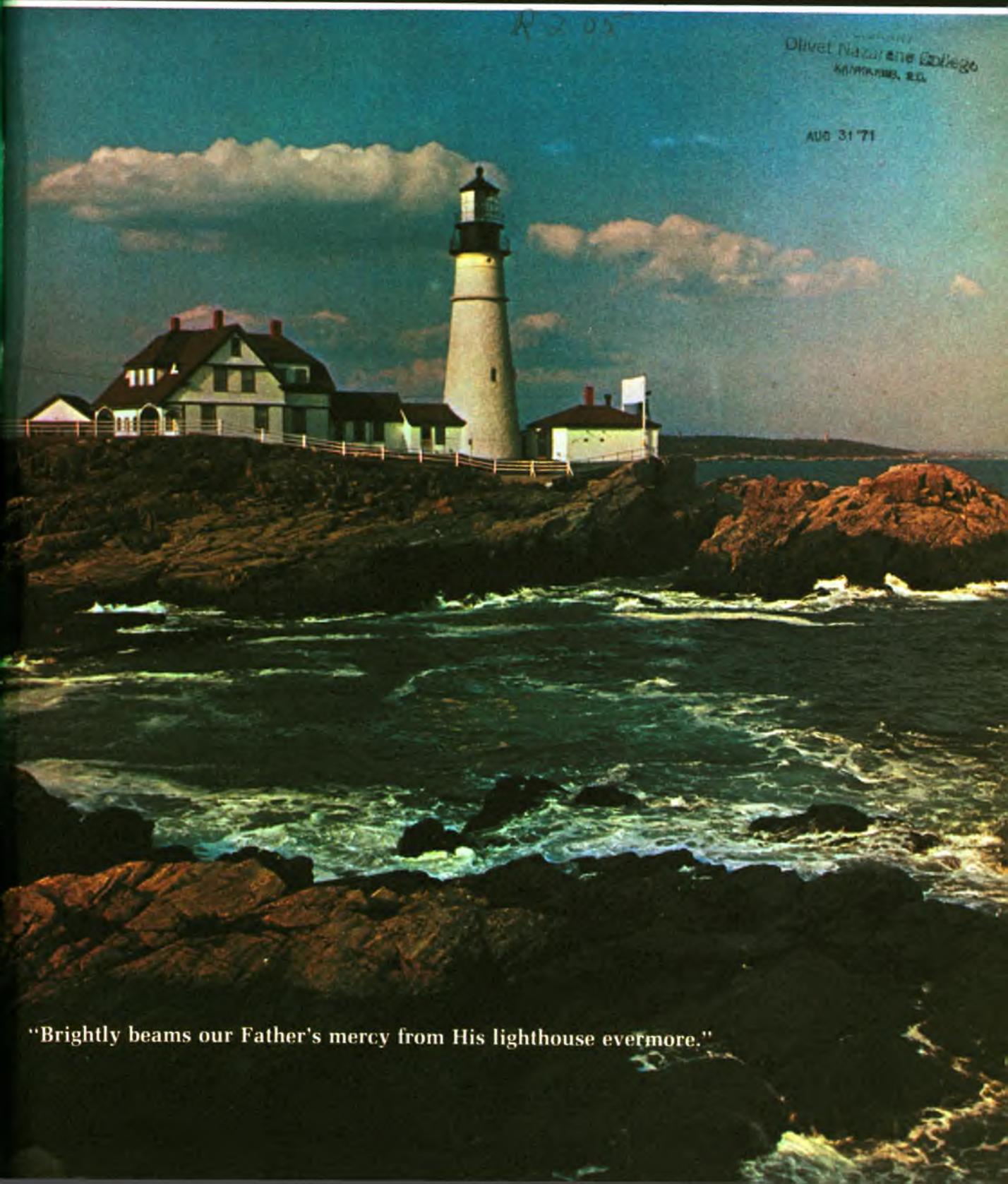


HERALD

OF HOLINESS

CHURCH OF THE NAZARENE



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Divet Nazarene College
KAPPAKAPPA, ILL.

AUG 31 '71

"Brightly beams our Father's mercy from His lighthouse evermore."

LIFE

CAN HAVE FREEDOM

■ By General Superintendent Lawlor

We of the Western world do well to remember with appreciation the freedom we enjoy. If by subtle infiltration some subversive power were to take over, we could suddenly awaken to the loss of our appreciated liberties. Many of the freedoms we enjoy could be denied us: freedom of worship, freedom of the press, freedom of assembly, and freedom of speech. We must ever remember at what cost these basic freedoms were secured, realizing that only by constant vigilance can they be preserved.

Yet there is a freedom which transcends all of these! Christ, knowing that man was created, not to be a slave, but to be free, highlighted this freedom when He said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

Oh, the freedom there is in Christ! Freedom which God, the Father, purposed; Christ, the Son, purchased; and the presence and power of the Holy Spirit provide. Christ is our Saviour, but He is infinitely more—He is our Freedom in this life.

Lazarus, you will remember, received life when Christ called him forth from the tomb. He was alive, but he did not have freedom. He was still bound hand and foot with graveclothes, and a napkin was tied about his head. Suppose he had never been set free from these. He could *not walk*, for his legs were tied. He could *not work*, for his arms were bound to his side. He could *not witness*, for his head was wrapped in a napkin . . . yet he had life. Then Christ said, "Loose him," and Lazarus was absolutely free!

There are Christians today who have life, but not such freedom. God has called us to be free in the Spirit, so that we can walk with Him, work for

Him, and witness of Him. If you have taken Christ as Life, why not take Him as Liberty also?

This privilege, which Christ has granted to all who will go on in the full development of spiritual experience, is to be the theme of this issue of the *Herald of Holiness*. No one really finds the true secret of life until his disposition, inclinations, and purposes are truly free. Life can have that freedom. This is clearly set forth in God's plan of redemption through Jesus Christ, our Lord.

The great truth is that we are to be born of God. All Christian experience begins here, and, if not blocked by formalism or spiritual decline, goes on to the vital acquisition of holiness, proving the supreme freedom we can have in and through Christ.

This glorious freedom is the gentle spiritual dew, destined to refresh the world through the power of the Spirit. This freedom speaks with no dead language but with the living tongue of per-

Dr. Edward Lawlor is one of six ministers who serve as general superintendents in the Church of the Nazarene. He is a native of Yorkshire, England, and served as pastor and district superintendent in Canada prior to taking up residence in the United States as executive secretary of the Department of Evangelism in 1960. Dr. Lawlor was elected to his present responsibility in 1968. His article serves to introduce the theme of this special issue of the "Herald of Holiness."





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fect love (I Corinthians 13). This freedom demonstrates service, not demand. This freedom, while often derided by professing "saints," is never despised by those believers yearning for release from inner tensions, frustrations, and who lack complete freedom in their Christian lives.

