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Herald of Holiness

IN THE POWER OF THE SPIRIT

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In the Power
of the Spirit

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good man and at the same time claim to be something that He was not.

NOTICE WHAT their answers mean.

Some said that Christ was John the Baptist. Now John was a mighty man as he came from the desert with his burning message. He lived very frugally. His clothing was the skin of animals. His diet was locusts and wild honey. He was the forerunner of Christ, but his ministry was characterized very largely by the thunder of God's laws—the judgment that awaits the repentant. His preaching struck fear to the heart of the transgressor. So those who claimed that

OUR CHRIST:



Compassionate and Capable

By
HARDY C. POWERS

WAS CHRIST IN BONDAGE to the opinions of men? At first glance some might think so. In Matthew 16:13-14 it is said, "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Was Christ unduly concerned about these different ideas? No, He was merely probing the minds of men to bring into sharp focus their concept of God and His Son, Jesus Christ.

Jesus knew that what a man believes tends to work itself out into life and deeds. As a man "thinketh in his heart, so is he." Out of the heart "are the issues of life."

The answers were very revealing, for they all seemed to reject the deity of Jesus Christ. While men were ready to admit that He was a good man, they denied that He was divine. But Christ constantly testified to the fact that He and His Father were one, and John tells us in the very first verse of his Gospel that Christ was God. Actually, the position taken by these different groups is self-contradictory, for Christ could not have been a

Christ was John the Baptist thought of Him as some sort of "heavenly policeman." This is a fragmented and incomplete view of Christ.

Others said He was Elijah, the Old Testament prophet. There are two types of prophet referred to in God's Word. One is a prophet of words such as Isaiah; the other is a prophet of deeds such as Elijah. Elijah was concerned with the great issues of life and death, the loyalty or backsliding of a nation. His was a very dramatic life and he could always be found where great deeds were done and great events were taking place.

Elijah was a great man, but the group who thought Christ was like Elijah also had a concep

The divine Founder of Christianity said of the Holy Spirit, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14). The Christian religion is not creed, ceremony, or cult. It is Christ. A general superintendent of the Church of the Nazarene tells of the meaning and message of Christ for every age. Dr. Hardy C. Powers has served the church as pastor, as district superintendent, and as general superintendent since 1944.



POWER is many things to many people.

To some it is the explosive force of an atomic bomb, shattering earth and atmosphere with a hundred megatons of energy. To others it is the whirring efficiency of a huge generator,

lighting the city and turning the wheels of industry.

Or power is the authority to direct the affairs of others, to pass laws, to bend the will of the masses. Or power is eloquence and persuasion, to bring men to the banners of a high cause.

The power we write about is none of these, though it may surpass them all. It is the power of God through His Spirit in the lives of human beings, changing them

in a multitude of quiet ways, making for them both now and hereafter the difference between crippling limitation and adequacy, tormenting fear and triumphant faith, hell and heaven.

We commend to you some of the record of and information about the **POWER OF GOD'S SPIRIT** you will find on pages that follow. However poorly we may have told the story, "the Spirit is life"—abundant and eternal life.



It was incomplete. Great events, movements, and issues did have His attention. But with reverence and awe we remember His glorious condescension in catering for a sparrow and designing with exquisite taste the clothing for a lily in the field. People seem to forget, as this group did, that when His servant was facing a difficult mission, God had already stationed the ravens of His providence along the pathway of obedience to His will.

Others likened Christ to Jeremiah. Jeremiah was a great and good man who loved God, and he saw the tragedy of sin and disobedience in the lives of his own people. He saw them as those who had lost their way, for whom judgment was awaiting. His concern for his people was so great and sincere that he spoke of his head as a fountain of tears. He was indeed "the weeping prophet." Perhaps this group thought about Christ as one who was interested and concerned, but one who could really do nothing about the burdens, problems, and complexity of their lives. This view of our Saviour is also insufficient.

WE ARE GLAD another group was represented that far distant occasion. Christ turned to His disciples and said, "But whom say ye that I am?" Peter's answer takes in all our needs and includes all the facets of the rugged, holy character exhibited by John the Baptist, Elijah, Jeremiah, and the prophets. But in addition, he went on to include the unnumbered attributes

of a holy God as he said, "Thou art the Christ, the Son of the living God." And Jesus answering said to him, "Happy art thou."

How much we need this proper concept, this full-orbed vision of God our Saviour! He, of course, is many things, including all His attributes. Whom do we today say He is? The success of Christian life depends on our answer.

Our Christ is compassionate. His love never fails, and it extends to all of the needs of our hearts and lives. Regardless of the problem, great or small in the eyes of others, we may be sure that Christ looks upon us with compassion.

It is said in God's Word that once Christ had departed into a desert place apart. When the people had heard of it, they followed Him on foot out of the cities. This was a long journey. Many were hungry. Many were sick. Many had sins unforgiven. Many had guilty consciences. Many longed for spiritual peace and rest.

They came, some walking vigorously, others with lagging, burdened steps. There were senior citizens in that group, some stooped in form, some suffering from problems peculiar to their period in life. The chronically ill—those who had spent all their living seeking medical help and yet were still sick—came with blanched faces or fever-ridden brow, hopefully, eagerly, desperately.

They looked toward Christ, and He, looking on them, was moved with compassion toward them. Not a single face missed His loving eye.

Not a perplexed, lost, sin-burdened man was forgotten. Not a blameworthy, guilty soul was passed by. He saw them all. He loved them all. He healed their sick. He cast out the evil spirits. He lifted the load of sin from the guilty conscience. He gave them a new outlook on life. By the power of the Spirit, He made them new creatures.

The rich and the poor, the ignorant and the intellectuals, men of every race, with burdened hearts and who had found life's burdens too much for them, felt the benevolent, compassionate gaze of a Saviour who came into this world to seek that which is lost.

BUT THIS is not all. Our Christ is not only compassionate; He is capable. Love without power is insufficient for the demands of our lives. Christ not only looked on that great multitude and saw its need in compassion, but He was capable of doing something about it.

Yes, He cared more than Jeremiah, and there were pain and anguish in His heart for the sins of the world. He loved them, to be sure, but He also healed them. He loved them unmistakably, but He also cast out the evil spirits.

There is no problem so great that it enfeebles our God. There is no burden so persistently nagging but that He can relieve it. There is no sin so great that He cannot forgive.

Like Thomas of old, who met the Master with the joyful verdict, "My Lord and my God"—so today we may come one and all to our compassionate, capable Saviour. The ignorant, the intellectual, the rich, the poor, and men from every clime and class are invited to this wonderful stream of salvation that never runs dry.

If we come in penitence and faith, we will find His love undimmed by the centuries and His power undiminished from much use. Heart-strings that were broken will vibrate once more. With our sins forgiven, then and then only can He say of us as He said of His disciples of old, "Happy art thou."

Then passing this initial experience and leaving the foundation of this relationship intact, we can look forward to the superstructure of the sanctified wholly in full assurance that what He has promised He can also perform!

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By C. WILLIAM FISHER

And Now . . .

"SOMETHING had to happen," she said, as and her husband rose from the altar. "Our h was breaking up . . . my life was going to pu . . . I had already bought the drugs to com suicide—and had decided on this weekend. Ne tears washing her smile, "I believe things going to be different." Her husband took a hand. "I know they will be," he said.

I could hardly believe my eyes, or ears. Ca this couple, so well-dressed and self-assured, b desperate? Could their lives, and their home, so disrupted that suicide seemed the only s tion?

How deceiving are the smiling masks we w How many tattered hearts beat beneath tailer clothes! How many broken homes are hidden beautiful houses, while love, which once wa many-splendored thing, becomes a shattered, m splintered thing!

Is there, anywhere, a glue to mend a torn he a broken home, a shattered love, or a divid world?

But that's just it. We don't need an adhes a patch, a poultice. Can a Band-Aid heal a bro heart? Can a split home be solved by a splie house? Can a divided world be held toget indefinitely, with barbed wire?

Searching for Solutions

"Man is a problem," they say, "in search of solution." The tragedy of our times is that many seek for the solution in the wrong pla

In bars, for instance. Or sex. Or money. bigger houses, or bigger barns, or longer cars finer clothes. Or promotion or prestige or posit But these are not solutions; they are, too oft symptoms of the problem.

