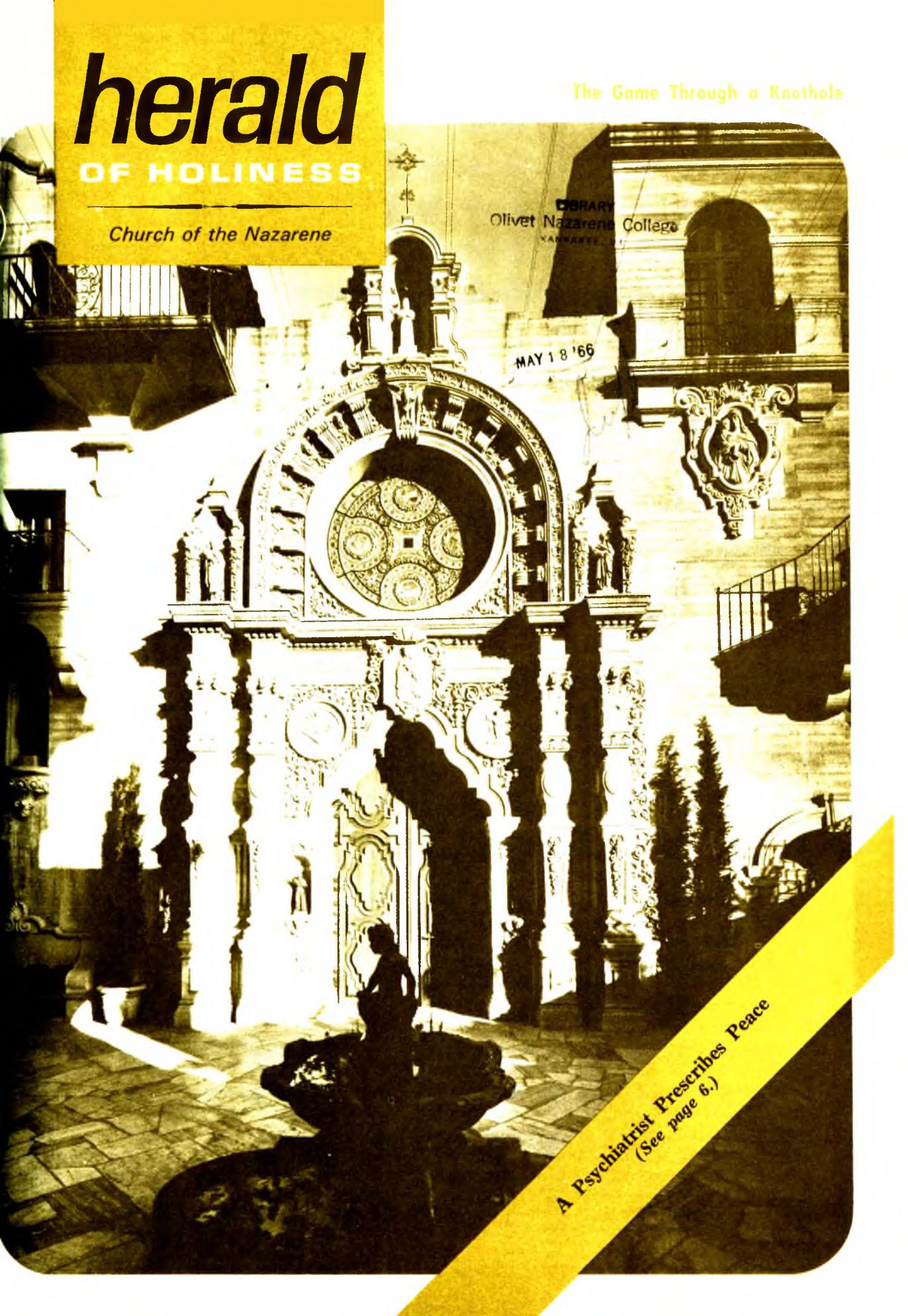
Church of the Nazarene

The Game Through a Knothole

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MAY 18 '66

A Psychiatrist Prescribes Peace
(See page 6.)



The Demon Discouragement

General
Superintendent
Young



Discouragement is often an emotional form of unbelief. It is giving way to dismay. It frequently justifies its conclusions on immediate available evidence. It often ignores the promises of God and seldom takes God into account. It demands help now and insists on full explanation for the troublesome situation. Sometimes it is begun in a time of physical weakness or weariness. In this context, we are prone to excuse it.

Discouragement may be a cry of pain and there could be a buried prayer in it. But it leans toward rebellion and unbelief. Sometimes it smacks of pride. When Job suffered from his would-be comforters, he replied in substance, with discernment and agony, "You leave nothing to God."

Discouragement is a foe, however, and should be met head on. It must not be pampered or entertained. Faith is its chief antidote. The Word of God and prayer are our ready weapons in this conflict. But the soliloquy of a troubled soul in despair is not enough. Such conversations must become dialogue. God will hear us and will answer

when we stop talking. Let God surprise us with His solutions. His wisdom and His power compare favorably with His love. He is the eternal God and is therefore our Contemporary, too!

The way of holiness and truth is still our way. Plodding in the right direction is not lost motion. Impulsive detours and pouting delays may be costly. "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psalms 42:5).

I will not doubt, though all my ships at sea

Come drifting home with broken masts and sails;

I will believe the Hand which never fails,

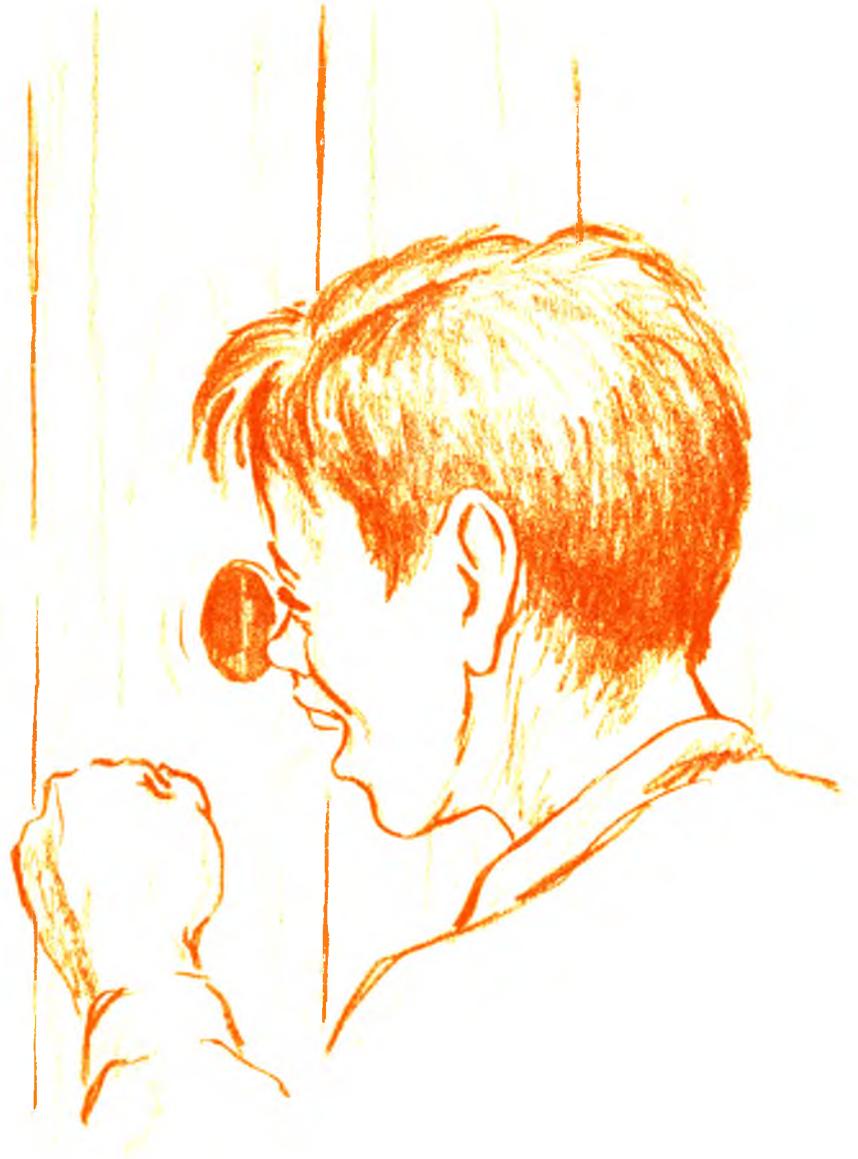
From seeming evil worketh good for me.