The world demands evidence that the followers of Jesus Christ in a world like ours have full confidence not only in the validity of their doctrines but in the fact that *life can have freedom* through Christ and that this freedom can be demonstrated in everyday living in this present-day world. □

Meet the NAZARENES

■ By B. Edgar Johnson
Kansas City

- Who are they?
- They're just people.
- Some are short . . .
- Some are tall . . .
- Some are older . . .
- Some are younger . . .
- Some are married . . .
- Some aren't . . .

A cross section of Nazarenes would show that they are just like most other people who live in a given community—until you examine their religious life. Then you may hear them describing their experiences in the Christian faith with words like "holiness" and "sanctification."

Now to some people these words have a sound of super-piety or spiritual pride. But when members of the Church of the Nazarene use them, they are doing so in the same sense as did John Wesley in the revival in England out of which Methodism sprang.

These words describe the New Testament life in Christ which the Holy Spirit wants Christians to

experience today in the last decades of the twentieth century.

Think of liberation from the power of sin—think of freedom to be completely led and used by the Spirit of Christ—think of power to live victoriously by the fullness of the Holy Spirit indwelling the Christian's life. This is the positive gospel—the triumphant faith that characterizes Nazarenes. This is the faith they seek to share. They believe the doc-

Dr. B. Edgar Johnson is the general secretary of the Church of the Nazarene, a post he has held since 1964. A native of Colorado, Dr. Johnson grew up in a sister denomination and joined the Church of the Nazarene after his graduation from Pasadena College. He served as associate pastor at Los Angeles First Church, and pastored congregations in Whittier, Santa Ana, and Upland, Calif., before moving to Kansas City.

trines of historic Christianity: the atonement of Christ for the whole human race; the justification (making right), regeneration (making new), and the giving of new spiritual life to all penitent believers in Christ. They believe in the resurrection of the dead, and the final judgment. Members of this church believe in divine healing, but never to the exclusion of medical agencies.

Their faith—the whole body of Christian beliefs



Young people are important in the Church of the Nazarene.

—is the cohesive factor in the lives of these people called Nazarenes.

They practice two ordinances as “instituted by Christ.” These are baptism and the Lord’s Supper.

There are nearly 5,000 local Nazarene congregations for worship and to carry on the work of the church. Their worship is neither extremely ritualistic on one hand nor extremely informal on the other.

Nazarene services are attended by many who are not “members.” This fact is reflected in the comparison of church membership, 490,573, and Sunday school membership, 1,046,149.

Principal meetings are held on Sunday and Wednesday. Usually there is a Sunday school session for all ages followed by a worship service involving the singing of hymns, prayer, and a sermon with a pastor in charge. Sunday evening services are much like the morning, but usually include singing of gospel songs, sharing of experiences in

Christian living, and a sermon by the pastor aimed at securing commitments to Christ by any who have not been converted.

Young people are important in the Church of the Nazarene. In almost every area there are opportunities for boys’ and girls’ camps and youth camps. These activities supplement local church programs with Caravans (boys’ and girls’ activity clubs), scouting, and teen organizations. For many there are opportunities to travel and serve with youth musical and evangelism groups known as IMPACT teams (IMPACT—IMmediate Personal Tion for Christ).

The general church Department of World Missions, one of eight departments of the church, sponsors a Student Missionary Corps. Young people making up this Corps are assigned in teams to spend a summer on selected mission fields of the 45 countries where missionary work is carried on.

Nazarene youth have a choice of eight liberal arts colleges in the various regions of the United States. In addition there are colleges in Canada, the British Isles, Middle Europe, and Australia. There are also 40 Bible colleges and 277 special schools in the United States and various other countries. Those seeking specialized training for Christian service may find it at Nazarene Bible College in Colorado Springs or at the graduate school of religion, Nazarene Theological Seminary in Kansas City, Mo.

The international headquarters of the church is also located in Kansas City, Mo., as is the Nazarene Publishing House, which prints nearly 60 million copies of periodicals and thousands of books annually and ranks as one of the largest denominational publishing companies in the world.

A worldwide radio ministry is carried on over more than 1,000 stations each week.

Who are the Nazarenes?

They are people who care. From the six general superintendents, who are the officials in the highest elective office of the church, to the least publicized member, it is the aim of Nazarenes to care.

That is the real reason for all the literature printed, the radio programs broadcast, the youth activities planned, the services conducted—to demonstrate their concern to share their Christian faith and spiritual joy and blessing with others—because they care. □



HERALD of HOLINESS

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THE BIBLE IN THE FREE WORLD



■ By Luther W. Youngdahl

I feel very fortunate to have been reared in a family where the Bible was considered the most important Book in one's life.

In many situations in my public life when I have been called upon to distinguish between right and wrong, the Bible has helped me not only to make the right choice but also to have the courage to carry through. The Bible is still helping me day by day in meeting the many difficult problems that arise in my judicial work.

I have on my desk in the United States Courthouse in Washington, D.C., a little celluloid box containing cards on each of which is printed a Bible verse which serves as a strength and an inspiration to me for the beginning of each day.

To indicate what a practical and living message the Bible contains for all of our problems, I reviewed the passages which I read recently at the beginning of each of three days. These passages were:

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psalms 103:8).

"Be thou strong therefore, and shew thyself a man" (I Kings 2:2).

"Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9).

Could anyone get any better counsel before he ascends the bench in the morning of a new day than that he should be slow to anger, that he should show himself a man, and that he will be blessed as a peacemaker? This guidance and counsel is not only good for a judge; it is equally inspirational and good for a doctor, a businessman, a laboring

man, a teacher, a student, a housewife. It is good for the people of our nation and for the people of the world who desire to live under freedom.

Consequently, I feel that, no matter what one's station in life or calling may be, no matter where on this earth one may live, he is mighty fortunate to have the help and inspiration of the Bible to assist him in facing his daily tasks.

"Only God Could Write Such a Book"

Let us imagine that one of the best known publishers in our country asked the finest writer available to write a very special kind of book. The publisher would explain:

"I want you to write a book, whole sections of which will be translated into over 1,000 languages and dialects;

"A book, the influence of which will be constructively felt in 100 countries and territories on five continents and the islands of the sea;

"A book of which over 13½ million copies, whether in its entirety

or in portions, will be distributed in the United States in one year and over 9½ million copies, either in its entirety or in portions, will be distributed overseas in one year; and

"A book, 2,600 parts of which will be distributed each hour of the day throughout the globe.

"Further," the publisher would say, "I want you to write a book which will never be off the printing press for over 400 years; a book which will be the best seller year in and year out, not only in one nation, but in many. Reading it will inspire men to lives of sacrifice and service—to seek liberty for themselves and their fellowmen without thought of personal safety.

"It must be a book in which men of every language and culture in every part of the world can find an accurate picture of the nature of God and their proper relationship to Him. In short, it must be a book in which men find Jesus Christ as Saviour and Lord."