And yet multitudes are seeking for the solut of life's problems on this level of the mater the natural, the physical. Hollywood is an ill



"Man is a problem in search of a solution." That solution is never found until there is a deep surrender to "the Spirit of life in Christ Jesus." The "why" and the "how" of it are told by Evangelist C. William Fisher. Dr. Fisher is the author of "Don't Park Here," "This Uncommitted Generation," and "Why I Am a Nazarene."



or buy his way up, or profess or push or force his way up. If one ever gets to that level of spiritual life he must be *lifted* up—and only Christ can do that. A man can join a church, or a club, or a union, but he must be *born* into the kingdom of God.

And when does that happen? "If we confess our sins, he is faithful and just to forgive us our sins, . . ." (1 John 1:9). The very moment, then, we repent of our sins and trust the promises of God—that moment God forgives, God pardons, God regenerates; we pass from death to life, from darkness to light, from sin to salvation; we are new creatures born from above, children of God!

"But can I really know it?" you say. "He that believeth on the Son of God hath the witness in himself" (1 John 5:10). "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

Yes, you'll know. That lovely couple getting up from the altar knew, and still know. And thousands of others have known. John Newton, for instance.

Looking up from the depths of sin and guilt, John Newton saw a hand reaching down, and through repentance and faith he reached up and clasped that hand—and, to his utter amazement, was clasped by that hand, and was lifted up—up from the depths of the natural and material, up past the merely moral, on up to the level of the spiritual, there to live on a level he never knew existed before, through a grace he had never experienced before. No wonder that in astonishment and joy he wrote:

*Amazing grace! how sweet the sound!
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.*

Is that *your* experience? Your song? Your life? It can be! Reach up now—won't you?—in repentance and faith, and see if you can't feel God's hand clasping yours and lifting you from whatever level you're on to the level of spiritual life, purposeful life, joyful life, eternal life!

ation of the tragedy and futility of life lived on
level. Marilyn Monroe merely echoed Solon's
verdict on this kind of life: "Vanity of
vanities; all is vanity."

Other millions, in and out of churches, seek
the solution on the level of the moral, the respect-
able, the religious. So did Nicodemus. But
with all his respectability, he was still a problem
in search of a solution, and so he asked, "What
must I do?" And Jesus, cutting through the
layers of decency blinding Nicodemus to his real
problem, answered, "Ye must be born again."

So that's it! The solution to life, according to
Jesus, is a changed relationship with God which
results in a changed relationship with others. Let
a man first get right with God and then he begins
to make things right in his life, in his home, in
his nation, and in his world.

And that is precisely what Christ promises and
provides. "Therefore if any man be in Christ,
he is a new creature: old things are passed away;
bold, all things are become new" (II Corin-
thians 5:17).

No longer a rebel, but a son. No longer alien-
ated from God, but reconciled. No longer in the
open, but home. No longer hell-bent, but
even-bound. No longer living merely on the
material, or even the moral, level, but on the
spiritual. *This way up, please!*

But how does one get up to that level? Well, no
one can climb up. No one can think his way up,

God Has Transformed My Life!



By ULF KRISTOFFERSEN



From a Nazi-controlled country to a Nazarene college campus is the dramatic story of the power of the Spirit in the life of a young Norwegian sailor. In simple and direct language, Ulf "Kris" Kristoffersen tells of the hand of God upon his life in an unplanned pilgrimage that took him around the world to the foot of the Cross in an American church. "Kris" is now a senior at Bethany Nazarene College, Bethany, Oklahoma.

AMONG my earliest childhood memories is one of the Nazis coming to our home in northern Norway and commanding us to leave. We were allowed to take nothing with us but the clothes on our backs. As we were rushed off, the soldiers set our home on fire.

Along with scores of others, we were evacuated toward the southern part of Norway, freezing and starving to the extent that many of our neighbors died. At one stopover at a fishing village during this trip, part of our food consisted of garbage meant for a farmer's hogs. We finally came to a little town far south in Norway, where we lived for a year, until the war was over and we again made the long journey back home.

Soon after returning to northern Norway, my family settled in Hammerfest, the northernmost town in the world. Here I enjoyed some privileges which my sister and two brothers had been denied. One was the opportunity to attend a good school where I learned to speak English.

Another privilege was that of attending services at the Salvation Army once in a great while. All I remember of these services is the testimonies of some of the people. They would tell how God had given them assurance of salvation in their hearts and had transformed their very lives. I shall never forget what a hungering and longing these testimonies created in my young heart.

At sixteen years of age I left home and got a job in the merchant marine. On the way to my first

ship, I traveled through Denmark, Germany, and Holland. I was especially intrigued with Holland. Its famous canals extend unbroken for miles and are unbelievably straight.

In February, 1955, I boarded the ship which was to be my home for about three years. During this time we visited a number of countries, among which were Peru and Chile. Since our ship also very frequently docked in ports in the United States of America, I decided to come to the States to live.

Although I thoroughly enjoyed living here for the first two years, I was never really happy, feeling a painful emptiness within. Some of my friends tried to get me interested in church, but I failed to see anything in it but empty form and ritual. Secretly I made up my mind that if I ever got religion I wanted the kind I had heard testimonies to as a child.

Then one day I heard the Ten Commandments read, and the most peculiar feeling and fear of God's judgment gripped me. During a period of two weeks I remained under almost constant condemnation for sin. I knew quite well that if I were to be judged according to the Ten Commandments I would lose my soul.

A Nazarene layman had once taken me to the only evangelistic service I had ever attended in this country. I decided to tell him about the way I felt, upon which he urged me to repent and pray earnestly that God would forgive my sins.

That was all the preaching I needed. It was impossible for me to sleep that night. Something seemed to urge me to get on my knees and pray. I hadn't prayed since I was a child, but I felt I had better try. As I knelt beside my bed that night, God's dealings with my heart became distinct and clear. I had no mind to argue; I just said, "Yes," to every demand I felt the Lord made.

Then suddenly the crushing load of guilt and sin fell from my heart, and I knew beyond doubt that God had pardoned me. The joy and the peace which flooded my soul upon this realization beggar all description.

The next day my life just automatically began to change. The first thing I did was to get rid of my cigarettes. After a few days my pattern of living

Hammerfest, Norway, northernmost town in the world



had changed so completely that my friends began wondering if I had lost my mind. I informed them I had not—I had just gotten real religion.

The next Sunday I went to church with my Nazarene friend. I felt right at home with the Nazarenes, for they seemed to enjoy the same thing that had transformed my life so completely.

It was not long until I felt a definite call to preach the gospel, and the local pastor urged me to go to college to prepare. I lacked the two essentials in order to follow his advice, namely, money and a high school diploma. Besides that, I did not even know what a college was, nor where to find one. However I began to pray and ask the Lord to make a way for me. By fall of that year I had enrolled at Bethany Nazarene College as a freshman.

After having attended Bethany Nazarene College for several months, I began to feel a profound hunger for a pure heart. I knew very little about the doctrine of entire sanctification, yet I determined to seek until I obtained what God in His Word had promised. I first started reading a book

on this subject; but, longing so intensely for the blessing, I set aside one week in which I searched the Scriptures and fasted and prayed for the sole purpose of getting sanctified wholly.

On the last day of that week, New Year's Eve of 1961, I prevailed with God while praying at some of my friends' home. God that night so thoroughly sanctified my soul that anger, malice, and jealousy, with which up to that time I had wrestled daily, disappeared completely.

God so sweetly led me out of my bondage to carnal traits and selfish ambitions into His promised inheritance among those that are sanctified by faith. This is the greatest thing the Lord could have done for me. The worth of this experience has far exceeded my fondest dreams because since that glad moment my soul has been daily abundantly satisfied.

I am rejoicing that God's leadership has been evident in my life and that I can testify today to the fact that "the blood of Jesus Christ his Son cleanseth" me from all sin.

By PAUL T. CULBERTSON

A Layman's Understanding of

the Holy Spirit

THERE ARE ELEMENTS OF MYSTERY in each of the truths which make up the Christian faith. This is not surprising when we remember that Christian truths constitute a revelation from God and are not mere creations of man's mind.