And though I weep because those sails are tattered,

Still will I cry, while my best hopes lie shattered:

"I trust in Thee."

The Game Through A Knothole



To millions, Christianity is a sweet, idealistic, and impractical view of life, an opinion formed through contact with halfhearted Christians

"KNOTHOLE GANGS" are part of baseball's romantic past. In case you don't recall them, they were boys eager to get inside the park but with no money for tickets. They would, when the constable wasn't watching, view the game through holes in the fences. In many cases the holes were produced by their own enterprise.

It isn't uncommon to notice now-

adays many other activities being watched through what amounts to knotholes. There are knothole Christians and knothole citizens, who are somewhat attracted to what is going on, but for one reason or another do not get to the actual scene of action. I have known several, for example, who came to a certain church because the minister was young and at-

tractive, and often told amusing stories. Others say they come because they like the music. So it goes.

A larger group, especially in the cities, will come with some regularity to the morning worship service but have no other contact whatever with the church. In some cases people have developed an affinity for one particular church fel-

lowship on the basis of one emphasis. It was strong on missionary work or evangelism or it maintained active youth work, and so on. All of this is good, of course, so far as it goes.

THE GOSPEL of Jesus Christ, however, is not confined to one tone, or issue, or element. It has many aspects and reaches far. Christian beliefs and activities are spread over wide fields of human need and aspiration. If we narrow them down to one element which happens to seem to us important, or even to one task which needs to be done in His name, we are going to neglect much of the radiance and the power of that gospel.

A knothole perspective may be acquired by many means and because of many circumstances. We can start out with a rather deliberate intention of selecting only a few features of the Christian faith and program which happen to suit us or in which we believe very strongly. This can produce a blindness toward other aspects of Christian love and power, and a distorted perspective on other parts of the Christian task and witness.

SOMETIMES preachers find themselves choosing subjects within too short a range. Laymen may be very sensitive about moral values in some areas and care little about other matters. One can be very sure of the validity of a theory or of the soundness of a doctrine and center everything around that. One can become a stickler for specific ways of performing a rite or conducting church programs. In other ways it often happens that a kind of knothole outlook evolves, which seriously misrepresents the message of Christ and His Church.

A knothole view may also mean performing a Christian service at a distance or on a small scale and being interested *only* in certain phases of the church's work. This

is a weak and limited view and gives little indication of the power of the Spirit.

TO MILLIONS Christianity is a sweet, idealistic, and impractical view of life which is really not important anyway and does not come to grips with the most important concerns facing an individual today. This attitude is formed through the contact they have had with halfhearted Christians.

We are not going to acquire in our own living the fullness of the Christian experience by getting at it through a knothole. Nor are we going to be able to promote it through a knothole.

The Christian gospel and way deserve real study and real promotion. We face daily a concept that says the world is without valid standards by which we can condemn violence, sensuality, and evil in all its forms. No knothole faith or philosophy is going to meet the

About the Cover . . .

Old Mission Inn at Riverside, California, (see cover) which serves as the headquarters hotel for the Southern California District assembly, is a significant landmark in southwestern United States. An inn which got its start because the salary of an engineer was so small has grown since its beginning in 1876 both in stature and as a historic center. The present units were begun in 1902.

The Southern California District assembly is set for May 25-27 a block away from the hotel at Riverside Auditorium. There are 89 churches on the district. Membership reached to more than 12,000 with the closing of the last assembly year. Dr. Nicholas Hull is superintendent of the district, which gave \$203 per capita in 1965.

—Managing Editor

need of those who must combat a virulent and aggressive philosophy of materialism and naturalism, a way of greed and human exploitation.

We are witnessing a surging and restless revolt of youth. There is an increasing number of adults who are disturbed about their own self-image, and the meaning of life, and the reality of God. No little knothole glimpse of a few heartening moral truths is going to answer the cry of embattled and distressed individuals trying to cope with a new world.

A KNOTHOLE faith is not necessary for those who are willing to probe the powers and wonders of prayer and make it a major factor in their lives, nor to those who are willing to study and to labor in Christian service. From these fields there is no need of viewing through knotholes or getting involved in a lot of vague possibilities.

We need a way out of such a knothole vantage point, and it is this: a daily program of study and prayer and practical service which comes into contact with the real areas of trouble and opportunity among people. We simply must have a firsthand experience of Christian power and a reborn life—reborn to the ideas and powers and purposes which God has made available to us. We simply must draw closer than knothole distance to the potential found in Christian living.

Our faith and our testimony are weak because we do not really grasp the nature of faith, and we do not really know what Jesus taught. We have not understood the real tragedy this civilization faces and the potential for averting it, which is to invoke powers and values which are bound up in the Christian tradition.

It is indeed time for a full and close view of our job, and not just through a knothole.



If I Should Die Before I Live

A FATHER, anxiety written on his face, sat in the waiting room of the hospital maternity ward, muttering half to himself and half aloud, "He died before he lived . . . He died before he lived." His infant child was dead, and the Nazarene pastor was there to give him sympathetic counsel. Later the phrase took on special meaning to the pastor: How many are there who die spiritually before they live?

Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). He didn't mean that He was then going to preach in a graveyard and that He expected its occupants to push over the tombstones and rise from the grave. He was speaking about those who were dead on the inside. He told the Pharisees on one occasion that they were "full of dead men's bones."

THE PLAIN teaching of Christ was that man without God is dead. He does not live—he just exists. When the prodigal son "came to himself" and repented, Christ put

these words on the lips of his father: "This my son was dead, and is alive" (Luke 15:24).

God said to Adam regarding the tree in the midst of the garden, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). When Adam partook of the fruit of that tree, either he died or God was a liar! His death was spiritual! He died on the inside! Being deprived of God's Spirit, he became depraved in his nature, and this sinful depravity—this spiritual death—he passed on to all his descendants.

Adam "begat a son in his own likeness, after his own image." This refers to his spiritual image, which was now depraved, just as we know that when "God created man in his own image" it refers to His spiritual image. Every son of Adam has been born dead spiritually, and unless he finds life in Christ he dies before he lives.

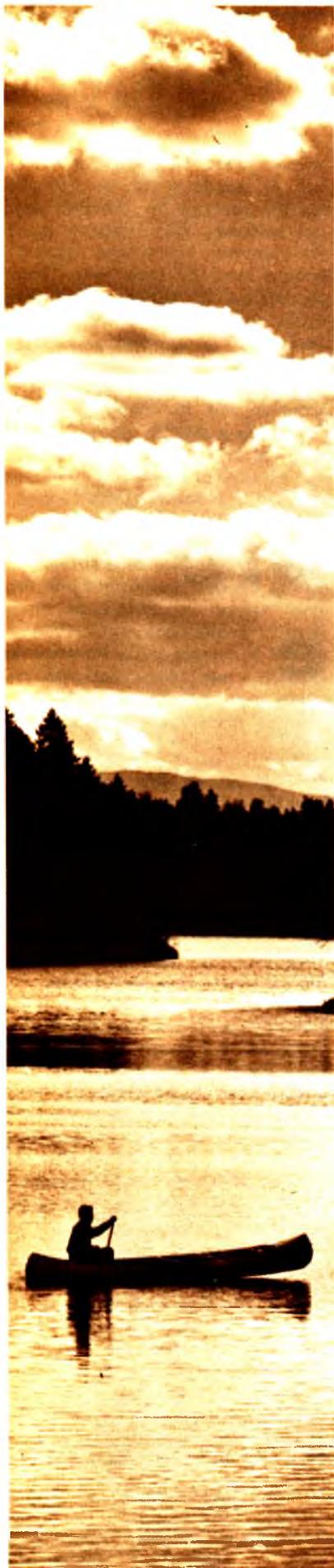
THIS TELLS US something very important about Enoch. For sixty-five years he just existed! But *after* the birth of his son Methuselah he began to "walk with God."

He experienced life from above. Something like this needs to happen to every son of Adam's race. If it doesn't, he will die before he lives.