Even the most proficient writer would say, "I cannot write such a book. No man can write it. Only God could write such a book." How

The Honorable Luther W. Youngdahl is Senior United States District Judge, having served as judge of the United States District Court for the District of Columbia since 1951. Prior to going to Washington, Judge Youngdahl was governor of the state of Minnesota for three terms, having previously been a member of the State Supreme Court. He is the author of "The Ramparts We Watch," and has been honored with doctor's degrees from 15 colleges and universities. The article published here is taken from an address by Judge Youngdahl to the American Bible Society, of which organization he is a vice-president.



true! Only God could write such a book, and the world has that Book and its name is the *Bible*.

It is almost axiomatic to state that the Bible is the greatest Book in the world. It seems unnecessary to adduce evidence in support of this statement. No other book has been available in practically every language known to man.

The Greatest Book

Further, the Bible is the greatest Book because it occupies a unique place in all Christendom as the revelation of God. Then again, it is the greatest Book because it is the eternal Word of God. Our own Master, Jesus Christ, our Lord, made this profound statement: "Heaven and earth shall pass away, but my words shall not pass away." Moreover, the Bible is the greatest Book because it is about life, and though written centuries ago, is just as relevant to our life today.

Religion should relate to all our activities; it should influence our health, our social life, our jobs, politics, and economics. The Bible is the best Authority for this, for it deals mainly with what we call the secular world—men and affairs, homelife, love and marriage, crime, warfare, political decisions.

When Jesus Christ came into the world, He had something to offer and He has been offering it ever since. His message offered the abundant life that is the very hallmark of Christianity.

Christianity has not been as effective as it should be because we haven't always accepted what Christ has offered us. We haven't been willing to pay the price for it. We haven't been willing to trust Him and to follow Him, and that is the reason why we haven't been doing so well in meeting the issues of world politics today.

In our efforts to compete with the Communists in a war for the minds of men, we in the free world have not been sufficiently interested in *ideas*. We have tended to place emphasis on *things*.

We have stressed, for example, our free-enterprise system and free trade. Now we certainly should not deprecate or depreciate the relevance of these things in keeping our economic system strong, but these things do not reach the heart of the problem in the ideological warfare. It is necessary that we endeavor to inculcate the ideals of liberty, freedom, justice, equality and rule under law, and faith in God.

A World in Revolution

The world is in revolution, and the Communists are making the most of



Luoma Photos

it by spreading discontent, but we are not sufficiently using our opportunity to counteract this propaganda in the lives of millions of people who do not know which way to turn. In these groups are potential leaders who can spread the word that we are ready to join hands with all freedom-loving people to secure justice for all.

We cannot afford to take a chance to win the struggle with totalitarianism only in the economic, political, or military fields. We still must press forward, of course, in these areas, and have great faith that the Communist world will not be able to excel us economically, politically, or militarily, *but it is in the moral and spiritual realm that we have the real chance to remain free.*

The use of the Bible will determine what kind of Christian heritage will be passed on to this new age of rockets and astronauts. It will determine whether God will still remain God in our lives; whether this is still His world that we are learning more about; whether we are starting to think about our religion as deeply and profoundly as we are thinking about the new discoveries in space.

The Bible is of vital importance in teaching freedom. Never before has there been such a need to get the inspired Word of God to people all over the world in their native tongues. The good news contained in the Bible will bring wonderful changes to these people. Millions of people will eagerly read this good news and be strengthened and fortified to join hands with us to perpetu-

ate freedom. We cannot, we dare not let them down.

This Book is indispensable for millions to learn the redemptive power of God. Without this Book our labors will be in vain to reach the great, unhappy, striving multitudes of the world for the redemption of their lives.

Putting Our Faith into Practice

We must get back to God; and to get back to God, we must *get back to the Bible*. For it is from the inspired word of God in the Good Book that the Holy Spirit will direct us in the way we should go.

Most church people say they believe in the Bible and agree that it is the greatest Book in the world. But in the lives of many, these words are superficial and mere shibboleths. Some don't read it at all—others don't read it intelligently and prayerfully and don't put it into practice in their lives. We need *Bible-reading* and *Bible-living* people in this nation and in the world.

We have failed in our propaganda efforts to convince the uncommitted nations of the world that we really believe in the lessons of the Bible which, if practiced, bring dignity to and reverence for every human life.

The world knows that we build skyscrapers and manufacture automobiles, airplanes, and bathtubs in abundance, but we have failed to prove that we love God more deeply than we hate Communism. The long-term, overriding demand to which each generation must respond is that we secure, *under God*, at home

and abroad, the blessings of liberty to ourselves and our posterity.

The free world began with and has prospered on faith in God. The Bible has been and is the foundation of this faith; because of this, enlightenment, purpose, hope, mutual trust, and cooperation have been evidenced on every level of society.

With world chaos just a failure

away, we dare not be Christian *in name only*. The peace and security of the world—the hope of millions of people around the globe—is in the balance. We must accept the responsibility of leadership in giving them the strength they need, which will come from the guidance of the Holy Spirit as they study the inspired Word of God.

Implicit in the ideological struggle today is the issue of love versus hate. The atheistic philosophy of the dictators is based on hate. Our philosophy is based on love from the inspired word of God in the Good Book. To win this struggle short of war, we must spread this gospel more aggressively than ever before. □

“The glorious liberty of the children of God”

(Romans 8:21)

WHY I KNOW I AM A SON OF GOD

■ By George L. Smith
Stanton, Calif.

I loved my parents. They loved me. I was their son.

They sacrificed, planned, hoped, cried—and endured—because I was their son. I deserved nothing. They provided everything. I want to tell them again in heaven how much I appreciate having been their son.



Rev. George L. Smith is the founding pastor of the Church of the Nazarene in Stanton, Calif. In addition to pastoral responsibilities, Mr. Smith has been active in Christian journalism, most recently as office editor of the “Herald of Holiness,” a post he held before returning to the Stanton pastorate. He is the author of a number of articles and is currently preparing a series dealing with growing churches.

But there is a sonship even greater—I also am a son of God. I’m not boasting about it; I’m not saying, “Look at me; I’m a Christian.” I just lift my head in gratitude and ask you to believe me.

God took my unworthy soul, forgave my sins, spoke peace to my heart, granted me a new life in Christ Jesus, wrote my name in “the Lamb’s book of life,” and made me happy. That’s all.

I’m a son of God—not because of what I am, but because of what He is. The Bible says, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name . . . born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1: 12-13).

Authority!

I am a son of God, then, because I have been given the “power” to become so. “Power” in the

above scripture means “authority.” My assurance that I am a son of God has the *authority* of God behind it. I am His son because *He says that it is so*. I was one who “received him,” and on the basis of His agreement with me in that scripture, I have become His son.

Authority! As a member of the armed forces, I received promotions, orders, and other directives from time to time. And on each directive—just a homely, mimeographed sheet of official orders—there was at the bottom below my name these absolute words: “By Order of the Commanding General.” That command concerning me could in no way be preempted, intercepted, or changed. I had the *authority* of the *chief*.

Now, the Word of God says, as many as received Him—Jesus—to them He gave the “authority” to become children of God. So when I received Him as my personal Saviour—and I can give you the date—at that moment, He gave me the authority to become His son.