But among the major tenets of faith there are three which seem to be most difficult for our minds to comprehend. These are: the *unity and trinity* of the Godhead; the *unique divine-human* nature of our Lord Jesus Christ; and the *personal* nature and work of the Holy Spirit. Let us briefly consider the last.

Suppose we begin by raising the question as to why the personal nature and functions of the Holy Spirit have seemed difficult for sincere inquirers to understand. We shall look at three possible reasons:

First, we must remember that we are finite, personal spirits imprisoned, as it were, in physical, material bodies. In contrast, the Holy Spirit is an infinite personal Spirit who is wholly nonmaterial (spiritual) in His essential being. This is difficult,

if not impossible, for us to perceive or even imagine.

Second, the New Testament consistently and repeatedly declares that the Holy Spirit will be unusually reticent about himself. His supreme purpose is to reveal and glorify Another, and that One is none other than the Lord Jesus Christ (John 16: 13-14).

It is therefore the central purpose of the Holy Spirit to reveal Christ to men, and to bring to our remembrance what Jesus taught (John 14:26; 15: 26). The Spirit of God makes available the infinitely precious benefits of Christ's atoning work on the Cross for the salvation of sinners and the sanctification of believers. He imparts the dynamic, all-powerful resurrected life of Christ to believers in regeneration and sanctification (Romans 5:10). And the Spirit of God guides believers in their daily walk by the teaching and example of the Lord Jesus Christ (John 16:7-14).

It is a serious mistake ever to separate the ministry of the Holy Spirit from the life, teaching,

For those who seek to understand, a layman writes about the Holy Spirit in relation to God the Father and the Lord Jesus Christ. Dr. Paul T. Culbertson is a Ph.D. in history and psychology from the University of Oregon, and has been on the staff of Pasadena College, Pasadena, California, since 1941, serving as dean since 1948.



atonement, death, and glorious resurrection of the incarnate Son of God. This intimate relationship suggests why it was impossible for the Holy Spirit to be given as on the Day of Pentecost until our Lord was glorified (John 16:7). And we can be equally sure that the Holy Spirit will never lead anyone to behave in any manner inconsistent with the example, attitudes, and clear teaching of the Lord Jesus Christ as recorded in the Gospels.

A third reason for our difficulty in understanding the Holy Spirit is that we often think of His ministry in terms of "power." "Ye shall receive

power," said Jesus, "after that the Holy Ghost is come upon you" (Acts 1:8). And when the Spirit came, it was with the sound as of a "rushing mighty wind" (Acts 2:2; John 3:8).

In our day we hear much about power, particularly atomic power and its use for constructive and destructive purposes. But the whole concept of power still remains vague to most of us. In fact we understand it best by observing what it does—its results. So it is that we often understand the Holy Spirit by attending to His mighty working in and through the lives and personalities of those who have been born of the Spirit and baptized by the Spirit (John 3:5-7; Acts 1:5-8).

What are some of the valid evidences of the Holy Spirit's power and ministry in and through the lives of Spirit-filled and Spirit-led believers? Let us mention several which were observable in the lives of our Lord's disciples after the Day of Pentecost:

- They had a supreme love and loyalty to the Lord Jesus Christ and a passionate urge to share the good news of His redemptive work on the Cross with those who had never heard.

- They walked in the Spirit and consequently did not fulfill the lusts of the flesh (Galatians 5:16).

- They had a passionate love for truth, and their minds were quickened and their judgments sharpened by the ministry of the Spirit of Truth (John 16:13; 14:26).

- They brought forth the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23).

- They were strengthened in every time of testing and trial by the mystical presence of the "One who strengthens by being with"—the Comforter, the Holy Spirit (John 14:16-17).

- They possessed in growing measure a supernatural quality of love which enabled them to love the unlovable with unremitting goodwill and which cut across all the artificial barriers of race, nationality, culture, and economic and social status which men had erected (Romans 5:5).

- And they were being progressively transfigured into the very likeness of the Lord Jesus Christ "from glory to glory, even as by the Spirit of the Lord" (II Corinthians 3:17-18).

Is it any wonder that such Spirit-empowered men and women became, in such a large measure, saving "salt" and "light" to the decaying culture in which they lived?

As we bring this brief article to a close, may I ask you a very personal and important question? Why do you and I exist? For what purpose were you born? One scriptural answer to this momentous question is: We were each created to please God (Revelation 4:11).

But, you may ask, how may I please God? Again the Word of God gives an answer: We please God



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by an attitude of simple and complete dependence upon the Spirit of God, by an attitude of simple, childlike faith (Hebrews 11:6).

And why is this so? That our finite spirits, which are the lamps ("candles") of the Lord (Proverbs 20:27), may become bright and shining lights because they are illuminated by a constant, moment-by-moment contact with the indwelling Spirit of God. And thus the invisible God will, at least in a measure, become visible to others through your

life and mine, and our Father in heaven will be glorified.

So let us covenant together to let the light shine (Matthew 5:16), by permitting the gracious Spirit of God to possess us to the full limit of our growing capacity to know and fellowship with Him. Then, like Enoch of old, who walked with God, we too shall have the testimony that we please God (Hebrews 11:5-6), and thus attain the end for which we came into existence.

GOD'S LEADERSHIP



By **ROBERT REZA**

ONE DAY several years ago my parents called me to their bedroom. This was a normal affair in our family, Father always wanting to help us with new ideas through discussions. That day the conversation was different. My father concluded by saying, "Bob, we're worried for your soul and praying that you will soon make a decision for sanctification."

I was shocked. I had always felt I led a fairly good life. I had tried to be a good son. I didn't understand my father's statement.

Perplexed, I returned to my room, pondering what Father had said. The night wore on. As I lay on my bed, I thought that admittedly I was not a perfect example of a Christian boy, but after all—I rationalized—who's perfect, and what is perfection?

At that time the Youth Week services were being conducted in our church. I sang in the youth choir, as usual. The services did not affect me. I attended them blithely amused and then went home forgetting the entire topic of the sermon as soon as the door of the church closed behind me.

The final Sunday evening service arrived. I de-

"As many as are led by the Spirit of God, they are the sons of God." There is no limitation as to age or status. Robert Reza is the son of Dr. Honorato Reza, head of the Spanish Department of the Church of the Nazarene, and is a senior in the premedical program of Columbia University, New York City.



cidéd I would not sing in the choir. The sermon began, and also my spiritual battle. It took the speaker much too long to open the altar service, but no sooner had he done so than I came down to meet God. I have never regretted that decision.

After that night my perspective on life changed. My concept of spiritual and material values had a new basis. Truly, God took over where I was faltering. Since that day my life has been in the power of the Spirit.

Three years after my personal Pentecost, I was admitted to college. I had left to God the entire problem of my higher education. In fact I had charged Him with my entire life. He knew I wanted to be a medical doctor, but still I prayed for guidance. Some say, "Why bother God with trivial problems?" But if God is able and willing to help us at all, certainly He is able to help us with our "petty" problems. His protection never ends. Likewise my dependence on Him should never wane.

I left for school with much apprehension. I was not worried that I would do poorly scholastically but that my eyes might turn from the Cross. I recall while driving along the New Jersey turnpike approaching New York City that I told my parents I felt lonely. Now as I look back, I realize that, as lonely as I might have felt, I was never alone, for my Father in heaven was and still is nearby.

Life has been challenging with God. It is wonderful to know that any fear, problem, or decision

can be solved with His aid. I have felt times of agony, pain, and sorrow, but during those moments of hardship, He has brought me peace.

It is difficult adequately to describe the Spirit's influence on my life. My first great trial in school, oddly, was precipitated by a series of setbacks in my academic progress. This gave me an extremely pessimistic and doubtful view of my life's ambition. I asked my chemistry professor, with whom I felt I had a good rapport, if he believed I was capable of fulfilling the rigorous demands of my school or whether I should transfer to another school. "Bob," he said, "I don't know you very well. But I haven't heard of you as a quitter yet. Now is no time to begin giving up."

I was burning with shame when I returned to my room. I needed time alone to meditate and discuss my problems with Christ. I prayed to Him, "Lord, haven't I endeavored to keep true? Haven't I worked hard and done my best? Are You trying to show me a new path?"

After a while I went for a walk. I trudged along the red-brick sidewalk; my soul was very heavy. "Mr. Reza, where are you going? Why no greetings? Are you angry at me for the low mark I gave you on your last paper?" I turned and saw my instructor in English, whom I had passed unawares.