Jesus said to Nicodemus, "Ye must be born again" (from above). Either Nicodemus was dead or Jesus was a religious fanatic. I believe that Jesus knew what He was talking about. Man is born dead spiritually, and he needs the regenerating, life-giving power of God's Spirit. If he does not receive it, he dies before he lives.

Man does not have to die before he lives. In Christ we can find life and live eternally. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

HOW MAY WE begin to live in this way? They that "hear the voice of the Son of God . . . shall live." This was the voice that spoke the world into being . . . the voice that calmed the angry waves . . . the voice that conquered death . . . the voice of Him about whom even His enemies said, "Never man spake like this man" (John 7:46).



A Psychiatrist Prescribes Peace

• **By** **FREDERICK E. MILKIE**

IN THE FIELD of psychiatry, the one thing people seek above all others is peace. Until July 4, 1954, my prescription for this rare quality was of little or no use. Now I am convinced there is an infallible remedy for the turmoil and confusion of individual lives today. I prescribe it with the utmost assurance and confidence, and I have yet to find it to fail.

The answer came to me at Devil's Lake, Michigan, where I own a summer cottage. A sound car drove around the lake advertising a drive-in church. The Billy Graham film, "Oil Town U.S.A.," was being shown. As I viewed the picture, I heard about the gospel of Jesus Christ for the first time, and that began a struggle within my heart that lasted for five months.

As I read and studied and searched the Scriptures, I tried to justify my staying in a "religion" rather than trusting in a Person. Finally, on December 14, 1954, in my medical offices in Toledo, Ohio, I fell to my knees and asked the Lord Jesus Christ to come into my heart. He did just that and transformed my life. Two weeks later my office nurse said she too wanted Jesus Christ as her Saviour.

"Why?" I asked.

"I SEE THE TRANSFORMATION in your life," she said simply.

To have Jesus Christ is to have peace, I quickly learned. To be without Him is utter confusion. Relatives in the other "religion" declared I had gone nuts. They did not realize that true religion is a living Person, the Lord Jesus Christ, and without Him is no salvation.

Today we have a peace-seeking, pleasure-hungry world. The only remedy they know is tranquilizers. But I have to tell them the truth: tranquilizers are not the answer. They have never cured a mental illness. The shock machine cannot cure all mental illness. Insulin shock has never cured a mental illness.

To have Jesus Christ as Saviour will bring you peace. It will not give you a new Cadillac, or immediately solve all your problems, but

God has promised to give life—eternal life. I have seen the power of the gospel transform lives.

WHEN I WAS STAFF psychiatrist at the Ohio Penitentiary, it was my privilege to talk with five murderers as they were about to go to their death. As I witnessed to them, the two guards standing nearby listened intently. "Say," one of them said, "I'd like to know about Jesus too." I witnessed to him from the Word; he received Christ as his own personal Saviour, and what a transformation took place in his life! The other guard allowed his intellectualism to stand in his way. Because he could not reason it all out, he turned down the opportunity for genuine peace and eternal life.

In the privacy of my therapy room I have many who unburden their souls. How they try to seek the pleasures of this life! I believe God has left a void in every heart that only He can fill. There is no substitute. God came to seek and to save that which was lost.

RECENTLY A GIRL came who had been diagnosed as a schizophrenic reaction, paranoiac type. Six years ago I would have agreed with the diagnosis and the girl would have spent the rest of her life in a mental hospital. At our seventh session we had a prayer meeting. She unburdened her soul and yielded her heart and life to the Lord Jesus Christ. Today she's in Bible school, preparing to go to the mission field.

There are many today who are seeking the wrong information. They want their conscience salvaged. They don't want to cut loose from their sins. They don't want to be told of a God—a just God. True, God is a God of love, but there is a hell to shun and a heaven to gain.

MANY OTHERS are wrapped up in things of the world. They have set their affections on things of the earth, whereas God says to set our affections on things above.

Recently I heard about a young Korean doctor who came to this country under the tutelage of a Christian surgeon to study neurosurgery. In this particular field of medicine a high mortality rate prevails because of the difficult involvement with brain tumors. As the Korean doctor listened to the Christian surgeon notifying his patients of their precarious physical condition, he was impressed by the fact that Christian patients accepted his verdict peacefully, while unbelievers rebelled.

"I want to know more about Jesus," he told the Christian surgeon.

"Why?" the joyous physician asked.

"Well," the Korean replied, "I've seen it work. When death is imminent, those who know Christ as Saviour have peace. They say, 'Thank God, I'll see Him soon: I'll meet Him face-to-face.' The others rebel. I want the kind of peace that Jesus Christ can bring."

TODAY THAT surgeon is a missionary to his own people in Korea. He has the peace that passeth all understanding. Why? Because he recognized his need and put his trust and faith in the Lord Jesus Christ.

Three years ago I witnessed to a cardiologist on the boardwalk in Atlantic City.

"Fred," he asked, "why don't you stop that nonsense?"

As we continued to wait for two other doctors with whom we planned to eat, I refrained from witnessing to him further.

"Here they come," he said. "I'm hungry!" In the next moment he dropped dead, although he had never been sick a day in his life. He had turned his back on Jesus Christ; he was without excuse.

NONE OF US has a promise from one heartbeat to the next. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26) The price has been paid; the Lord Jesus Christ shed His blood. I can promise you today, on the authority of God's Word, that if you settle it with Jesus Christ, you will have peace. No psychiatrist can promise you more.

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HEART HOLINESS

A Second Work of Grace?

• By DAVID J. TARRANT

YOU WOULD find it hard to discover an evangelical preacher in any denomination ready to deny that Christians are duty-bound to live holy lives. It is not only those whose doctrinal pigeon-hole is labeled, "Holiness," who believe that a converted drunkard stops beating his wife, stops using filthy language, walks past the saloon door and takes his money home!

We are all agreed that being Christians necessarily involves a sincere attempt to love God with all our hearts and our neighbors as ourselves.

But the teaching that holiness of heart can be received as a second definite work of grace, subsequent to conversion, is by no means generally accepted. Holiness by imputation, holiness by growth, or holiness by what Dr. Steele called "the seven feet of gravel cure," are, sad to say, far more popular theories.

YET TO THOSE who have discovered the truth of "second blessing" holiness in the Scriptures and have put it to the test in the realm of personal experience, the whole matter is as clear as daylight. So let us engage together in a brief but purposeful Bible study on this glorious theme.

The first work of grace, often called conversion, is notable for its glories and its limitations. "If any man be in Christ, he is a new creature," says Paul in II Corin-

thians 5:17; "old things are passed away; behold, all things are become new." New affections, new ambitions, new appetites, new desires, new friends, new joys, new hopes—beyond question it is a glorious day when a man is born again! Life has a new center—Jesus Christ!

YET AS THE emotional thrill of conversion begins to subside, the newborn Christian becomes aware that the old, self-centered nature is still present, clamoring for the attention which it has been temporarily denied. As the claims of the new nature begin to conflict with the claims of the old, selfish nature, the truth of Galatians 5:17 becomes real in personal experience.

By the help of God, the new nature may well maintain the ascendancy; but usually the time comes when, in an unguarded moment, temptation strikes a deceitful blow, the quivering carnality unbolts the door of will form the inside, and the Christian finds himself in Romans 7:16-17. Soon his heart is groaning in the words of Romans 7:24, "O wretched man that I am! who shall deliver me from the body of this death?"

Like a fanfare from heaven comes back the instant answer: "God will! Thanks be to him through Jesus Christ our Lord!" (Romans 7:24-25, Moffatt.)

IN THIS WAY our own experience introduces us to our need of

heart purity—*now!* In the spiritual realm, as in the material, purity is a quality which does not admit of degrees. Water is either pure or impure. Silver with a thousandth part of lead in it cannot be called pure silver. Pure raspberry jam contains nothing else but fresh raspberries and refined sugar; if even the smallest quantity of other fruit or vegetable pulp is added, it is no longer pure raspberry jam, though it may still conform to government regulations, which allow a certain percentage of adulteration.

But God has no such compromise standards; holiness as He defines it means complete freedom from sin (see Romans 6:18, 22). And He requires that holiness should become our present possession and enjoyment, "that henceforth we should not serve sin" (Romans 6:6; Luke 1:75).