I Believe It

The second reason I know I am a son of God is because of a living, present faith that it is so. For the same scripture which speaks of His authority concludes with “. . . even to them that believe on his name.”

That meant I was to believe everything the Bible said about me and about Him. About me, it said that I “have sinned, and come short of the glory of God” (Romans 3:23).

So I faced it. I was a sinner. I believed it. I just quit hedging, hiding, substituting my own ideas and so-called good deeds. I just accepted His verdict about me—that I was a lost sinner. I *believed* that.

I also believed my sin had to be paid for—punished—because “the wages of sin”—according to the Bible—would be death. That hit me broadside. But I believed *that*.

And I believed that Christ died for my sins—actually took hell’s fury for me. And I let it stand right there! I believed it. I just believed it! I didn’t wrestle with it, struggle with it, rationalize it—I just believed it, because I knew God would lie to no one.

And then I believed, not just that I was a sinner, that sin had to be paid for, and that Jesus had paid for it, but I believed all this *could happen to me!* And it did!

I am a son of God because *I believe*.

Born Anew!

And a third reason I know I am a son of God is because, the moment I believed, I was born all over again. That scripture says so: “. . . born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Now the first time I was born I knew nothing about it at the time. I was not consulted, made no agreements, believed or promised nothing. My mother and father gave me life. They did some-

thing for me that I could not do for myself. I became their son.

But when I was born anew—received a second birth—God also did something that I could not do for myself, and I became, right there, a son of God. He made the new life appear; for even though I repented of my sins, even though I believed, even though I trusted in Jesus Christ to save me, I still would have remained unchanged and hopeless unless the mighty Holy Spirit had entered my darkened heart and transformed me by a powerful miracle. I simply was born anew. I had been awakened. I knew it—absolutely knew it—and no power on earth could have talked me out of it. It’s so, it’s so! I am a son of God because I have been born a second time!

That second birth was a real, living transaction. It was something that occurred between my soul and God. I agreed to His terms, and He took me at my word.

I agreed that I could not be saved without Him, that I could not save myself. No amount of personal effort would suffice. Those futile efforts—living a reasonably decent life, paying our bills, being good to our neighbors, giving up cigarettes, being kind to the dog—are but part of a superficial, private, little self-sufficient world. How insufficient it all is—turning over a new leaf, attending church, doing good, trying hard—insufficient because the Bible says it is “not by works of righteousness which we have done, but according to his mercy he saved us” (Titus 3:5)!

No, there had to be a transaction, an agreement—two wills blending, two lives becoming one. Included in this transaction would be not only a change in the present and future of my life, but a forgiveness of the sins of the past. If one is not forgiven, he is not a Christian.

That transaction is accompanied by a transformation. Someone has said, “God forms man, sin deforms man, schools inform man, but only Christ transforms man.” Communism boasts of its supposed ability to put a new suit on every man, but only Christ can put a new man into the new suit! “Transformed” is the language of Romans 12:2.

Yes, today I know I am a son of God . . .

Because of *His authority*—

Because *I believe*—

Because *I have been born anew*.

Are you a son of God?

Remember that part that says, *As many as received him . . . ?*

Have you?

Will you? □

EDITORIALLY SPEAKING

By W. T. PURKISER



FREEDOM WITHOUT ANARCHY

Anarchy and freedom have seemed to some to move in the same direction. In truth, they are complete opposites.

Anarchy, a condition in which each individual is free to “do his thing” without external controls, has been claimed to be an ideal state of affairs. Actually, it results in an impossible state of affairs.

If the “thing” each one did was the right thing in every situation, paradise might prevail. The problem is, those who insist most loudly on “doing their thing” seem to have little thought of personal responsibility for the well-being of others. What comes out is more like perdition than paradise.

The darkest period in the history of Bible times is twice described in the Word of God with the words, “Every man did that which was right in his own eyes” (Judges 17:6; 21:25). This is a formula for dark days in the life of any society, any family, or any individual.

What people have not clearly seen is the plain fact that anarchy does not expand freedom; it destroys it. When every man does what is right in his own eyes, he erodes the freedom of his fellows and slowly but surely limits his own freedom. There is no freedom for anyone in the chaos of anarchy.

Despite the apparent contradiction, freedom flourishes only within a framework of order.

Part of that framework is formed by the hard realities of the material world in which we live. Even a Robinson Crusoe alone on a desert island finds his freedom limited by the situation in which he lives.

Even more, I am truly free only when I live within the law of my own being as a creature fashioned in the image of God. However much I may rebel against the limits imposed by other people, I can never escape the limits of my own nature.

If this be true, then wherein is my freedom? It is not freedom without limits or freedom without law. It is freedom *within* limits and freedom *within* law.

“Law” has become for many in our day a negative idea, the symbol of something to be evaded. But the person who does not like law does not like fact, and whether he likes it or not he has to live with it.

Some of the limits of my freedom are drawn for me by factors over which I have no control. What I am at birth—the color of my skin, the basic level of my native ability, the general pattern of my temperament, the assets and liabilities of my environment—these and a score of other important elements of life are given to me with no choice of my own.

But what I am at 16, at 26, or at 60 depends not only on what was given me at birth, but on what I have done with my heritage, be it large or small.

Jesus told the story of a prosperous businessman about to take a trip who entrusted fixed sums of money to three of his servants. To one, he gave the equivalent of \$6,000 in our currency. To another he gave \$2,400, and to a third \$1,200. The men had no choice in what they received.

But they did have a choice in what they did with the money entrusted to them. The first man made an additional \$6,000 on the market. The second man also doubled his capital. But the third man made no use whatever of the trust he had received.

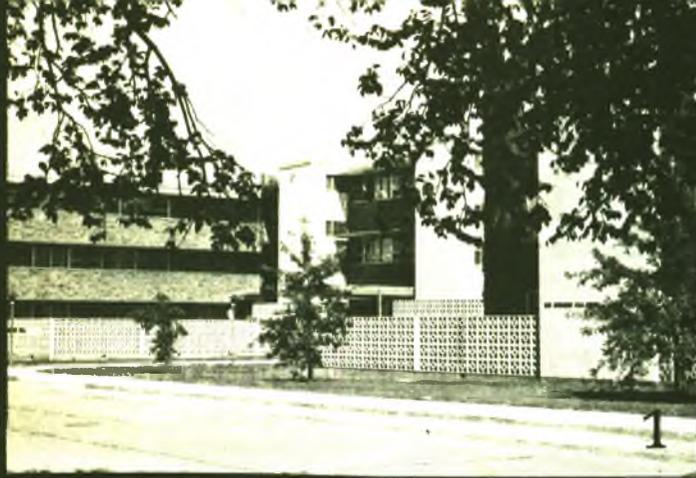
The outcome was predictable. The men who used their potential with equal faithfulness were equally rewarded, even though the results attained were quite different. The man who made no use of what he had lost it.

Some use their freedom to destroy their freedom. This is always the effect of what the Bible calls “sin.”