"Hello, Mr. Zimmerman. No. I just feel rather low. I know my rhetoric is poor. But the low marks in English don't disappoint me as much as my failure in chemistry or vector analysis."

"I've noticed you have been feeling low. I want you to know that your grades on themes were cut down because your presentation is poor. However, the ideas you present are good. Don't give up. You'll find yourself."

Somehow I sensed that my sign from God had come. I had touched Heaven while I had prayed a few moments before. I had found myself. When I submitted entirely to God and asked for His divine guidance, He found a way out for me. The Lord again shed His light to my path.

I telephoned my family that night. I testified to them of the Spirit's power and graciousness. The same blessed power, I know, supports me now.

Life as a student can be difficult. Often ideas are presented for discussion that are anathema. Personalities are met that are not wholesome for Christian growth. But one cannot isolate himself. We must live with everyone. Moments of pain and indecision will necessarily come. Life is not a bed of roses. And even if it appears so, thorns will often come through and pierce us. Nevertheless the scent of the flowers overcomes the pain. As a student, I know the sweetness of God's grace will overcome the bitterness of near-failure.

The greatest blessing for an individual comes through a continuous walk with God and a dedication to His purpose. This road I aim to follow.

INTERCESSION for US!

By **BRIAN L. FARMER**



IT WAS an awkward situation.

The man in the hospital bed could not stop thinking that perhaps in some way he had been responsible for the accident and for the death of his friend's wife who had been his passenger.

Over and over again the details of the crash ran through his mind. The dog darting out, the skid, the mud on the road, the oncoming car, the sickening, crunching impact of the smash. The experts said he was in no way to blame. "Combination of circumstances," they said. Nevertheless he felt impelled to ask his friend to come to the hospital. He simply *had* to speak to him.

"John," he said, "I cannot begin to tell you how sorry I am . . ."

"Don't apologize, Charles. It was not your fault. I have seen the report. It is hard; but this is how life cudgels all of us at times."

"But you must feel insufferably bitter towards me. After all, I *was* driving."

"No . . . no bitterness, Charles."

"John, are you a religious man?" asked Charles.

"Average, I suppose; no more so and no less so than most people."

"Do you pray often, John?"

John replied that, like most people, he usually prayed only when he needed help. "Some good people," he said, "pray to thank God. I pray chiefly when I need help."

"And do you get help?" asked Charles.

"Always," said John.

Yes, it is an "amazing grace," but God does answer these reflex prayers that are wrung from our hearts in times of distress.

In 1947 my baby brother, three weeks old, became very seriously ill. The doctor did not give us much hope. I remember the still, almost lifeless little form lying in the crib. I prayed. My brother lived and today is well and strong. Yet had God seen fit to take the baby to be with himself, I believe He would still have answered my prayer one way or another in accordance with His infinite wisdom and love.

God can no more be idle when one of His children cries for help than a mother can be unresponsive to her child's pained cry of "Mummy!"

The Lord, however, strives to teach us that there is a thousandfold more to prayer than this. God does not intend that the sole extent of our communion with Him should be the momentary prayer in the hour of crisis.

When a person is "born again" of the Spirit of God, he receives life eternal; when he is filled or baptized with the Holy Spirit, on condition of consecration and faith, he receives power and purity and divine direction. The Holy Spirit then teaches that he must be *deliberate* in prayer.

Needs, thanksgivings, praises, other people, failings, life situations—indeed, all human concerns—are proper subjects to be brought to God in prayer. Communion with God in a set place and at a set time becomes a habit of life; and life apart from prayer becomes unthinkable.

Even though our prayers are not as faultless as they ought to be for presentation to Almighty God,

we are assured that "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

Thumbing quickly through the Acts of the Apostles, one is struck by the number of times the extremely active first-century Christians stopped for prayer.

Spiritual strength is maintained through the exercise of prayer in a similar way to the maintaining of physical strength through bodily exercise. And it is the health of soul furnished by the sanctifying presence of the Holy Spirit which inclines a person to the regular practice of prayer.

Set prayers are sometimes used for their beauty and expressiveness, but as often as not, the prayers of Spirit-filled people are *felt* as much as spoken and the words are unpremeditated.

Answers to prayer—whether they are as were hoped or not—are readily received by people in whom the Spirit of God presides. Such persons are not merely resigned to His will, but His will has in a very real sense become their will too.

Prayer is not mechanical on God's part.

He does not necessarily wait for the actual forming of a prayer before He blesses, any more than a thoughtful, loving parent waits to be asked before he delights his child. God often surprises us. He reads our hearts and knows our longings. The Holy Spirit makes advance arrangements on our behalf!

I well recall one Tuesday evening in 1958. It was just a few days before my wife and I were scheduled to leave Dunfermline, Scotland, to attend an international youth conference in Colorado, U.S.A. We had just managed to scrape together enough money to get us there and perhaps to buy a camera to take some pictures on our trip. I knew that if I paid some money I had pledged to the church on that Tuesday evening I would not be able to buy the camera. I was tempted to ask the treasurer to wait until we returned. After all, the money was not to be used until after our return, and it really would be a pity to take a once-in-a-lifetime trip without a camera.

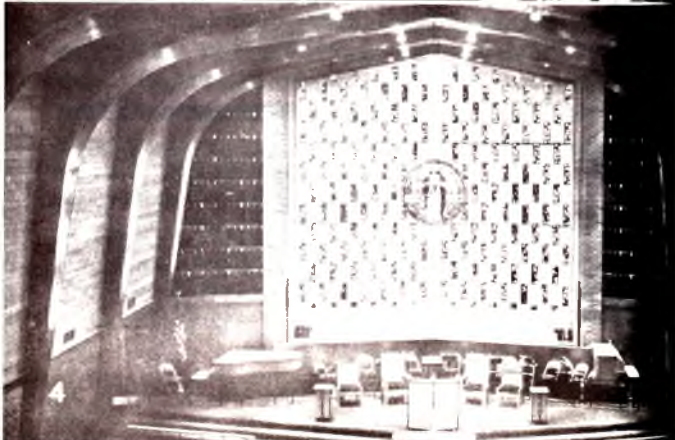
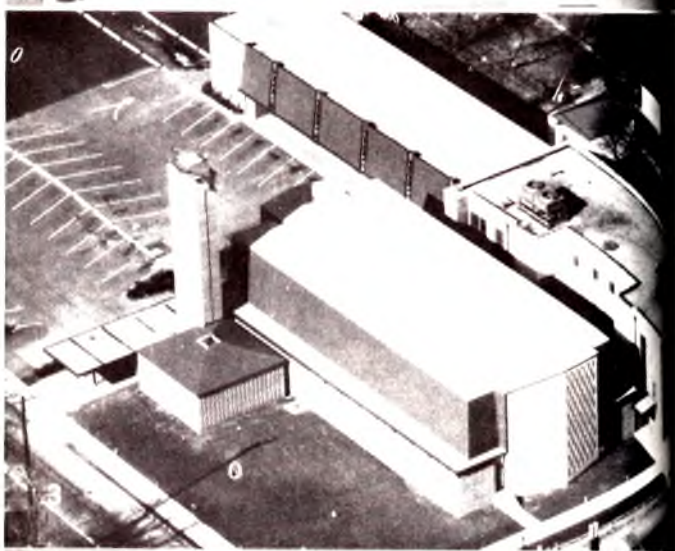
All the other members had a deadline, however, so I felt it was only right for me to meet mine. I paid the money.

On Saturday, in the very last mail we could receive before leaving Britain, there came a letter from California enclosing a check! It was from a lady who had visited in our home many months before. The letter was posted on Tuesday—the day I paid the pledge. To me, this was just another token that God cares for those who trust Him. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24).



Prayer is the universal sign of the need of the human heart for God. No aspect of the power of the Spirit means more to the Christian than the fact that God's Spirit himself makes intercession for us. British Nazarene Pastor Brian L. Farmer of Bristol, England, writes of the Spirit and prayer.

News in Picture



1 In Korea, Nazarene Chaplain (Major) Herbert J. Van Vorce, acting 1st Calvary Div. chaplain, prays during Easter sunrise service on Signal Hill in the 23rd Trans. Bn. area. Thirty-two Nazarene ministers serve as active-duty chaplains in the United States Air Force, Army, Navy, and Veterans' Administration.