So the growth theory is clearly unsatisfactory; for it leaves us with only a partial salvation, when God's plan is full salvation (John 8:36; I John 1:7). And to expect death to sanctify is to expect our enemy to do for us what our Friend and Saviour cannot do (compare I Corinthians 15:26 with Matthew 1:21).

THE BIBLE PLAN for the believer's deliverance from the downward drag of inbred sin is clear to see. Disciples whose names were long since written in heaven (Luke 10:20) were baptized with the purifying fire of the Holy Spirit on the Day of Pentecost, and their hearts were made pure by faith (Acts 15:8-9). In this way God sanctified them through and through, and opened the way for every determined believer to enjoy a like deliverance (Acts 2:39; I Thessalonians 5:23).

To experience this wondrous work of divine grace we must deliberately "die out" to all the claims of the self-life, seeing ourselves as crucified with Christ (Romans 6:6, 11; Galatians 2:20). We must cast ourselves upon Christ Jesus as our Sanctifier, trusting Him here and now to baptize us with His purifying Spirit (Matthew 3:11; Acts 8:15-17; I Thessalonians 5:24). Will you pay the price and receive this glorious "second blessing"?

Is It Later than We Think?

• *By* CHESTER PIKE

JESUS SAID concerning His coming and the end of the age, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). He had preceded this statement, however, with the parable of the fig tree, which teaches us that God's people should be able to interpret the general developments in their world so as to know when Christ's return is drawing near.

There seems to be quite general agreement among Christians today that the fig tree is now putting forth its leaves, and though the day or hour cannot be pinpointed, the time is drawing near for Christ's return. We cannot say with certainty whether it will be one year, ten, twenty-five, fifty, or more. But if we dared express our honest convictions about it, many of us would say, "Probably no later than the end of this century."

COULD THE TIME even now be later than we think? Jesus indicated by different things He said that the time for His return would be determined, not by the passing of a given number of centuries, but by certain conditions in the world. Things are happening so fast that we can no longer evaluate time by the same standards we used in the past. Time is gaining momentum.

If we could somehow have taken a man from Jesus' day and put him down in the fifteenth century, he would not have found things too much different from those in his own day. Suppose a man from the fifteenth century were suddenly placed in the middle of the nineteenth century (about 1850). He would find some things new and strange. A century of the industrial revolution would have made quite an impact on his world. Yet the changes were such that he could probably have adjusted to them after a while.

A man whose life spanned the period from 1850 to 1925 died in a world altogether different from the one into which he was born. Technological progress during his lifetime exceeded that of all preceding generations combined.

BY 1950 THINGS had changed dramatically. The world's accumulation of scientific knowledge at least doubled from 1900 to 1950. It again doubled from 1950 to 1960, and the same happened from 1960 to 1965.

Is it not reasonable for us to assume that the processes preparing our world for the return of our Lord have, in each of these periods named, equaled or exceeded those of all previous time since Jesus' day?

The pace of today's developments is staggering. Our "progress" is advancing at a breakneck speed. Older time calculations are no longer adequate. Time is not merely marching on. It is streaking past us.

WE HAVE NO WAY of knowing just how long our Lord will tarry. But we can see how even one short year could bring to pass the conditions necessary for His return. Jesus said, "And what I say unto you I say unto all, Watch" (Mark 13:37).

Assurance

IT WAS late Sunday evening. We were walking down the familiar hospital corridor to have stitches put in nine-year-old Stephen's foot. The cut wasn't very bad, but it was deep; it had bled a great deal.

While the cut was being sewed, my mind went back to the previous week when eight-year-old Tom had taken a thirty-foot fall off a ledge at a nearby park. He had somehow grabbed a bush on the way down, breaking his fall. We had come here then to have his fractured hand cast and stitches put in his mouth.

I THOUGHT about the week before that when Steve was accidentally hit on the cheek with a rock and a blood clot had formed, as yet undissolved.

Now pictures of our boys lying wounded and dying in Viet Nam stared up at me as I leafed through a magazine. It brought concern for my brother, Dave, stationed in Saigon.

Lord, I thought, is it always to be like this?

Much later, after we had returned home, had prayer, and tucked in the children, I went back to the bedroom just to look. There lay Dan, Steve, and Tom, safe and healthy, minor wounds healing. Out on the battlefields lay our boys, dying. Suddenly, as I made a re-dedication of the lives of my children to God, the "whys" of hurts and death no longer mattered, and a wonderfully sweet peace filled my soul.

"THANK YOU, Lord," I prayed, "for reminding me, as You did Paul hundreds of years ago, that Your grace would be sufficient, should You call my children now or someday on a faraway battlefield."

By MRS. HAROLD WRIGHT

Editorially Speaking

● By W. T. PURKISER

Does the Soul Sleep in Death?

Since the earliest times, Christians have lived in the confidence that death was for them a door into the presence of Christ. In recent years an ancient heresy has been revived to cast doubt on that hope.

Called the doctrine of "soul sleeping," this view denies any conscious existence between death and the resurrection. As its title suggests, it claims that death is a dreamless sleep for the soul until it is revived with the body in the resurrection. It is usually joined with some form of "conditional immortality"—that is, the denial of eternal punishment for the finally impenitent.

Without going into some of the varieties within this general teaching, let us look at the Word of God to see what light we may find therein.

We note at once that there is not a great deal in the Bible that deals directly with this matter. The Scriptures are far more concerned with what happens in human life before death and at or after the judgment than they are with the time between death and the resurrection.

We see also that the Bible does frequently refer to death as "sleep." This is more common in the Old Testament than in the New Testament, but it is found in the New as well as the Old.

The testimony of the Old Testament must not be overlooked. On the other hand, it must be remembered that it was our Saviour, Jesus Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel" (II Timothy 1:10).

In this connection let it be said also that the Bible never says it is the soul that sleeps. The bodies of those who die sleep in the dust to await the resurrection trumpet. But when the Bible speaks at all with regard to the personal self we call the soul, it is in terms of a conscious life in a realm transcending space.

CHALLENGED BY THOSE in His day who denied conscious existence after death, Jesus spoke of the God of Abraham, Isaac, and Jacob as the God, not of the dead, but of the living (Matthew 22:32; Mark 12:26-27). While the chief reference is to the denial of the resurrection by the Sadducees, the truth would apply with equal force to the time before the resurrection.

On the Mount of Transfiguration, Peter, James, and John saw Moses and Elijah, who long since

had departed, talking with the Lord about His atoning death (Matthew 17:1-8; Mark 9:2-10; Luke 9:28-36).

In Luke 16:19-31, Jesus drew aside the veil of the afterlife and revealed both hell (*Hades*) and paradise, and conscious existence in both.

One of Christ's great "words from the Cross" was the assurance given the dying thief, "To day shalt thou be with me in paradise" (Luke 23:43). To say this if the thief were to sleep until the resurrection would rob words of all natural meaning.

The first Christian martyr left his testimony of confidence and hope. While to the observers "he fell asleep," his dying prayer was, "Lord Jesus, receive my spirit" (Acts 7:59-60). Would the instinct of such a moment as this be only delusion?

In II Corinthians 5:1-8, Paul speaks of the meaning of death for the Christian. If "our earthly house of this tabernacle were dissolved, we have [present tense] a building of God, an house not made with hands, eternal in the heavens" (v. 1). We are quite willing, therefore, "to be absent from the body, and to be present with the Lord" (v. 8)—immediately, not after a lapse of centuries.

Again in Philippians 1:21-24, facing the possibility of immediate martyrdom, Paul expresses a dilemma of desire "to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."

That the "sleep" of death does not apply to the soul is seen in I Thessalonians 4:14-17. Here we are taught that the saints who "sleep in Jesus" will accompany our Lord when He comes again. At that time the resurrection will take place as the spiritual self is united with its glorified body.

While Revelation 7:9-15 is often given an interpretation which would place it in the distant future, it is more probable that this is a glimpse into the heaven of John's own day. He saw the redeemed multitudes worshipping around the throne of God long before the resurrection recorded in Revelation 20.

In Revelation 19:10, the heavenly messenger who talked with John identified himself as "thy fellowservant, and of thy brethren that have the testimony of Jesus." He was certainly not asleep in a grave somewhere at that time.