To run contrary to the law of God—expressed both in His word in the Bible and in our own natures—is to end up in personal chaos as the slave to circumstances, to habit, or subject to the most bitter bondage of all, bondage to the desires of the moment.

This is why Jesus said, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed” (John 8:31-36).

The desire for freedom is one of the deepest desires of the human heart. It has led multitudes into anarchy, chaos, and the most terrible slavery of all—slavery to sin and self. But there is freedom without anarchy in service to the Son of the living God, who alone can make and keep us free indeed. □



*“The
Truth*

CAMPUS SCENES

- 1 Bethany Nazarene College, Bethany, Okla.
- 2 British Isles Nazarene College, Didsbury, Manchester, England
- 3 Canadian Nazarene College, Winnipeg, Canada
- 4 Eastern Nazarene College, Quincy, Mass.
- 5 Mid-America Nazarene College, Olathe, Kans.
- 6 Mount Vernon Nazarene College, Mt. Vernon, Ohio
- 7 Northwest Nazarene College, Nampa, Idaho
- 8 Olivet Nazarene College, Kankakee, Ill.
- 9 Pasadena College, Pasadena, Calif.
- 10 Trevecca Nazarene College, Nashville
- 11 Nazarene Theological Seminary, Kansas City





Shall Make You
F R E E''

(John 8:32)

“There is no conflict
between the best in
education and the best
in our Christian faith.”

—Dean Bertha Munro





Conversion, becoming a Christian, is life's major turning point. It is a new birth (John 3:3-7), a new creation (II Corinthians 5:17). There is peace and joy, and we tend to feel that all our spiritual needs have been met.

But we soon discover that forgiveness of past sins and new life in Christ has not met all our need. There is a hidden foe within.

- "The flesh lusteth against the Spirit," a struggle that goes on until the flesh-nature is crucified (Galatians 5:17, 24).

- "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Corinthians 3:1, 3)

Weaknesses appear. Old sins reassert their power. Doubts tend to cloud the face of the Saviour. Some even ask, "Is that all there is?"

The answer is, God has more for His children. It is life more abundant, the fullness of the Spirit, power for service, full consecration, the victorious life, freedom from inner sin. Inwardly, it is a rest of faith, purity of heart, and perfect love. "Sanctification" and "holiness" are biblical words for God's provision for our personal needs (John 17:17, 20; I Thessalonians 4:3, 7-8; Hebrews 12:14-17).

How do we enter this life more abundant? How can we be filled with the Spirit of Christ and have power for victorious living?

The steps are simple:

1 Be sure you are obedient to the will of God as He has already made it known to you.

- "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:15-17).

- "And we are his witnesses of these things; and

so is also the Holy Ghost, whom God hath given to them that obey him” (Acts 5:32).

● “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:7).

Known failures must be confessed (I John 2:1-2). Desire for His fullness must be sincere (Matthew 5:6). Remember, now you come as a child to his Father (Luke 11:13), and anything that would hinder your fellowship with the Father must be put away (I John 2:4; 3:6-10; 5:18).

2 Deliberately consecrate your whole redeemed self to God.

● “Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Romans 6:13).

● “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).

Consecration is different from the repentance you felt at the time of your conversion. Then you surrendered your sinful practices and turned from sinning to the Saviour. Now you come as a child of God yielding your talents, your redeemed life, your very self to the Lord to be totally His. This is so contrary to natural impulses that many call it “dying out” (Romans 6:6; Galatians 2:20).

3 Definitely ask God in Jesus’ name to fill you with His Holy Spirit, cleansing your heart from all stain of inner sinfulness.

● “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13)

● “And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even

as he did unto us; and put no difference between us and them, purifying their hearts by faith” (Acts 15:8-9).

4 As you received Christ by faith when you were converted (John 1:11-12), just as definitely now receive the sanctifying fullness of the Holy Spirit by faith (Romans 6:11).

● “. . . that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18; the risen Christ is the Speaker).

● “. . . that we might receive the promise of the Spirit through faith” (Galatians 3:14).

● “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24).

As there was a “witness of the Spirit” that you became a child of God when you were converted (Romans 8:15-17), so there is a witness of the Spirit now to His sanctifying work (I Corinthians 2:12; I John 3:24). It is not an emotion; it is the deep conviction that God has done what He promised to do (I John 5:14-15). Keep your heart open and expectant, and your consecration complete until this certainty comes.

5 Witness clearly to what God is doing for you, and live from day to day in openness to His Spirit’s guidance.

● “For it is God which worketh in you both to will and to do of his good pleasure” (Philippians 2:13).

● “When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak” (John 16:13).

Holiness is not a place to stop, but a highway to follow (Isaiah 35:8). It is a work of grace in the heart, but it opens the door to the moment-by-moment “workings of grace” in your life (Luke 1:73-75).

“The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it” (I Thessalonians 5:23-24). □

Hooked . . . Unhooked

■ By J. Grant Swank, Jr.
Manchester, Conn.

The "Hell Burners" were his beat. They drank. They stole. They smoked pot. They played sex games. They mugged old ladies in subways and parks. They slept in the streets—anywhere, everywhere. They laid for the night and its shadows. They hung out in dank alleys of Brooklyn's Williamsburg district. That was "home" with its switchblades and whiskey.

Frank knew nothing else. This was life at "sweet 16." Nothing like joining 75 other "Hell Burners" to scrape the streets of Brooklyn for the devil's take. Nothing quite like it for Frank.

His parents were divorced when he was four. He lived in a flat with his dad and 13 brothers and sisters. What did Dad do for a living? He gambled and played the stakes. So what's with the kids?

They did the best they could—like running the streets 'round the clock, once in a while being lobbed into jail for stealing or cuffed on the side of the head for disturbing the peace. Nothing quite like it for Frank.

Frank remembers . . . First it was marijuana. But that was Micky Mouse stuff after a while. Next time was the big time . . . the mixture of wine and whiskey and pep pills . . . and then came the hard drugs. To think, Frank knew it all by mid-teens. He'd known the bottle's swig and that needle's slow push into bulging, hungry veins. Wow! He'd come a long way down those Brooklyn streets and in not too long a time either!

By 19 he'd climbed the heights. He was hooked, and for good. He'd earned his badge. He was one of the "senior brothers" in the group, for he

had graduated to the hard stuff "for real, man, for real." It was his game in and out of every day and night. Nothing quite like it for Frank A. Callazo of Brooklyn, N.Y.

"This stuff's got to me. I'm sucked in. It's in me everywhere—my bones even. They ache. Man, have I ever been 'had'! This stuff's got its way clean through me—all the way.

"Boze, give *me* the needle next. Hurry up, man. I've gotta have it, like now. Come on, Boze. Quit being so slow. You poke like an old man, Boze. Give me that needle. *Now*, I said!"

And Boze did. So Frank had got his needle. How precious that pointed poker was!