2 Rev. Orville Hess, pastor, and Mrs. Paul League, N.F.M.S. president, hold certificate given to the Church of the Nazarene at Sublette, Kansas. This church of approximately one hundred members, in a western Kansas county seat town of twelve hundred population, has consistently given far above 10 percent annually for missions. Last year, out of \$41,678 raised for all purposes, \$15,578 was for the General Budget and missionary specials. At the same time, home needs have not been neglected. A parsonage was recently completed and paid for, and a few years ago a \$75,000 church building was erected. Oliver Wright, Mrs. Clarence Schmidt, and Clarence Schmidt, officers of the church, are also examining the certificate.

3 & 4 Airview of the total church plant, occupying a full city block, and picture of the interior of the new sanctuary of First Church of the Nazarene, Columbus, Ohio, dedicated early this year. This congregation has remained in its inner city location near Ohio State University across the years, purchasing adjoining property and building additional units, step by step in a long-range program of development. Rev. Miles A. Simmons, pastor, is in his sixteenth year with the church. Tibbals, Crumley, & Musson were the architects; and Mr. J. Paul Eller, a Nazarene layman, the building contractor.



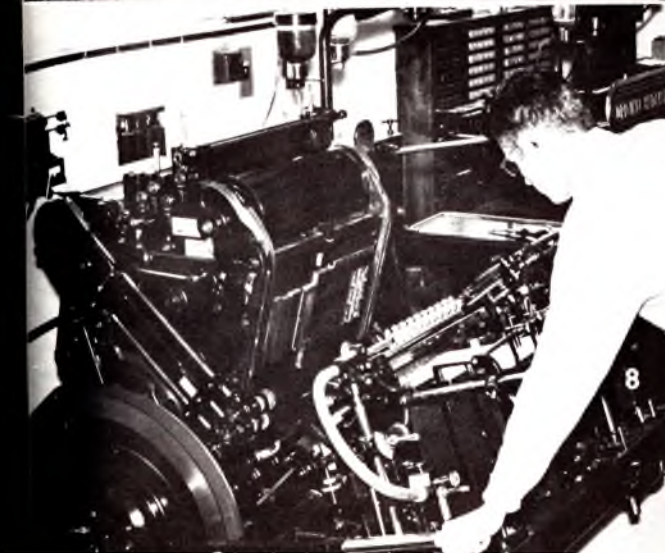
5 The late Dr. S. T. Ludwig, general secretary; Dr. W. D. McGraw, Jr., district superintendent of the Oregon Pacific District and chairman of the General Arrangements Committee; Rev. Marlow Salter, coordinator of General Assembly details for the General Secretary's office; and Rev. William E. Thompson, pastor of Portland Moreland Church, discussed plans for the General Assembly of the Church of the Nazarene in front of the Portland, Oregon, Coliseum a short time before over 15,000 Nazarenes from around the world gathered for this quadrennial event last June.



6 Group picture of some of the new members received into the Church of the Nazarene at West Memphis, Arkansas, last year, with the pastor, Rev. Charles Kirby (back row, fifth from the left). The church began the year with nineteen members and reported sixty-three to the district assembly, a net increase of forty-four. In addition, the church became fully self-supporting, paid all budgets in full, purchased a parsonage, redecorated and air-conditioned the sanctuary, and installed an organ. It was one of ten churches chosen by the Department of Home Missions as outstanding churches of 1963 in the Small Church Achievement Program, for churches with less than fifty members.



7 The first Zulu Church of the Nazarene in Natal, Republic of South Africa, was dedicated last year—the Joy Olson Church at Kwa Mashu, a township of 120,000 in greater Durban. In Southern Africa the Church of the Nazarene has 5 missionary regions with 143 missionaries, 741 national workers, 669 churches and preaching points, and 13,271 members and probationers. Two hospitals and 26 dispensaries served 134,268 patients last year. Fifty-five day and 5 Bible schools enroll over 6,650 students. There is also an active district of 28 churches among the European population, with over 1,000 members.



8 Mr. O. G. Karker, manager of the Nazarene Publishing House branch in Florida, a suburb of Johannesburg, South Africa, operates the Heidelberg press. Three separate printing operations have been combined into one central publishing plant, with a staff of ten employees. Periodicals, booklets, tracts, Sunday school teachers' helps, and revival publicity are printed in four African and three European (English, Afrikaans, and Portuguese) languages. The House also serves for mail orders for books, recordings, greeting cards, plaques, and Sunday school materials.



IT IS SAID that we are living in the age of "the technical man." While amazing strides are being made in many areas, we are in dire need of "the spiritual man," the man baptized with the Holy Spirit.

We all agree that there is a dearth in our century of vital Christian living, a vital relationship with God. There is need for power to meet the changes, challenges, and choices of our day in areas no other generation has been called upon to face. The same Holy Spirit who clothed men in the Old Testament and cleansed men in the New Testament is able to help twentieth-century man to meet the complex difficulties of his age.

There is cleansing for us today in the baptism with the Holy Spirit, the experience of entire sanctification. Complete personal victory cannot be enjoyed while the remains of sin are in the soul, the carnal nature still alive. Only as we are made "holy" as He is holy may we enjoy complete freedom from sin. There is no need to backslide because of the traitor within the heart when we can be free. We need not submit to the devil when we can defeat him. One phase of the baptism with the Holy Spirit is cleansing "from all unrighteousness," and it works!

A friend once voiced a fear to me in regard to his ability to meet a personal problem. An occasional visit was made to his home by an aunt. Their personalities clashed and argument and strained relations were the results. Since her previous visit he had been sanctified, but he was beset by the fear that his newfound experience would not work when she visited him again.

One Sunday morning, weeks later, he came to church with his face aglow and the happy expression, "It works!" She had come and the Holy Spirit

had enabled him to hold steady under pressure. The old carnal, retaliating spirit was replaced by the Holy Spirit in his soul. It was no wonder that he was happy.

This is not to say that when one is sanctified his battles are over. There are still mountains to climb and valleys to cross, as well as dark tunnels to go through. Cleansed by the Spirit of God, he is able to meet his problems head on with no leaning toward sin in his heart.

The Holy Spirit in the believer is a conquering Spirit. I have seen this victory in testings and trials, fears and frustrations, sickness and sadness, and in labors of love. I have seen God work in the homes of believers, at school, at work, and in the commercial world. Somehow there comes strength to the sanctified to meet the emergencies of life.

A good man, bedfast when I first met him, is an example of this. As his pastor, I called often in his home to encourage him. Yet it seemed that the results were always the reverse. I came away encouraged and blessed by a man whose world had blown up in his face but who was able to meet his problems victoriously. The enabling power of a Spirit-filled life was his.

The power received with the baptism with the Holy Spirit cannot be measured by a human yardstick or weighed in human balances alone. It is an inner power which affects the thoughts and doings of sanctified individuals.

It is that power which gives urgency, fervency, and vital life to their testimonies.

It is that power which puts drive in their souls, the same power that drove the disciples out of the Upper Room, where they *received*, to the streets below, where they *gave*.

It is that power which turns cowardice to courage, and deadness into life. It turns complaining to challenge, and turns wishers into winners of souls. It springs from experience rather than theory alone. In the lives of the believers, the Holy Spirit takes holiness out of doctrinal expression and puts it on exhibition to the world.

It is here in spiritual experience that a man may live and grow toward his true potential. Physically, he is outclassed by animal life in many ways. Mentally, he is at a loss to find his way through the maze of sin. Morally, human strength fails and he becomes stuck in the quagmires of evil. But that same man baptized with the Holy Spirit is more than conqueror over every obstacle and hin-



Power . . . purity . . . potential . . . progress: this and much more are included in what the New Testament calls the baptism with the Holy Spirit. It is in this fullness that Christians of all ages have been overcomers. Author John W. May is pastor of the Church of the Nazarene in Weirton, West Virginia.

drance to the better way of life. Fully surrendered and consecrated to God, he becomes clay in His hands to use and work with as He wills.

Every born-again person is in need of this experience that someone has called "the Pentecostal encounter." After conversion there is still the need of dealing with inbred sin. This is accomplished by the baptism with the Spirit, subsequent to regeneration. "Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears wit-

ness" (*Manual, Church of the Nazarene*).