DEATH IS A REALITY we all must face. The only light that shines through its darkness comes

from the face of God in Christ Jesus. For one who loves the Lord, death is not the darkness of oblivion but immediate entrance through the portals of home. As one said, "We march, not toward the setting sun, but toward the light of morning."

Only the child of God can face eternity as did Dr. F. B. Meyer, who wrote to a friend just a day or two before his death: "I have just heard, to my surprise, that I have only a few days to live. It may be that before this reaches you I shall have entered the Palace. Don't trouble to write. We shall meet in the morning. With much love, yours affectionately, F. B. Meyer."

One other great Bible truth must be faced. Death is not a transformer. It is a confirmer. It is finality. It sets indelibly the record of life. It is not an introduction to a second chance. It is the termination of the only chance.

There are, therefore, both solemn warning and bright hope in the Word of God: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

"Wiggle-tails in It"

A prominent minister tells the story of an elderly brother who was a member of a little church on his first circuit out on the Kansas prairies.

The brother in question had a unique way of expressing himself. He would say in every testimony service, with minor variations: "Thirty years ago, in a little schoolhouse up in Illinois, the Lord filled my cup full. He ain't put no more in, and He ain't took none out. It's full now, praise the Lord."

On one memorable occasion another older member of the congregation decided to clear up something.

"Henry," he demanded, "your cup was filled thirty years ago?"

"Yup," was the reply.

"And there ain't no more been put in?"

"Nope," said Henry.

"And there ain't none been took out?"

"No, sir!"

"Well, then," said Uncle Jimmy, "I'll guarantee they's wiggle-tails in it."

It is a homely little tale, but it makes an important point. Any fullness from which nothing has been drawn and to which nothing has been added is bound to become stagnant and breed "wiggle-tails."

In fact, such a fullness in the spiritual realm is a misunderstanding of our relationship with God. The only "cup" that pictures the Christian life in the Bible is the "cup" that runs over or "the cup of blessing" of which we drink.

Yet the notion persists that Christian experi-

ence is a supply or stock of grace given once, upon which we subsist for the rest of life. The truth is, it is a connection established with the Source of supply from which flow the "streams that make glad."

THE ONLY GENUINELY CHRISTIAN LIFE is one that is fresh and growing. No treadmill of religious performance can take the place of the new touch. He who would but imitate his yesterdays cannot do the will of God today.

Albert Day expressed it vividly: " 'Tenting on the old camp ground' may awaken tender memories but it will not keep us in creative touch with God. For everyone who would have his life to be the scene of 'Operation-Kingdom-of-God,' it must be that he nightly pitch his 'moving tent a day's march nearer home.' "

Especially important is growth in the sanctified life. Christian mediocrity is the price exacted of those who are too easily satisfied with their expression of the fruit of the Spirit.

Free Methodist Bishop Wilson T. Hogue wrote years ago: "The sanctified soul should also be constantly perfecting the manifestation of holiness. Many things render the manifestation of holiness quite imperfect in those who are wholly sanctified."

Sanctifying grace is given in a moment of time. But the arts of saintliness, in which that grace is made apparent to the world, are the product of discipline and growth.

It is not so much the full cup but the flowing stream that pictures the inward work of the Spirit. "Rivers of living water" do not dwindle out in the desert sands. They are swelled by tributaries and grow mile by mile from the spring which is their source until they join the ocean of the infinite eternal.

And there are no "wiggle-tails" in the free-flowing current of the river.

***"If our devotion to Jesus himself is personal, passionate, and supreme we may be sure that we shall be able to discover ways and means of creatively applying His laws to every situation. And, in so doing, we shall preserve their true spirit as well as wholesome intent."*—Paul T. Culbertson.**

Toward Abundant Living

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

...with Leslie Parrott



THE SIN NO ONE TALKS ABOUT

Problems of attitude and behavior are faced frankly today by more people than ever before. Struggles with anger, resentment, and self-pity are admitted and discussed openly. But among these, jealousy is too often omitted. It is always deplored when observed in others, but few people can be honest enough to recognize and admit jealousy in themselves.

Margaret Blair Johnson in a report of her research on jealousy said, "During the last sixty years, popular magazines have carried fewer than sixty articles dealing with jealousy—and all but seven of these were mainly concerned with telling parents how to keep older children from being jealous of the new baby."

But jealousy is not reserved for children. Arnold Gesell, a great research psychologist, said, "Jealousy is not a transitory affair peculiar to infants, children, and youth. It persists into old age . . . if not always as a conscious motive, nevertheless pervading little things and great, from the peanut stand to a continental railway system, from a sewing circle to the congress."

Christians are interested in jealousy because it is mentioned many times in the Bible as both an acceptable and an unacceptable motive. God said of himself, "I the Lord am a jealous God." The brothers of Joseph experienced jealousy of the most destructive type. "When his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him" (Genesis 37:4).

Jealousy may be detected and exposed within ourselves by one or more of the three cloaks it often wears:

1) A person often acts disinterested when underneath he is jealous. The elder brother of the prodigal son is not the last man who has disguised his jealousy behind the mask of a strange and untimely disinterest. A man who was promoted to a very important responsibility received many congratulatory communications, but none from his own brother was in the same profession. "I did not know until then," he said, "that my brother was jealous of my achievements." It takes more grace to appreciate a man's successes than it does to comfort him in his failures.

2) Jealousy often expresses itself by depreciating the person or things which make us jealous. Examples of this are the urge to throw mud on a white suit, the tendency to puncture another's balloon, the satisfaction in seeing another's pride crushed. Children fight with their fists; adults use words. A jealous person may even use the flimsy disguise of "humor" to strike a humiliating blow. Others join the company of disciples who wanted Jesus to call down fire out of heaven to burn up the village which had withheld its hospitality. Angry, jealous people are still burning up those who make them feel inadequate.

3) Then, jealousy can show itself in outright acts of destruction. The plot against Joseph has been a pattern for many other jealous brethren. Only a few entertain thoughts of actual murder. Most will settle for the progressive assassination of a man's character. By asking questions which throw a shadow on a man's integrity they imply they could tell much more if their sense of ethics would permit. But all the time they are driven by an inner fire of jealousy instead of the pure desire for righteousness.

Does jealousy have a cure? Need human nature be victimized by this parasite? A problem which has its roots in the moral nature of man cannot be solved alone by suggestions about good mental health. Jealousy, like other sins of the nature, is subject only to the grace of God. Solomon said, envy is "the rottenness of the bones." Paul said, "Ye are yet carnal: for whereas there is among you envying and strife . . ." James said, "But if ye have bitter envying and strife in your hearts, glory not, and lie not . . ." By the cleansing grace of God there is a more excellent way: "Charity [love] suffereth long and is kind; charity [love] envieth not . . ."



Pro:

Christmas Spirit

Christmas almost passed us by this year. A couple of weeks before Christmas a few people in our church decreed that a tree has no place in the church. It took most of us by surprise, as none of us could remember a Christmas season without a tree. If there was to be no tree, that meant no exchange of gifts or treats for the children. These too had no place in the church. On only one Sunday were any carols sung.

After having been downtown where the air was full of carols and Christmas activities, then to walk into our church where there was no outward evidence of the season, cold and cheerless, was like walking into a morgue, which was perhaps fitting, because some of the spirit of Christmas died in our hearts.

At the last minute a few decorations were put in the windows. Treats were handed out after the program to avoid disappointing the children . . . An outdoor Nativity scene that the V.B.S. children had made wasn't put up at all, because it was too big and cumbersome to handle.

We felt more of the spirit of Christmas at the high school concert than we did at our own church.

Christmas almost passed us by this year.

NAME WITHHELD
Wisconsin

Pro: Pro and Con on Holiness Ecumenicity

. . . I cannot resist suggesting something in regard to the "Pro" in the *Herald* about holiness ecumenicity ("Unity is at the heart of our historical interpretation of 'perfect love,' and none should be more declarative of its external fulfillment than we 'holiness people'"). I am thankful that Dr. Bresee, Dr. Chapman, Dr. Reynolds, Rev Hoople, and others believed in ecumenicity in the holiness movement.