Frank had been "had" all right . . . right up to his head as it burned and swirled. He coughed. He screamed. He beat his fists and arms against the concrete wall. And then he stared into the wildest night of heroin's delirium, fiercely afraid and yet the victim of the juice that filled those hot, tense veins.

"Frank," Niçky said as he shook his friend, "you've got to meet Him. He's here, ready to heal you, to save you, to wash out your veins."

Nicky knew, for Nicky Cruz had come through the same hellish trip. But thank the Almighty, he'd also met the Friend. "Frank, what He did for me, He'll do for you. Do you believe it?"

They sat there together. Frank looked blankly at Nicky. He wasn't sure he could give it a try—not yet. And so "not yet" went on for three searching and disappointing years of confusion.

"Jesus, come to me. Come to *me!* Help me. I need You. I see it now. I need You so."

It was three years later in Philadelphia's Teen Challenge Center that Frank found himself again before Jesus. For three tense years the words of Nicky Cruz had echoed in Frank's ears, thank God.

"Jesus, come to me!" That plea was definitely the beginning of the end of the devil's grip on Frank and the start of a life with the Saviour. Finally he had thrown himself into the power of Jesus once and for all and spun 'round toward the light. It was about time for a 23-year-old.

At the Center, Frank looked around him. There were others there just like him—feeling the same things, going through the same experiences. Many of them were going through the hard pull of "cold turkey." That's what often happens at Teen Challenge Centers. The Christian workers surround those ones with prayer and companionship for 24 hours a day for as long as seven days straight, if need be.

Those in withdrawal are never left alone. When they need a friend to help them through the drug "throw off," a companion is there to encourage, to pray, to hold them steady and bring them back to sanity again. But no medication is allowed. And

(Continued on page 18)

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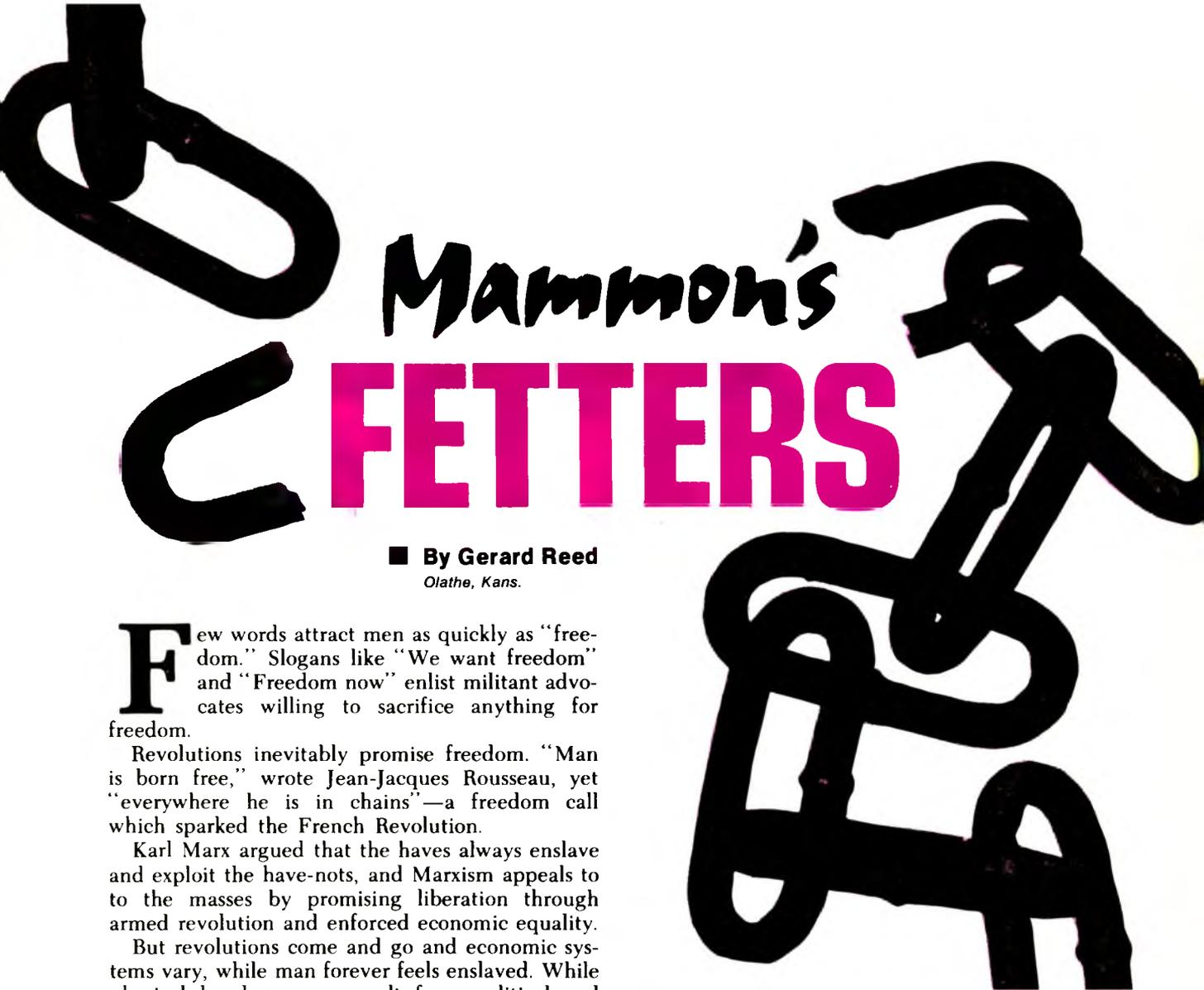
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MAMMON'S FETTERS

■ By Gerard Reed
Olathe, Kans.

Few words attract men as quickly as “freedom.” Slogans like “We want freedom” and “Freedom now” enlist militant advocates willing to sacrifice anything for freedom.

Revolutions inevitably promise freedom. “Man is born free,” wrote Jean-Jacques Rousseau, yet “everywhere he is in chains”—a freedom call which sparked the French Revolution.

Karl Marx argued that the haves always enslave and exploit the have-nots, and Marxism appeals to the masses by promising liberation through armed revolution and enforced economic equality.

But revolutions come and go and economic systems vary, while man forever feels enslaved. While physical bondage may result from political and economic institutions, the most awesome slavery is spiritual. Whatever warps one’s soul-perspective or reduces him to less than God’s image shackles and troubles man.

While many taskmasters enslave men, countless souls toil in bondage to mammon. Envisioning the angels’ fall from heaven, John Milton tells how

*... Mammon led them on,
Mammon, the least erected Spirit that fell
From heav’n, for ev’n in heav’n his looks and
thoughts*

*Were always downward bent, admiring more
The riches of Heav’n’s pavement, trod’n Gold,
Than aught divine or holy else enjoy’d
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransack’d the Center, and with impious hands
Rifl’d the bowls of their mother Earth
For treasures better hid (“Paradise Lost”).*

John Chrysostom, the “golden-tongued” orator who preached to the wealthy, pleasure-seeking urbanites of Constantinople late in the fourth century, said: “He who needs many things is a slave to many things, even if he seems to be their

master”—indeed, “Men are nailed to the things of this life.”