Someone has given these four steps to the experience: First, a man *must be born again*. The next step is to *want the blessing*. The third is to *surrender all*; and the fourth is to *believe that God does it now*.

To stop at any step preceding the last is to fall short of victory. To plunge recklessly forward in complete abandonment to the will of God is to find it by faith. Jonathan Goforth once testified, "Many have asked me how I received God the Holy Ghost. I received Him by faith."

GOD IS MOVING



There are new and widespread movings of the Holy Spirit throughout organized Christianity in our day. They are seen in quiet and unobtrusive ways, as well as in ways more spectacular. Rev. Fletcher Spruce, district superintendent of the Church of the Nazarene in New England, writes of some of the evidences of an awakening interest in the work of the Spirit among Christians.

By **FLETCHER SPRUCE**

It suggests that God is moving, awakening, renewing in a special way in these wonderful, terrible times.

I was conducting an evangelistic campaign in upstate New York some months ago and we were in the closing service. There had been a good response with several victories, but there were still many present with spiritual needs. The preliminaries were done and the last song was being sung before I was to preach. But I did not get to preach! Nor did the quartet finish that song!

The Holy Spirit came in such tender, yet powerful outpouring that literally dozens of hungry-hearted adults and young people streamed to the altar to pray. Many others were kneeling at their pews. There was no fanaticism. God was there and people yielded to Him and received His fullness. It was another thrilling reminder that there is a quickening of the Holy Spirit taking place today.

In New England is a church which long has been known for its spiritual composure and staunch stand for the Word of God. But the pastor and wife had been praying for months that they would see a breakthrough of the power of God's Spirit. Not content with orthodoxy, they were praying for another Pentecost.

And it came! The ice melted and the starch vanished and the glow of God's Spirit shone through! Now there are times of salvation, seasons of rejoicing, praises to God everywhere. Lives have been

HE WAS a likable person, a church member, and a nominal Christian. He paid his tithe when it was convenient; he was a bit careless about certain questionable, worldly habits; his church attendance was somewhat irregular. But he enjoyed ushering and did it well. However, something was missing in his Christian experience—something like vitality and stability. We would have to call him a fringe saint.

Then, one Sunday night it happened! It was during a congregational song before I stood to preach that he got up out of his seat, tears streaming down his face, and came to the front and knelt at the altar to pray. The song leader and I prayed with him for a few short minutes while the congregation waited in bowed silence. Then he stood and faced the people, giving a joyous testimony, and went back to his seat.

What happened that night must have been genuine, for it set him aflame for God and others—and it has lasted more than four years now, growing sweeter and fuller each week. Thus the Holy Spirit came on one man in Ohio—one nominal church member who was sincere, hungry, yielded, obedient.

transformed; nominal Christians are filled with the Spirit; missionary giving is done with liberality and spontaneity. And the saints are witnessing to the power of God! It is another proof of the current work of the Holy Spirit among us today.

It was a thrilling thing to see hundreds of preachers and laymen from dozens of different denominations kneeling together in Boston's historic Tremont Temple, praying for the outpouring of the Holy Spirit in their hearts and on their churches. Within months, reports were coming in from all quarters—reports of new awakenings, spiritual renewal, of genuine revivals. Some of these old-line congregations are having week-by-week outpourings of God's Spirit. Praise God that in our times we are seeing His Spirit being outpoured on His people, wherever He can find the open doors and open hearts.

Perhaps the most heartening and thrilling examples of the work of the Holy Spirit in our generation are the united evangelistic crusades throughout the world. It is significant that in our restless and reckless years Christians are crossing denominational lines and joining hands in spite of doctrinal differences in these crusade meetings. And they are making an impact thereby, to cite Los Angeles as a case in point.

Nor can we ignore the rise and spread of the so-called "charismatic revival" in some of the more fashionable and ritualistic denominations. Although some aspects of this movement may be more human than divine, it is still safe to say that here is an expression of hungry-hearted church members reaching out for something more genuine than nominal Christianity has afforded. Could it be that many average Christians are not content to be average—that they are yearning for some semblance of reality in religion?

Some observations may serve as guidelines for our thinking:

(1) The Holy Spirit is moving and working today in many local churches and in many individuals across the land.

(2) The Holy Spirit does not restrict himself to denominational lines. Those who once thought they had a corner here should be happily surprised to know that they were wrong.

(3) Usually there is some human preparation in advance of the coming of the Holy Spirit: heart searching, prayer, obedience, faith.

(4) A genuine work of the Spirit of God must be marked by certain scriptural improvements in life, conduct, faith, and service.

(5) Surely the Lord is, in these end times, seeking to pour out His Holy Spirit upon all who will receive Him! God said in Isaiah 44:3, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." God grant it for you, is my sincere prayer!

What are you going to **DO** about it?

By **CARLTON L. BURLISON**

THERE ARE two products on the market that are consistently causing disease, destruction, and death at an alarming rate, and yet little is being done to check their distribution.

If a drug prescribed by doctors had all the damaging results of alcoholic beverages and tobacco, public indignation would compel the Food and Drug Administration to remove it from manufacture and sale. This has been demonstrated recently by the prohibition of several drugs known to cause birth defects. When it was suspected that contaminated cranberries might possibly be a carcinogenic agent, a whole crop was virtually destroyed, at great loss to farmers and wholesalers.

But instead of destruction there has been a marked increase in the use of tobacco and beverage alcohol in the last half-century. A constant flow of advertising is causing the children and youth of our nation to grow up with the idea that the leaders of sports, industry, and the professions not only smoke and drink, but highly recommend these habits. The tobacco industry alone spent over \$200 million for advertising in 1961, playing up the use of tobacco as the popular and socially accepted thing.

Because so many of our American people are already addicted to beverage alcohol and tobacco and are not willing to break the habit, and because

of the vast amount of money involved in these industries, too many people are content to allow their fellowmen, and even their own children, to believe there is no real harm in tobacco or alcohol, although they can see the untold disease and suffering caused by them.

I have seen patients die from lung cancer who have continued to smoke until the day they died. Alcoholics, although being warned by their physicians, have persisted in drinking until death resulted.

The American public spends almost as much for tobacco and alcohol (\$18 billion) as it does for medical care (\$21 billion). It is estimated that there are over 5 million alcoholics in the United States today. About 12,000 people die each year from chronic alcoholism. Five out of six alcoholics are men between the ages of thirty and fifty—a man's most productive years.

Almost ten years ago medical science discovered a link between smoking and lung cancer. Since that time there has been a great deal of investigation, the results of which show that cigarette smoking is associated with many other diseases such as coronary artery disease, pulmonary emphysema, and a high incidence of premature births.

At the present time over one-third of the state medical societies have taken some form of action concerning the effect of smoking on health. There have been several well-documented studies made which indicate that lung cancer is an almost unknown disease among nonsmokers. A five-year study done on physicians who smoked cigarettes and those who did not showed 96 deaths per 100,000 due to lung cancer, and no deaths due to lung cancer in physicians who did not smoke. The report of the committee to the Surgeon General of the United States on the health menace of tobacco leaves little possible doubt on the subject.

Based upon analysis of medical research data, a prediction has been made recently that, if the present rate of consumption of tobacco remains unchanged, one million children now of school age will die prematurely of lung cancer, and countless others will do great harm to their hearts and blood vessels.

There is a Christian position in relation to the problem of cigarette and alcohol addiction. God, who gave us our bodies, requires accountability. No one has the right to destroy the body or to contract any habit which leads to grave disease and premature death.

As thinking people, we must follow the admonition of the Bible which tells us, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Corinthians 3:16-17).

One of the most sweeping and startling statements of the New Testament is that the human body is designed to be the temple of the Holy Spirit. Nothing that harms and destroys the body can be pleasing to God. Captain Carlton L. Burlison, M.D., of the United States Army Medical Corps, is chief of the Out-patient Services at the U.S. Army Hospital at Herlong, California. He is a graduate of Loma Linda University medical school.



From its beginning the Church of the Nazarene has maintained a firm stand against the use of alcoholic beverages and tobacco. Our founding leaders felt that temperance concerning these things meant total abstinence. The *Manual* of the Church of the Nazarene forbids the "using of intoxicating liquors as a beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using of tobacco in any of its forms, or trafficking therein" (V. The General Rules, §1 [3]).

