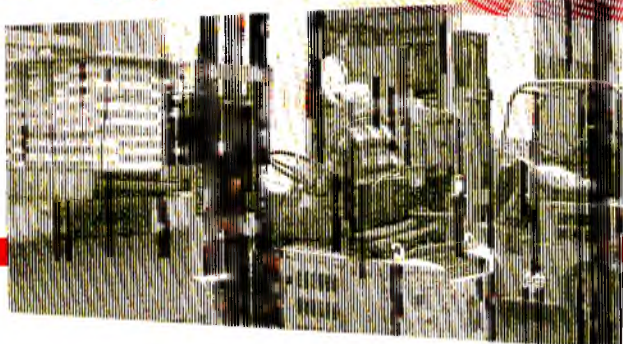
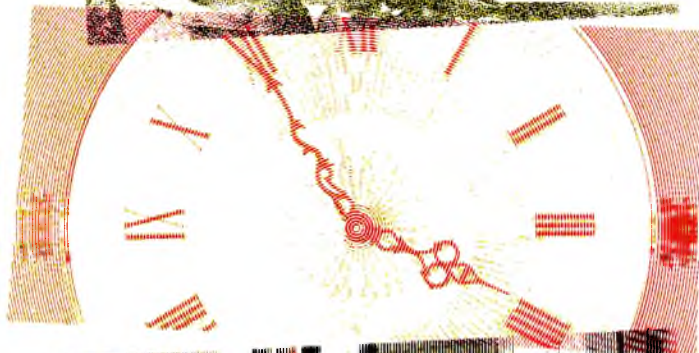




**HERALD**  
OF HOLINESS  
CHURCH OF THE NAZARENE  
**GOOD NEWS**  
**FOR TROUBLED TIMES**



**WE HEAR MUCH TALK** about fulfilled living in these unfulfilled times. And yet, fulfillment's importance cannot be overstated in its bearing upon the direction of our lives. Satisfactory and fulfilled living is determined to a large extent by the manner of our living.

All of us are the recipients of God's bountiful gifts and graces. Time, talents, ability, personality, possessions—all that goes to make up that which we call life—is a sacred trust given us by our eternal Heavenly Father. True, some are more gifted than others, but God has given life and ability to all men.

The primary factor which determines whether the sum total of God's investment in our lives will be a blessing or a curse is how we invest and use ourselves. In the very living of our lives—the way in which we use our time, invest our talents and energy, study and make personal application, and spend or hold our possessions—we determine for ourselves our profits and losses, our success or failure in living and in life. Every person bears the awesome responsibility of the investment of life.

Jesus, in speaking of this truth, said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (*Luke 9:24*).

The meaning of Jesus is unmistakably clear. All persons who will humble themselves and surrender their lives to Jesus, confessing, re-



Dr. Orville W. Jenkins is a general superintendent in the Church of the Nazarene, with home and office in Kansas City. Prior to his election as general superintendent in 1968, he served successively as pastor, district superintendent, and executive secretary of the church's Department of Evangelism.

# FULFILLED LIVING

penting, and forsaking their sins, find the Saviour. As believers and followers of Christ, we allow Him His rightful place of ownership and leadership in our lives.

As Christians, we can spend our lives in His service and in His will, and by so doing we build up for ourselves a confidence and trust from out of righteous and holy living. Then not only do we have a wonderful sense of fulfillment in this life, but at the same time lay up eternal investments from which we will reap eternal dividends.

This is the joy and satisfaction of following Jesus Christ and His perfect will for our lives. We follow our life's work, our earthly pursuits; we labor and grow weary; we suffer and are hurt; we are buffeted and tested by the trials of life. But through it all we have the assurance, comfort, and protection which belong to the children of God.

The Spirit-filled people of God revel in the knowledge of past sins being forgiven and the assurance of the indwelling Holy Spirit's presence bringing cleansing from all moral defilement and giving power for Christian service and witness. They have discovered the true happiness and fulfillment of living through Christ.

On the other hand, Jesus warned that the people who carelessly and indifferently waste their lives through sinful living, fulfilling their own selfish desires and ambitions, not only

dissipate the gifts and graces of God freely bestowed upon them, but lose their lives in waste and therefore have no eternal investments from which to draw eternal dividends.

There is terrible futility and frustration in wasted years and misspent living, but the warning of Jesus is true. We either use that which God pours into our lives for His glory and honor or else we attempt to spare, pamper, and save ourselves. And there is a paradox. That which we attempt to save and use for ourselves, we lose; and that which we give back to God, we save!

Purposeful living is the key to fulfilled living. But the spirit of our hour is simply something like this: Do what you will; live as you desire; become concerned if you must—but don't involve me. Let me live my life as I please. Don't try to stir or awaken me.

Yet we are all involved. As living and dying people, we are involved. There is no corner of the world which offers isolationism and escape from life's responsibilities. Hence there is no escape from decision. Either we choose the pathway of selfishness or else we choose surrender to Christ.