No one warned us more severely against the dominion of things than Christ himself: “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matthew 6:24).

Since Adam’s fall, sinful man has always coveted things. But modern man, benefiting from science and technology, has created history’s most thing-centered, thing-ordered culture. Since man has mastered nature and tasted affluence, many secularists justify his search for the good life here and now.

Such a flesh-appeasing philosophy is hardly new (it flourished in the Roman Empire); but whereas churchmen like Chrysostom and Augustine attacked it in earlier days, few voices are raised against it today. Too often people want both God and mammon—but usually such balancing acts end with mammon on top.

How many men does mammon conquer! How many moderns lose their souls collecting tinsel trinkets! How many professed Christians (despite protestations to the contrary) actually value things

more than persons or family or church or God! Wherever one looks he finds men enslaved by things. Legitimate needs, amplified and manipulated by clever admen, engulf a man like quicksand and dictate his life.

To secure shelter and make a home, people need housing. But a house has become a status symbol for many. Communities (and churches too) rank residents according to the size and worth of their houses. Illustrating his "success," a bigger and better house binds a man (oft encouraged by his wife) with mortgages, payments, and taxes. Such endless assessments, though less obvious than chains, surely shackle us as firmly as fetters.

Transportation has always been necessary for man, and the automobile ensures such in an industrial world. Yet built-in obsolescence, shrewd advertising, and social pressure drive us to buy cars and more cars. Legitimate transportation needs become quickly obscured as people purchase new playthings. A man meekly sacrificing one-third of a year's salary to acquire a shiny, new image-booster is as much a slave as any medieval serf giving one-third of his year's earnings to the lord of the manor in return for his care and protection!

Clothes must be worn, and a decent appearance has merit. But most of our closets groan under the load of outmoded clothing. Only rarely do we wear out our garments, for we're slaves of fashion. Dictated style-changers make wardrobes obsolete. Whether garments are comfortable or chafing, aesthetic or outlandish, fashion's slaves buy them without question. The strength of the shackles may be easily tested by trying to liberate one of fashion's slaves, for nothing short of lightning can free a style-imprisoned captive.

Food is essential, but even it can be made to enslave us. We demand delicacies as well as essentials, abundance instead of adequacy. Health hazards forgotten, we live from meal to meal and insist that each suit us. If gluttony (excessive concern for hunger's dictates) is sin, how many are enslaved and destroyed by their stomachs!

Though enslaved by these things, man's spirit longs for freedom. Things never satisfy inner needs, and those with most things usually acknowledge their sense of emptiness within. Real freedom is spiritual freedom, and Socrates noted: "He is nearest to God who needs the fewest things."

Most of us admit this in theory, but with a knowing smile many temper the theory by insisting a man simply must live. Then we give all our time and money to living and living luxuriously.

The irony of our "affluent society" is its anxiety-ridden despair. Jesus Christ and saints of all ages tell us why: Things enslave and destroy men who desire (as spiritual creatures) to be freed.

Only as one serves God instead of mammon can he be free. Only as one lets go of things can he enjoy the life of the spirit. Only as one replaces covetousness with generosity can he know his stature as a human being. Only as one turns away from things can he labor in the kingdom of God.

St. Ambrose's injunction sums it up: "Let us gain His favor by beseeching Him to rescue and

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free us from the cares of this world as from some cruel and boorish master. Let the substance of our prayers be that we be released from slavery to this world, so that we may obtain the liberty of celestial knowledge, wherein alone is true freedom." □

Dr. Gerard Reed is associate professor of history at Mid-America Nazarene College. He is a native of Colorado Springs, a graduate of Bethany Nazarene College, and holds the M.A. and Ph.D. degrees from the University of Oklahoma, where he held the Parriott Fellowship and served as graduate assistant. Dr. and Mrs. Reed (Roberta Kay Steininger) have lived in Olathe, Kans., since 1968.



absolutely no drugs. It is all "cold turkey" plus prayer plus the fellows' companionship plus Christ.

Finally the most of them make it. The five to seven days—feeling more like five to seven years—are over and then the youths go through "re-entry," that is, the phase of coming back to society. That period of readjusting lasts sometimes from two to three months.

Frank looked around him. Now what for him? What was the reentry finally going to be like for him? Well, after some time he got himself a job as a construction worker. That went on for the next two years. It gave him a chance to build himself into a man in Christ—strong and stable. Not always easy, but done.

Yet his Friend had more exciting plans for Frank. The next thing he knew he was studying the Scriptures at the Teen Challenge Institute of Missions in Rhinebeck, N.Y. In 1969 he graduated and was sent to the Washington, D.C., Teen Challenge Center; then to Boston; and now he is the director of Youth Challenge, Incorporated, in Hartford, Conn., where he and his wife, June, and their five-year-old son are overseeing a "living center" for drug addicts. It's a 16-room house where those in drug trouble wander in to find the Friend.

"When we came to Hartford in July of 1970," he

says, "I had \$6.00 in my pocket. I also had a wife and son, and God. God has provided everything since then. Now I have a car, a furnished apartment, and an incorporated rehabilitation center already established that is Christ-centered. Things have happened so fast!"

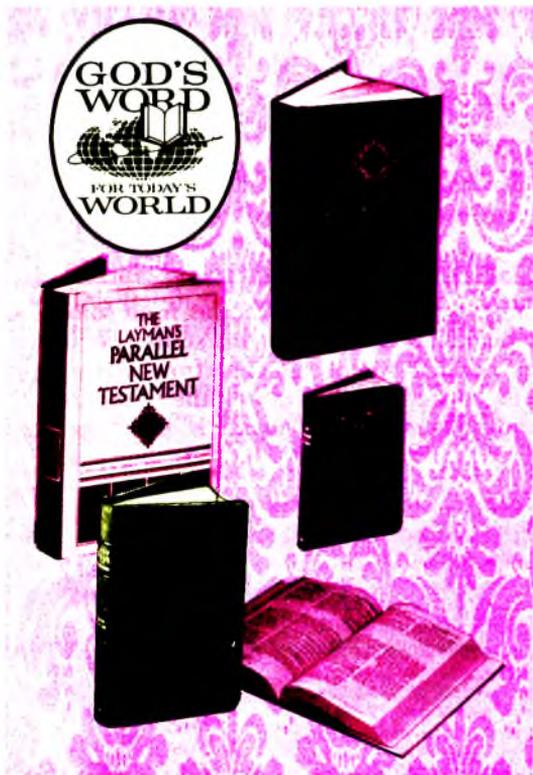
I asked Frank, "Say, tell it to me straight. Have you a hankering after drugs?"

"No, no desire for drugs now that I have Christ. Christ has made me different all over. If it weren't for Him, I'd still be back with Brooklyn's 'Hell Burners,' or dead."