In regard to the "Con" ("It is my considered opinion that ecumenism should have no place in *any* holiness movement")—I am so sorry that our doctrine and experience of holiness are based on typesetting. If this is true, if there is ever a misspelled word, we are finished. Frankly, I must say, I can let anyone read the *Herald* and be justly proud of the doctrine of holiness and of the Church of the Nazarene . . .

WINSTON J. HATCLIFF
North Carolina

The Book Corner

PLAIN TALK ON ACTS

By M. G. Gutzke. Grand Rapids, Mich.: Zondervan, 1965. 221 pages, cloth, \$3.95.

The author is on the faculty of Columbia Theological Seminary, Decatur, Georgia. He is the speaker on "The Bible for You" radio program.

This is a plain book for plain men. It takes the reader through the Book of Acts, commenting on important points in the narrative. Its special strength lies in the practical applications it makes to everyday Christian living.

Though the author does not write from the standpoint of Wesleyan theology, he never criticizes this position. He gives a high place to the work of the Holy Spirit in the Early Church and in the Christian today.—*Ralph Earle.*

GUIDELINES FOR CONDUCT

By Lauriston J. Du Bois. Kansas City, Mo.: Beacon Hill Press, 1966. 80 pages, paper, \$1.00.

Guidelines for Conduct was written by Dr. Lauriston J. Du Bois on assignment from the Christian Service Training Commission. Dr. Du Bois was asked to provide a study of the General Rules of the Church of the Nazarene that would relate our General Rules both to the Scripture and to the traditions of the church. Dr. Du Bois writes from a background as a youth leader.

In *Guidelines for Conduct*, Dr. Du Bois shows the fallacy of determining one's conduct by rules alone. He also highlights the error of just "following one's conscience." Three converging principles are to be used in determining proper Christian ethics. They are:

1. "The Bible is the prime Source of ethical and moral teachings."
2. "The conclusions of the Church are valid"; and
3. "The individual conscience should be considered in response to the Holy Spirit."

There are two basic approaches to Christian ethics:

1. The authoritarian approach
2. The individual liberty of one to follow his own conscience

The consideration of both approaches is adequate and it is shown where

those involved in the writing of the *Manual* of the Church of the Nazarene took into consideration both approaches.

After establishing a firm foundation for determining conduct on the basis of the Bible, the Church, and one's influence as a Christian, Dr. Du Bois proceeds to look at the General Rules of the church. Not all of the time is spent in looking at the "Thou shalt not's" but consideration is given to the positive instructions of the General Rules.

This is a valuable study for anyone who wants to know why we have the General Rules in the *Manual*.—*Bennett Dudney.*

BORN TO BATTLE

By Sallie Chesham. Chicago, Ill.: Rand-McNally, 1965. 287 pages, cloth, \$5.95.

Mrs. Sally Chesham is a high-ranking officer in the Salvation Army in Chicago, and has written extensively for the *War Cry* and other Army publications. She was commissioned to write a brief history for use during the Salvation Army centennial but the project grew on her hands. The development of the book is a remarkable story in itself of God's direction.

This story of the first hundred years of the Salvation Army is full of human interest and penetrating analysis of trends and developments within the organization over the years.

Mrs. Chesham writes with refreshing candor, in no way seeking to gloss over the less rosy aspects of the story. But running throughout the account is a strong emphasis on the spiritual mission of the Army, which is still its basic motivation.

The author is careful to make clear that the Salvation Army is primarily interested in the souls of men and is not a mere social service organization such as the popular mind pictures it.

The many in our church with Salvationist background will be particularly interested in the Holiness Association roots which are found in the early developments.

Numerous photos add interest to the book, which is both authoritative and captivating.—*J. Fred Parker.*

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

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For Argentinean Youth . . .

Brooms Become New Victory Emblem

● **By DONALD CRENSHAW**
Missionary to Argentina

The opening campfire service of the Argentina Youth Camp was held in our youth center at San Antonio de Areco about seventy miles from Buenos Aires. The keynote message was based on the transfiguration of Christ, from Luke 9:28-36.

Although we were out on the pampas of Argentina some four hundred miles from the nearest mountains, the theme was built around mountain climbing. We got into the spirit of the camp with a challenge to share the experience of the disciples who climbed the mountain with Jesus.

They responded to the challenge. I have never seen a group more united in seeking the blessing of God, even though several of them knew very little about the gospel when the camp began. Together we climbed, each day scaling higher the mountain of blessing, until we were overshadowed by the cloud of His presence.

One night the campfire speaker told of a revival campaign in one of our Nazarene colleges where God came in such a way that everyone in one of the dorms prayed through. As a symbol of the victory they nailed a broom over the door to indicate a "clean sweep." The campers were challenged to have a "clean sweep" in our camp with each camper letting the Holy Spirit sweep clean the house of his soul. They were challenged with the goal of hanging a broom over the entrance of each of the three tent dormitories. The morning devotional speaker took up the idea and added that it would be more meaningful to wear a broom over the heart, indicating that not only was the tent clean but that the heart was clean.

On the next to the last night the tide was running high. When everyone had finished praying around the altar, we found that all the campers

had found victory. Everyone who had a clean heart was invited to come and claim his miniature broom to wear over his heart. Every camper came to claim his broom! To the light of lanterns and to sound of choruses of victory, we had a hallelujah march to each of the tents. Amid songs of victory we hung up the broom as a testimony to the devil, to the world, and to God that at Nazarene Youth Camp we had a "clean sweep"!

On the closing night we had a torchlight service with the youth coming to the campfire to light their torches in promise to carry the gospel to the twenty million of Argentina who still sit in darkness. All the campers responded and came to take up their torches! Then together we pledged to come down from the mountain to give ourselves in service to the needy, broken world that is waiting at the foot of the mountain of blessing and grace.

"Showers of Blessing" Program Schedule

May 15—"Are You a Christian?"
by **Russell V. DeLong**

May 22—"Why Aren't You a Christian?" (Part I), by **Russell V. DeLong**

May 29—"Why Aren't You a Christian?" (Part II), by **Russell V. DeLong**

Additional "Showers of Blessing" Stations
WAZS Summerville, S.C. 980 kc. 3:30 p.m. Sunday
KWGO-FM Abernathy, Tex. 99.5 meg 8:15 a.m. Sunday
WSBP Chattahoochee, Fla. 1580 kc. 8:00 a.m. Sunday 4:15 p.m. Sunday

Family Recreation Also Important Says Educator

By LORA DONOHO

Assistant Professor of Physical Education
Olivet Nazarene College

A great deal of emphasis in the past few years has been placed on physical fitness. Games and playtimes can be wonderful avenues of communication between parents and their children. We have read or heard that "the family that prays together stays together." There is also much evidence to support the theory that the family that plays together stays together.

Many parents are, no doubt, missing some wonderful, intimate, character-building experiences with their children, and fun for themselves, merely because they are too busy to play. They may be willing to undergird their children with many hours of prayer—and this is important—but they refuse to take time out to play.

Play can be many things to many people. To some it can be as spectators. To others it must be as participants. It can be a camping trip somewhere in the woods. It might be in observing nature, or a hike around town, or a game of chess on a cold winter night, or a thousand other things.

The form of play is not important, but parent participation and interest are. Play can be a genuine expression of parental love. A child needs to know that his parents are interested in every phase of his life—playing as well as praying with him.



INDIANA CHURCH DEDICATED—General Superintendent V. H. Lewis and District Superintendent Remiss Rehfeldt were special guests at the dedication of the Indianapolis (Indiana) Southport Church in October. The church parsonage, home of Pastor J. D. Stafford, was also dedicated during the service. The church sanctuary, which will seat 350 persons, is contemporarily styled. The project, built on five acres of land, was constructed and furnished for \$220,000.

Of People and Places . . . Nearly One Hundred Added to N.M.B.F. Rolls

Phillip Bedwell, son of African missionaries, was elected student body president of Nazarene Theological Seminary for the 1966-67 school term. The election came on the fifth ballot. Other student officers are Willie Dishon, vice-president; John Johnston, secretary; Stuart Johnson, treasurer; Richard Bond, *Nazarene Seminary* editor; and Ron Wilson, Bresee Society president.

The largest Easter attendance in the Church of the Nazarene dropped a fraction this year down to 4,552, according to Pastor Joseph Simon of the Avenue Desalines Church in Port-au-Prince, Haiti. Last year the attendance was 5,219.