At times this has been a very unpopular position. Until lately anyone who spoke out against beverage alcohol or tobacco was branded as a narrow-minded reformer who had little information and who used poor judgment. But research and investigation by medical science has done much to strengthen the position of the church in its ban against these evils. It is now time that our nation listened seriously to the warnings of medical investigators about the harmful effects of drinking and smoking.

The prediction that everyone who smokes cigarettes will develop lung cancer, and that the only thing that will prevent lung cancer in smokers is an early death from other causes, is alarming. We can no longer look at these problems from a morally neutral point of view. The multiplied deaths on the highway due to drinking, lives destroyed, and homes broken from alcoholism; the implication of cigarette smoking in lung cancer, coronary heart disease, and other illnesses—all combine to make this a major issue.

The Christian attitude toward these evils cannot be solely that of equating them with worldliness, stewardship of money, lack of moral refinement and decency, or cleansing of ourselves "from all filthiness of the flesh." We are responsible to God as stewards of our bodies, the temples of the Holy Spirit.

The transforming power of God in the human heart is the only real answer to this complex problem. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1-2).

RENEWAL NOW!

By MARY H. AUGSBURY



We can renew our cities, but what about our citizens?

**"Why build these cities glorious
If man unbuilted goes?"**

Mrs. Mary H. Augsbury, wife of Evangelist A. C. Augsbury, writes of a spiritual renewal more important than civil renewal.



WE HEAR A GREAT DEAL in these days about "urban renewal" and proposed renewal of areas, especially in old cities where time, change, and neglect have combined to make past glories a present embarrassment.

There is something refreshing in the thought of slum clearance and of the clean lines of bright new buildings taking the place of clutter and ugliness. Even the thought of it is like a fresh wind on the face.

But if the thought of the renewal of places can be refreshing, how much more the renewal of *people*! This is a part of the glorious gospel of Christ.

Listen as Paul says, writing to Titus, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. [What a clutter! What ugliness!] *But* after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly [not skimpily or grudgingly] . . . that . . . we should be made heirs . . . of eternal life" (Titus 3:3-7).

I suppose there's nothing most of us at times want more than simply the opportunity to try again. We want to go back and do some things over—to

do them better or differently. I emphasize "better or differently" because few of us would, even if we could, turn back and live the years over unless we could change some things, unless we could "rub out" some mistakes and wrongs. But of course yesterday does not come back. It is very trite and very true that we do pass this way but once.

Yet, *as we go*, this beautiful thing is true, that even when we fail we do often have the opportunity to try again. Not so very many acts or decisions are unalterable. Many a person of most limited early opportunities, when some fate seemed reluctant to give him or her a chance in life, has made up for the lack of early advantages and even forged ahead of many others who had such advantages—and found the struggle good. Lincoln is not the only shining example of this.

Many an unfortunate marriage has been remedied by the cultivation of understanding and affection.

Many a reputation, dragged in the dust, has been brought back to good standing.

Above all, multitudes of people have been reborn by the power of God through repentance and faith. They have been changed from unrighteousness, even filthiness, to righteousness and holiness. Our gospel is a gospel of hope, of renewal.

Weymouth translates Paul's words to the Christians in Rome this way, "Do not conform to the present age, but be transformed by the entire renewal of your minds" (12:2).

We do not always expect the great transformation in conversion that we have a right to expect. We are no doubt influenced by formal and conforming religion about us. But regeneration is a tremendous thing, and to become a Christian is a transforming thing. New life begins, and what can be greater than that?

Times are very rapidly changing, but never will the gospel become obsolete or the Spirit-led Christian be out-of-date. Such Christians are forward-looking. They have their faces toward the sunrise; they wait upon the Lord and renew their strength (Isaiah 40:31); they know that "weeping may endure for a night, but joy cometh in the morning" (Psalms 30:5).

The "renewing of the Holy Ghost; . . . shed on us abundantly" results in revival, or rather *is* revival. Is this not worth much costly waiting upon God? Such renewal of strength will surely bring fresh manifestations of God's presence in our midst, and must give inspired leadership by the Church in these times when nations and peoples are distressed and perplexed.

Deep conviction for sin and repentance with forsaking of sin will certainly be one great evidence, and one of the first evidences, of God's presence and approval. To speak of a renewal of gifts in the Church without a corresponding cleansing of

hands and purifying of hearts so that God may draw near to us (James 4:8) is confusion.

The Holy Spirit comes to cleanse, to guide, and to empower. Cleansing comes as preparation for holy service—comes first. Gifts only never can renovate, or renew, the life of a person or a church. The city fathers wishing to renew a run-down area of the city do not first of all make gifts of beautiful and costly statuary, plaques, or other civic gifts to that part of the city. The gifts, if given, will be later, after unsightly and fire-hazardous clutter has been ruthlessly bulldozed and removed, and de-

lightful new buildings have risen in its place.

Let us view with alarm any movement that promises renewal without cleansing. The order in which our renewal takes place is that set forth in Phoebe Palmer's well-loved hymn:

*The cleansing stream, I see, I see!
I plunge and, oh, it cleanseth me!*

then:

*I rise to walk in heav'n's own light
Above the world and sin,
With heart made pure, and garments white,
And Christ enthroned within.*



By MENDELL TAYLOR

IT IS IMPOSSIBLE to do justice to a study of the ministry of Jesus to human need without giving consideration to divine healing. He was moved with compassion as He observed those who were physically handicapped as well as morally hopeless. He would not consider a day's mission finished until He had done something miraculous in behalf of those who could not do anything for themselves physically or spiritually.

The Mystery of Divine Healing

There was always an element of mystery associated with Christ's healing ministry. However, this mystery becomes its beauty. If there were no mystery about it, someone might claim a sure-cure method and insist that a secret code for healing had been found and take all the credit for what happened. However, with a touch of mystery remaining at the heart of this precious truth, the human must go into eclipse, and the divine action be exalted and glorified.

Some of these mysteries are evident in the following references. For instance, in Matthew 8:17, the declaration is made, "Himself took our infirmities, and bare our sicknesses." This appears to be equated with Isaiah's reference to the atonement of Jesus for our sins, as expressed in the words, "The Lord hath laid on him the iniquity of us all" (Isaiah

53:6). Yet physical healing is not in the atonement in the same way as the forgiveness of sins. Some of God's greatest saints have suffered indescribable misery from infirmities and diseases. In some manner, the Lord could be glorified in a greater degree by their illness than by their freedom from pain, and these obedient servants were happy to be baptized with Him in the fellowship of His suffering.

Another mystery is related to the two ways Jesus answered the same question. On one occasion a man came to Jesus and said, "Lord, if thou wilt, thou canst make me clean." Jesus replied, "I will: be thou clean" (Luke 5:12-13). This incident seems to imply that healing is dependent on the will of the Lord, and it is only as He wills it that it comes to pass. Under similar circumstances another man came to Jesus. The very same question was posed. However, Jesus turned the proposition back to him and said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). This implies that the Lord is willing to heal those who will exercise faith. With these answers that are so different, we are made to admit that there are some unfathomable areas in this facet of divine truth. This only makes it all the more necessary to rest our case in the hands of an all-wise and all-powerful Lord, and then give Him full credit for what takes place when He intervenes.

The methods used by Jesus accentuate the mystery, but also accent the fact that He does minister to physical frailties. At least four methods were practiced by Jesus in His service of physical rehabilitation: (1) instantaneous healing; (2) double-touch healing (after the first touch men looked like trees, and after the second the sight was normal—Mark 8:24-25); (3) walk-by-faith healing (as they



"And the power of the Lord was present to heal them" (Luke 5:17). So it is always when men of faith pray for the touch of God upon the sick. The dean and professor of church history in the Nazarene Theological Seminary, Kansas City, Missouri, tells of the power of the Spirit in physical healing. Dr. Mendell Taylor has been a member of the staff of the Seminary since its organization in 1945.

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went on their way, they were healed—Luke 17:14) (4) act-of-faith healing (go to the pool of Siloam and wash—John 9:7). Once more the mystery is pointed up, but the reality of His intervention is an experience to be enjoyed, and He is given full credit for what is wrought.