Now that's freedom, friend. And that's life! □



J. Grant Swank, Jr., is an ordained minister in the Church of the Nazarene who is presently serving as executive vice-president of the Manchester, Conn., Chamber of Commerce. He is a graduate of Eastern Nazarene College, Nazarene Theological Seminary, and has attended Harvard Divinity School. Mr. Swank pastored Churches of the Nazarene in Calgary, Alberta, Canada, and Indianapolis, Ind. He is married and has one daughter. He has written extensively for "Conquest," the magazine for teens, and is the author of a youth book, "Which Way?—Now and Forever," published by the Beacon Hill Press of Kansas City.



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WE HAVE OUTGROWN RELIGION

Our generation has outgrown the need for religion," I was told recently by a bright young university student. Before I could answer I had to ask him just what he meant by religion.

If he had reference to an ecclesiastical organization which is a sort of "soul gymnasium" where the faithful gather to practice spiritual calisthenics under the direction of a clergyman acting as a coach, or a retreat center where folks can flee from the problems of politics, war, and social upheaval and obviously relax in cushioned pews, then I agree—we have outgrown it!

If he had in mind the strict adherence to petty precepts and practices that have little or nothing to do with the real issues of our day, then he has a point. If it means the insistence that there is only one correct mode of water baptism, that there is only one type of religious terminology that is acceptable, and one orthodox type of methodology in religious activity, then I agree—we have outgrown it.

If he referred to the lives that so many professed religious people live, then I am ready to listen. He knows the values that they claim to hold but he sees very little in the way of actions and results. They claim to be the embodiment of servanthood, but they wind up as the chaplains to the middle class. Although declaring their dependence on God, they are so economically successful that their trust is really in the secular system. If he was referring to this, then I would say, "Yes, we've outgrown it."

It is his generation that is setting out to build a new order by destroying the old. They are attempting to teach love by preaching doctrines of hatred. Commitment is urged by being committed to nothing. Materialism is rejected, but somehow they manage to find money somewhere. They show a new morality by immoral actions. Religion is the backwash of a time-honored past.

We are living in the midst of one of the most critical periods in history. We are in a twilight zone between the end of one era of life on earth and the beginning of another.

We have learned to control almost all of nature,

but failed to control our own natures. Two-thirds of our world goes hungry while we live in affluence.

Over 500,000 men, women, and children in the United States are patients in mental hospitals. We are in moral and spiritual poverty in the glittering world that we have created for ourselves.

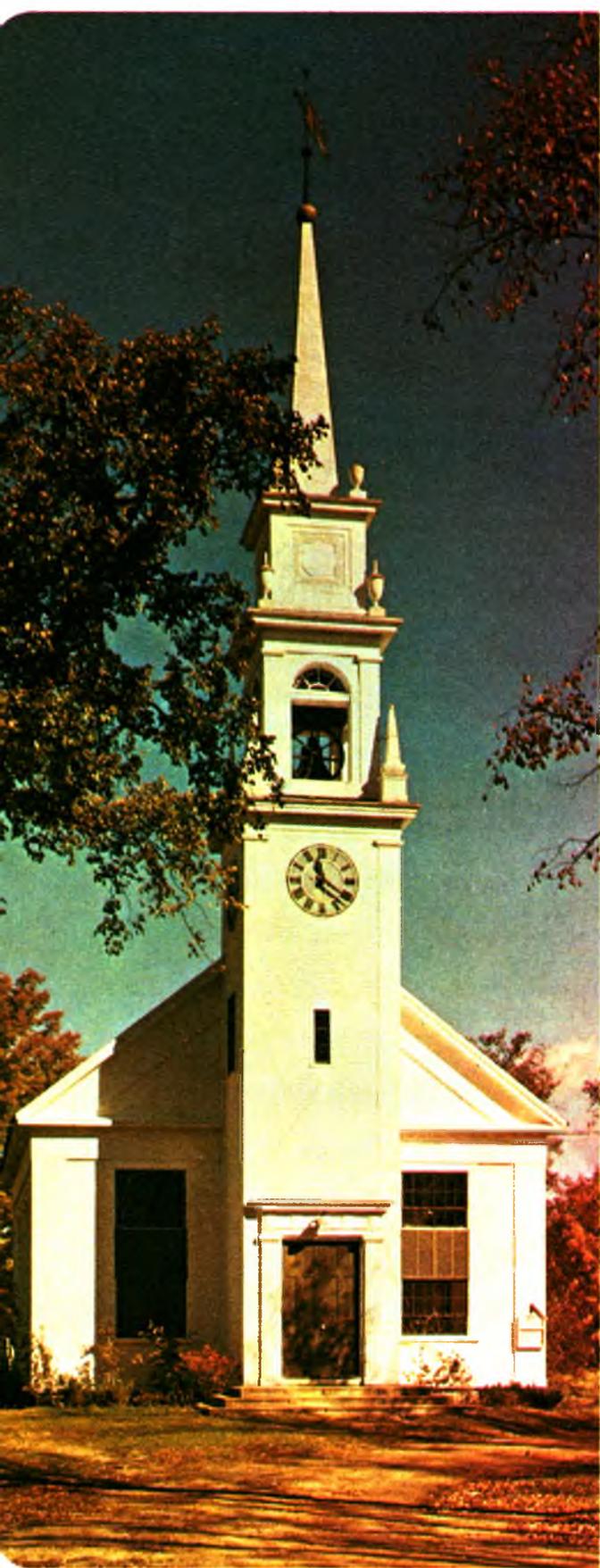
Yes, we can outgrow "religion," but we can never outgrow our need for Christ. He has inspired our greatest artists to new revelations of beauty, the peerless poets and musicians to songs and music divine. Authors have written about Him and philosophers have thought great thoughts concerning Him. No other person has ever affected history so profoundly.

Jesus was the Friend of sinners, the Companion of their joys as well as their griefs. He gave them relief from sickness and pain and forgave their sins. He showed men God's redeeming love with its power to save men from all sin. The reason why we fail to understand Him is not because we are not wise enough but because we are not good enough. We are such strangers to sacrifice that His sacrifice leaves us puzzled.

Christ is searching for all those who are away from Him. Our approach to Him is our answer to His search for us. If we repent of our sins and open our hearts to accept Him, there will be a wonderful encounter. When we meet Him, He reveals himself to us in the power of salvation—this we must never outgrow! □

Ross W. Hayslip is a graduate (B.S. in Ed.) of Wilmington College, Wilmington, Ohio, and has pastored Churches of the Nazarene in Ohio, Missouri, California, and Arizona. Mr. Hayslip is at present pastor of Tucson (Ariz.) First Church and a member of the advisory board of the Arizona District, Church of the Nazarene.





Thy Church

Psalm 84

How amiable Thy church, O Lord,
Wherein is purity,
Where fainting souls find strength renewed
In faith and surety.

How amiable Thy temple, Lord,
Where healing fountains flow,
Where crimson stains of sin are washed
E'en whiter than the snow.

How amiable Thy dwelling, Lord,
Where praises never cease.
Within Thy house, O Lord, is found
The miracle of peace.

— Jack M. Scharr