Retired ministers and their families received \$780,000 in benevolence and insurance benefits during 1965, according to statistics released recently by Rev. Dean Wessels, executive secretary of the Department of Ministerial Benevolence.

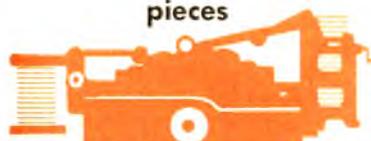
By the close of 1965 there were 5,388 ministers insured under the basic life insurance program provided by the general church. Ninety-seven retirees were added to the benevolence roll in 1965, which makes a total of 709 ministers who receive monthly benefits from the department.

1965
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50 Years Ago...

(Taken from the May 3, 1916, "Herald of Holiness")

Purity and Maturity

... One does not become a completed Christian in that moment of entire sanctification when he becomes a perfect Christian. Sanctification is but the open gateway into wondrous growth in Christian character, and holiness of life is the atmosphere indispensable to that growth. The one who concludes that he has received all there is from God, and that henceforth he may sit and sing his soul away to everlasting bliss, when he received the baptism with the Holy Ghost, could make no greater mistake.—*B. F. Haynes, editor.*

On the Home

One of the most serious signs of degeneracy of the age is the widespread destruction of the unity of the family—the falling apart of the home. Parents losing vital touch with God have stepped down from their divine place of authority and responsibility in the home, and become servants to the untrained desires of their children. God has charged our families up to us as parents, and our first duty in life—greater in importance than feeding, clothing, or educating them—is to see that the children are converted and established in Christian experience... —*B. F. Haynes, editor.*

Busy Bud

In the last ten days I have preached twenty-one times, and moved eight times, and we have put it down as hot every time as we could send it out. We have told the people that we were going to fight the Devil as long as we had a fist, bite him as long as we had a tooth, and gum him till we died.—*Reuben A. (Uncle Bud) Robinson.*

PORNOGRAPHY:

Does Freedom Mean Filth?

By MORRIS CHALFANT

The battle for men's minds will be won by printer's ink, make no mistake about it!

The greatest force in the world is but twenty-five ten thousandths (.0025) of an inch thick. We refer to the thickness of the all-powerful, all-persuasive printer's ink when applied to commercial paper.

A major threat to our national life lies in an ever-increasing volume of obscene literature. A nation is lost when its soul is damned; and nothing is so sure to damn the soul as a diet of lewd print, a threat far more dangerous than that of a foreign enemy.

Fifty million pieces of obscene advertising are annually mailed, mainly to teen-agers. This contributes to a \$500-million-a-year pornographic business which has a definite relationship to the growth of juvenile delinquency, and to the premature encouragement to sex life.

Chief Postal Inspector David H. Stephens said: "That juvenile delinquency stems from exposure to obscenity and pornography is well known to all law enforcement groups. In our investigations of armed robbery, extortion, embezzlement and forgery, it is frequently learned that those responsible for such crimes were early collectors of obscene pictures and films. Also, in many vicious murders and crimes involving sex, it is often disclosed that the criminals were addicts to pornographic and sadistic material."

Dr. Benjamin Karpman, chief psychotherapist at St. Elizabeth's Mental Hospital in Washington, D.C., said: "You can take a perfectly healthy boy or girl and expose him to abnormalities which will virtually crystalize and settle his life. If not exposed, he may develop into a normal individual." Dr. Karpman asserts that there is a definite relationship between delinquency and sex aberration.

J. Edgar Hoover, chief of the FBI, has said: "The impulses which spur people to sex crimes unquestionably are intensified by reading and seeing filthy material. Filthy literature is the great moron maker. It is casting

criminals faster than prisons can absorb them."

Rev. Richard S. Emmitt said in the *Detroit News* under the article "Anger Helps": "A nation that is conceived in liberty has a government that deliberately gives to the people freedom of speech, press, assembly, etc. But if these freedoms are misused, the system begins to break down. If pornography begins to corrupt the nation, then our free system is again on trial. Does liberty mean license? Does freedom mean filth?"

"What should we do? Columnist John Crosby says, 'The artist should have the right to express himself, but we, the bedeviled public, have the right to express ourselves, too. So yell a little!'"

"When we see something that is rotten, let's say so. If we lose the capacity to be angry, we will lose our freedom, and our souls."

To be sure, I believe in discretion, balance, and wholesome variety. But in the matter of "comic" sheets and books, as a nation we have become swinish. The most ruinous effect of most comics is upon the impressionable and responsive minds of children and youth.

Comics are hardly the greatest evil in the field of current reading matter. The obscene cartoon booklets, nudist and "girlie" magazines, and filthy novels leave the comics far behind. School authorities almost routinely report this type of literature being circulated among students from junior high up.

As your mind goes, so goes your heart, your character, your life. The mind is a Heaven-given gift to use, not to abuse. The *beginning* of wisdom is to fear God, and the *pursuit* of wisdom is to occupy the mind with "whatsoever things are true... whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

Nothing possesses a person until it possesses his mind. If the mind refuses to entertain truth, virtue, purity, and God, it will welcome doubt, fear, evil imagination, vulgarity, and lies. The mind cannot live alone. The guests of the mind will save or destroy.

Late News



NAZARENE CHAPLAIN (Captain) Curtis Bowers of Lancaster, Pennsylvania, photographed by an Associated Press photographer as he held special Protestant services for the U.S. 101st Reconnaissance Platoon, "The Screaming Eagles," on Monday near Tuy Hoa, South Viet Nam, because the men had been in battle all day Sunday. The Associated Press reporter commented, "Bowers, tall and heavily muscled, looks more like a company commander than a chaplain." (Picture via AP Wirephoto)

Student Ministers Join in Lincoln Preaching Mission

Three student ministers returned during Easter vacation to their home church in Lincoln, Nebraska, to give themselves to a Holy Week preaching mission. Two are students at Bethany Nazarene College, and the third is a student at the seminary.

Pastor Mel Laws of First Church said the young men, licensed to preach for the first time this year, brought the "blessing of the Lord" with them in their ministry.

They are Carl Godwin and Harold Olson, students at Bethany Nazarene College. Larry Ganshorn is a student at Nazarene Theological Seminary. All are sons of faithful laymen in Lincoln First Church, Laws said.

300 Gather for N.H.A. Convention

The National Holiness Association met recently in Dallas, Texas, for its Ninety-eighth National Convention. Delegates across the nation representing 150 auxiliaries and 11 denominations attended.

Dr. Paul L. Kindschi's presidential address was heard by 300 people vitally interested in Bible holiness. His message and burden were effectively presented on the theme, "One IN Christ and One FOR Christ." He indicated that the membership of the N.H.A. is very similar in doctrine, motivation, standards, and methods. He urged a more complete unity in answer to our Lord's prayer for the "oneness" of His Church.

Among Nazarenes present for the convention were General Superintendent G. B. Williamson, Seminary President L. T. Corlett, Seminary Professor James McGraw, and Bethany Nazarene College President Roy H. Cantrell. Dr. Williamson spoke during one of the night sessions.

Professor McGraw directed a seminar discussion on holiness preaching. Dr. Corlett served on the panel. A Bethany Nazarene College quartet also participated in the conference.

Salter New Buildings Manager

Rev. Marlow Salter, of the General Secretary's office, will succeed Rev. Harper Cole as manager of the International Center, according to Dr. B. Edgar Johnson, general secretary. Salter will continue with many of his duties in addition to superintending the Headquarters and General Board buildings. Cole announced recently he will take a leave of absence for graduate study at the University of Oklahoma, and will also be employed at Bethany Nazarene College.

Food Shipments Satisfy Indian Famine Requests

"Because of the overwhelming response to the appeal for food for India," Dr. E. S. Phillips, executive secretary of the Department of World Missions, said, "we now request our people not to send any more milk or beans until further notice."

The parcels already received and those on the way should provide ample food until the harvest in September.

The World Missions Department thanks every person who responded to the need.

Conquest Awards Announced

Editor Paul Miller has announced results of the Creative Arts Contest recently conducted by *Conquest*, youth magazine.