The record shows that three-fourths of the miracles of Jesus during His earthly ministry were associated with divine healing. This brings us face to face with this majestic declaration: "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

The Reality of Divine Healing

When the Lord is exalted as Master of the laws of physical health, He often applies His healing power to make the afflicted whole.

Case histories are countless in validating the healing ministry of our wonderful Lord. In all probability the most convincing testimonies in this area would be related to medical doctors witnessing in behalf of their own experience. If physicians would know best what is involved in a personal case of divine healing, we will let them speak on the subject.

Dr. Neel Price, M.D., is an outstanding Christian physician in Washington, D.C. I received a letter from his pastor, Dr. Norman Oke, recently in which the pastor made the following reference:

I was thrilled at prayer meeting a week or two ago when Dr. Neel Price testified to the healing of the Lord, during a service dedicated to healing when you were here some time ago. He testified that he received a definite touch of divine healing and to this day there has been no return of the particular problem he faced at that time. I was personally thrilled and I do appreciate what that particular service meant to one of the finest laymen I've ever known.

The other case history is related to Dr. Lottie McWherter, M.D., of Kansas City, Missouri. Dr. McWherter only recently has become a Christian. She had started her professional service in New Orleans, but gave up her practice to return to her home in Kansas City. One of the reasons for her return was related to a physical condition that greatly impaired her efficiency. Dr. McWherter was visiting in our home, and before the time of fellowship ended, the group present engaged in a prayer period. One of the specific requests was for the Lord to grant a healing touch to the young doctor. To the joy of all concerned, there has been a steady improvement toward regaining full physical strength. Her testimony to those in her profession and those she witnesses to is that the Lord has healed her, and the fulfilling of His will is her only desire in life.

This evidence from the medical profession helps to create confidence that divine healing is a reality even in an age of secularism.

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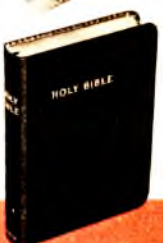
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TO YOU AND TO YOUR CHILDREN

An Editorial

By W. F. PHILLIPS



A MILLION DOLLARS would not mean much to the person who has no part of it. Nor does all that God has done for us in Jesus Christ through His Spirit really benefit any of us until we receive the life and freedom that are offered.

One of the most striking verses in the New Testament about the Holy Spirit says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Can we sum up what that promise means?

It is the promise of a new life. All through the centuries men have sought something which would give a new dimension to human life. We have sought it in education, in social reform, in higher standards of living, in reformation—only to find a stubborn self-contradiction in the human soul which will not yield to the law of God or man.

But there is a newness of life for all. It isn't in self-assertion, or lifting ourselves by our bootstraps. It is in submission to the will of God, and a humble acceptance of the grace He offers. It is to be "born again," to be "born of the Spirit" just as once we were "born of the flesh." "The gift of God is eternal life through Jesus Christ our Lord." That gift is for all who repent and forsake their sins and receive in faith what God has provided.

New life means *pardon*. At last there is a way to deal with the past. There is a purging from life's record of all the tragic sins and guilty mistakes of the past. Forgiveness means that God has promised to remove our transgressions from us "as far as the east is from the west," a distance none can measure.

New life means *peace*. It is peace with God. The old enmity dies. In the language of the Scripture, we who were once enemies have been reconciled to God. We who were once afar off have now been brought near. We have been

made members of His family. He is "our Father which art in heaven" in fact as well as in word.

New life means *power for right living*. Pardon and peace bring with them a new strength to meet temptation. Chains of evil habits are broken. There is freedom to say, "No," to the wrong and sinful, and strength to make it stick. There is power to say, "Yes," to the wholesome and right, and new ability to carry it through.

"The promise is unto you, and to your children."

GOD'S PROMISE is also promise of fullness, of abundance. So many church members live on the margin of grace. Their spiritual lives are cramped and limited. They accept religious duties with reluctance. The vision they had seen in accepting the Christian way has grown dim and remote.

The worst part of it is, the source of the frustration is not outward conditions and circumstances. It is a stubborn nature within, an unyielding residue of the old life that turns strength into weakness and victory into defeat. It is, in the words of St. Paul, "the law of sin" and "the body of . . . death."

All instinctively feel that this is not the way the Christian life ought to be. Jesus said He had come that His followers might have life, and that they might have it more abundantly. He said, "If any man is thirsty, he can come to me and drink! The man who believes in me, as the scripture said, will have rivers of living water flowing from his inmost heart" (John 7:37-38, Phillips*). Abundant life, "rivers of living water"—these are terms that speak of adequacy and fullness, not disappointment and limitation.

So the Bible teaches that being born of the Spirit is to be followed by being baptized or filled with the Spirit. It is, said Paul, "the law of the Spirit of life in Christ Jesus [that] hath made me free from the law of sin and death" (Romans 8:2).

In this area, too, the promise is not limited. It is to you. It is to your children. It is to all. The requirements are simple. They are consecration—yielding a redeemed personality without reservation to God—and faith. God gives the Holy Spirit to those who obey Him (Acts 5:32), to those who ask Him (Luke 11:13), and to those who believe His promise (Galatians 3:14). Take and read, and let your heart be satisfied with His sufficiency.

"The promise is unto you"—not to be contemplated, but to be claimed. It is like a check, all made out and signed, backed with infinite resources—but not worth a penny until you sign it with your own name. Then all the resources of the Bank of Heaven are yours to make it good.

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

The power of the Spirit has exploded in a chain reaction in the green jungles of Haiti. Missionary Paul R. Orjala and his wife, Mary, have served the Creole people of Haiti since 1950. Furlough time has been used to earn the Ph.D. degree in linguistics. Dr. and Mrs. Orjala have recently moved to Kansas City, Missouri, where Dr. Orjala will teach missions and linguistics in the Nazarene Theological Seminary.



By PAUL R. ORJALA

The Tongue of Fire in HAITI



"I'VE WON ONLY ONE SOUL to the Lord, and I've been here in the Pine Forest for two months," Madame Fancoeur confessed. Sudden transfer of her husband from the capital city to this remote mountain area meant one thing to her—a new opportunity to win souls.

In central Haiti one afternoon two figures fairly flew at us out of a house. "Pastor! Pastor!" they shouted. "We were going to come visit you, but now the Lord has sent you here."

In a torrent of Creole, Madame Felicia and her husband told of their moving to Nanzak, where there was no church. When they started visiting in the community they found a few Christians, and won a half-dozen other neighbors to the Lord. So they put up a brush arbor in front of their house and began services. All this without the prodding or stopping to ask the advice of their district superintendent!

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). If there is anything which characterizes our Haitian Christians (and all Spirit-filled Christians), it is the tongue of fire. The tongue of fire doesn't wait for the ideal situation to witness. It searches out opportunity.

And opportunity is what our Haitian Nazarenes are finding everywhere. In a recent monthly meeting, preachers gave their reports like popcorn testimonies. One layman turned preacher told of twelve conversions that month in a dry mountain section where famine habitually stalks the people.

A Bible school student who cares for another mountain church on weekends reported twenty-eight souls won that month. This was in the area where floods during Hurricane Flora destroyed gardens and wiped out two complete Nazarene families.

A third mountain preacher (Haiti is mostly mountains!) quietly explained how he and his people had won fifty-one new converts that month in their seven preaching points.

Another preacher had no conversions to report for that month. We had special prayer for him and his church.

"The tongue of fire," wrote William Arthur more than a century ago, was the early Church's "sole instrument of aggression." With this weapon the first Christians answered councils, convinced men, "and the Lord added to the church daily such as should be saved" (Acts 2:47).

Our Haitian Christians have not heard of William Arthur, but they have come into contact with the Holy Spirit. The result is that they "cannot but speak the things" which they "have seen and heard" (Acts 4:20).

In spite of excellent methods and promotion, church growth is slowing down to a snail's pace today. Is it because too many of us lack the tongue of fire? The Apostle James might tell us: "Ye grow not, because ye win not. Ye win not, because ye witness not. Ye witness not, because your hearts that once burned have grown cold."

O blessed Father, take us back to Pentecost, that we may be baptized anew with fire and the Holy Ghost. Let the wind of the Spirit blast away the ashes of indifference and fan our dying sparks into a blaze again. Give us once more the tongue of fire.