In Class I, ages twelve to fourteen, honorable mention in writing went to Anita Koch, Ogden, Utah; and Shelly Baldwin, Carthage, Missouri. First prize in artwork was given to Jimmy Starr, Garland, Texas; and honorable mention in photography to Paulette Case, Kutina, Yugoslavia.

In Class II, ages fifteen to seventeen, first, second, and third prizes in writing went respectively to Nancy Bryant, Centerville, Iowa; Vic Martin, Temple City, California; and Phyllis Brunt, San Fernando, Trinidad, West Indies; with honorable mention to Marjorie Knauff, Tucson, Arizona; and Dianne Merkel, Seattle, Washington.

For artwork in this class first prize went to Claudia Ballou, Redding, California; and honorable mention to Mike Fryer, Grand Forks Air Force Base, North Dakota.

First prize in photography was awarded Ben Hopkins, Modesto, California.

In Class III, ages eighteen to twenty-four, first, second, and third prizes in writing were given respectively to Bob Hollis, Jr., Houston, Texas; Tom Ream, Titusville, Florida; and Eva Sue Omohundro, Fayetteville, Arkansas.

First prize in artwork in Class III went to Pedro Cruz, San Juan, Puerto Rico; and honorable mention to Elaine Worsham, Grand Junction, Colorado.

Certificates of merit are also being awarded, and the prize-winning entries will appear in the August issue of *Conquest*, at which time the prizes of \$25.00, \$15.00, and \$10.00 will be sent to the respective winners of first-, second-, and third-place awards.

One hundred young people participated in the contest.

Chaplain's Son Succumbs

Brian Todd McKay, seven-year-old son of Chaplain and Mrs. William McKay, died April 11 of leukemia. Chaplain McKay is stationed at the Veterans Administration Hospital in Danville, Illinois.

Brian is survived by his father, mother, and older brother.

Mrs. Emily Dexter Dies

Mrs. Emily Dexter, daughter of Dr. and Mrs. T. E. Mangum and sister of Dr. J. Robert Mangum, died April 8 in California from cancer. Services were held April 12 in California and interment was in Boise, Idaho.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

Conducted by W. T. Purkiser, Editor

A PRIEST SAVES A KINGDOM

II Kings 11:4, 9-12, 17-19; 12:2;
II Chronicles 24:15-16 (May 15)

● **Covenant**—The word occurs twice in the lesson. Jehoiada, the priest, made a covenant with the leaders of the people before disclosing the hidden heir to the throne (11:4). After the coronation he made a covenant between the Lord, the king, and the people (11:17).

Unlike some other terms studied, there is only one Hebrew word for "covenant" in the Old Testament—*berith*. But its importance is shown by the fact that it occurs 286 times. It is thought that it is derived from an Assyrian root meaning "fetter." A covenant is something that binds two parties together in a compact.

Normally a covenant in the ancient world carried religious sanctions. That is, divine punishment would fall on anyone who broke the compact. Certainly that was true of the covenants mentioned in this lesson. It is specifically stated in connection with the first covenant made with the people that Jehoiada "took an oath of them in the house of the Lord." They swore that they would keep the terms of the covenant. If they failed to do this, they could expect divine penalties to follow.

● **Testimony**—The Hebrew word here, *eduth*, is used most frequently in Exodus in connection with "the ark of the testimony." Once (Exodus 31:18) reference is made to the "two tables of testimony"—evidently meaning the stone tablets on which were written the Ten Commandments. Because these were in the ark, it was called "the ark of the testimony."

Some have thought that the "testimony" given to the king at this time consisted of documents bearing the terms of the covenant. These he would need to have as a constant reminder.

● **Full of days**—This beautiful expression (II Chronicles 24:15) is used of Isaac (Genesis 25:29) and Job (42:17). It suggests a life lived to the full.

One is tempted to ask: "Full of what?" Life is full of days, but what are the days filled with? It is a constant challenge to make sure that our lives are not just ticking off chronological time, but that the days are all full of worthwhile activity.

Would you please explain Colossians 3:18 for us?

Yes, if you'll let me add Colossians 3:19—for you mustn't separate the two verses.

Colossians 3:18 reads: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

Colossians 3:19 says: "Husbands, love your wives, and be not bitter against them."

Phillips' translation of these two verses seems to me to capture the thought: "Wives, adapt yourselves to your husbands, that your marriage may be a Christian unity. Husbands, be sure you give your wives much love and sympathy; don't let bitterness or resentment spoil your marriage."*

The point is the mutuality of a truly Christian marriage. The give-and-take

of the home must never become a matter of "You give and I'll take."

That the man is the head of the house must be understood in light of the fact that the head is supposed to be something more than a knot at the top of the spinal column or the support for a hat. The head is supposed to be the seat of intelligence, thoughtfulness, and consideration.

If it were a wife asking the question, I would have some other words for her. For a successful marriage depends upon both partners assuming and fulfilling the role God has intended them to fill. And the wife has not been intended to dominate the family.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

I have difficulty reconciling God's omniscience and the power of prayer. If God knows the future, doesn't this put a controlling element upon it? Therefore shouldn't all our prayers end, "If it be thy will"? And if it is His will, it will happen anyway, so perhaps our prayers should be only prayers of thanksgiving. I am hoping you can guide me to a book that can help me. Being mixed up on something as vital as prayer threatens to jeopardize my entire Christian life.

Let me comment on your last statement first. Don't let your intellectual problems with a philosophy of prayer keep you from getting on with your Christian life. We don't have to understand electricity to push the button and get the light. We don't have to understand the germination and growth of wheat in order to eat bread. Really, if getting to heaven depended upon having all our questions answered, not many of us would make it.

Actually, there are three rather inexpensive books I can recommend to you. You can order any or all of them from the Nazarene Publishing House. They are: *When Thou Prayest*, by Maynard James (64 pages, 75¢); *With Christ in the School of Prayer*, by Andrew Murray (249 pages, \$1.95); and *Prayer Changes Things*, by Charles L. Allen (128 pages, \$2.50).

As to your specific questions, you must recognize that God knows the future without thereby causing what happens. Foreknowledge is not necessarily foreordination. I won't pretend that this is an easy truth to grasp. Yet I believe that the Bible both teaches God's knowledge of future events and the freedom of man in producing or influencing these events.

No real Christian wants anything

contrary to the will of God. Therefore it is always in order to end each prayer as Jesus ended His great prayer in the Garden, "Not as I will, but as thou wilt." When we have been led of the Spirit to a conviction that what we ask is God's will, then we should pray, "According to Thy will."

You must also realize that God has willed that what He intends shall be brought to pass through human instrumentalities. This is the function of prayer in the sense of requesting or asking. It is God's will to work in ways if and when His people pray that He does not work if and when they do not pray.

This means that God has pleased to take us into a very real partnership with himself. An essential part of that partnership is prayer. There is no substitute for it.

But there is always more to prayer than asking for things—as you have seen. Prayer involves communion, personal worship, adoration, praise, thanksgiving, meditation, and insight into the nature and ways of God.

So pray on, laying your intellectual wrestlings out before the Lord along with other problems and needs of your life. He will not only teach you to pray; He will teach you *in* prayer.

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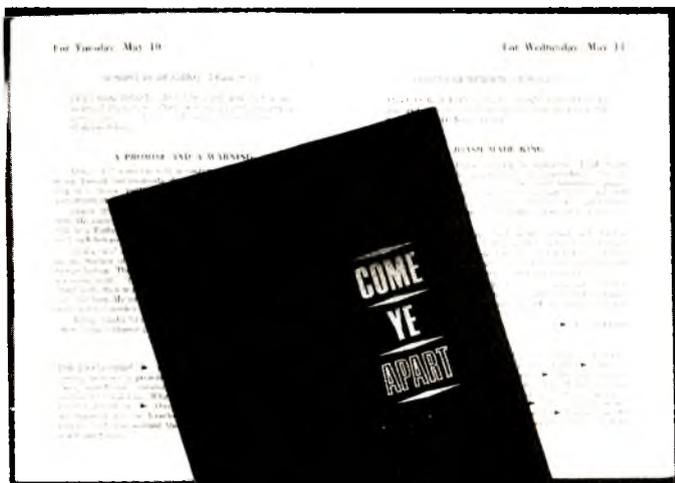
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