The fulfillment of all of life's hopes, aspirations, and meanings are found in Jesus Christ. He said, "I am come that they might have life, and that they might have it more abundantly" (*John 10:10*). □

# GOOD NEWS FOR TROUBLED TIMES

## HERALD OF HOLINESS



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That these are troubled times goes without saying. In days like these, good news is as refreshing as a drink of water from a clear spring.

The word *gospel*, we often forget, comes from "good spell" or "good story." It literally means "good tidings" or "good news."

This issue of the *Herald of Holiness* is designed for two purposes. One is to give, at least in brief, an account of Good News for our times.

The other purpose is to sketch the work of the Church of the Nazarene in helping to bring that Good News to all people everywhere.

A wise man said, "It is better to light a candle in the dark than to curse the darkness." As we work together to light candles, the darkness will be turned to day.

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BY DAVID AUGSBURGER\*



# What's good in your good news?

**I**S THERE ANYTHING "GOOD" in your good news about life? Or do you sometimes suspect your viewpoint of hitting people like a load of bad news?

"I've good news for you," a middle-aged bachelor began as he proposed to the spinster of his choice.

"Good news?" she replied. "Why, I've already got a cat that stays out late, a dog that growls at me, and a fish that drinks. Why do I need a husband?"

One person's good news may be another's bad news—or just no news at all.

But when you've news to tell, the best news that you've ever known, and then it hits the other guy like the blahs, what then?

Example, the best news I know—is the news of new life available from Jesus Christ. Yet recently when I was sharing it with a questioning young man, he asked:

"Why do I need religion? Man, I've got a mother that preaches at me, a dad that lays down the law, a sister that's trying to reform me, and a kid brother who lifts a weekly collection out of my pockets. Why do I need church?"

Or there was the more thoughtful young man who replied:

"Why do I need Christ? I can run my own life. I can keep myself motivated. I can plan my own future. I can solve my own problems. I can accept my own foibles. I can bear the consequences of my own mistakes. Why do I need Jesus Christ?"

Somehow, I had succeeded in making the best news in creation come off bad. And that's not a difficult thing to do. All too many Christians are experts at it. And then they wonder why young people who should see what's good in the good news come up with quips like:

"Man, I need religion like a frog needs Bryl-

creem. I need religion like an octopus needs Ultrabrite. No, thanks!"

What's good about your "good news"? The good news you tell, the good news you show by what you do, the good news you are?

If you are a persuaded Christian, you know that the phrase "good news" was a favorite of Jesus Christ's. He was good news to those who knew Him.

Obviously, He was bad news to those who were threatened by His honesty, His freedom, His love-for-others-live-for-others style of living. And eventually they liquidated Him—eliminated Him—temporarily.

But what Jesus Christ came to tell, to do, and to be has been called good news for the last 2,000 years—when and where men truly heard it.

The trouble is, all too few ever truly hear it. The good part, that is. We who claim to follow Christ have found so many ways of souring good news to bad, of covering up the news with no-news!

What's the good news? And what's really good about it?

Let me tell it as I know it—and you decide if it is good—or bad. I dare you to say, "Bad news."

Headline one: "*It's a Friendly Universe.*"

Near the end of his life, the great English historian H. G. Wells concluded if there were one question he could ask the timeless Egyptian sphinx from all the centuries it has observed,

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that question would be: "Is this universe hostile, is it neutral, or is it friendly?"

Headline it!

It's a friendly universe from the hand of a friendly Creator. From a God who is on your side against evil.

God is for you.

God accepts you.

God is love. And His name is Jesus.

Good news headline two: "*You Can Be More than You Are.*"

This is news for you, personally. It's news of becoming a new, a better, a different person.

You can be better than you are. You can change. You can be a different person than you naturally would become even at your best. You can be made new.

Show me a man of any years, of any maturity who has no moments of hunger for a real change of heart, for a real difference in attitudes, motives, ambitions, energy, and courage. Show me a man who has not asked, "Isn't there more?"

Good news! You can be more than you are. It can happen to you.

Headline three: "*You Are Free to Choose.*"

Your life is not determined by your genes and chromosomes. Your future is not controlled by heartless fate. You are no programmed robot, no pawn or puppet.

You are you. You are free. Free to choose. You hold the key to your life—and the responsibility for it all. The decision—the destiny—lies in your hands.

If you choose life, if you choose friendship with your Creator, if you let God be for you, if you let Him work His change in you . . .

You will be truly free.

You will be a man made new.

You will become a man like Jesus himself was—true man—full man—all-alive man.

You will be at home in a friendly universe. Forever. Death becomes only another of the Creator's creative steps to change you into the man you can be.

Life is yours. Forever.

Here is how the Bible itself tells it:

"This, then, is the witness: God has given us eternal life, and this life is ours in his Son. Whoever has the Son has this life; whoever does not have the Son of God does not have life.

"I write you this so that you may know that you have eternal life—you that believe in the name of the Son of God. We have courage in God's presence because we are sure that he hears us if we ask him for anything that is according to his will. He hears us whenever we ask him; since we know this is true, we know also that he gives us what we ask from him. . . .

"We know that the Son of God has come and has given us understanding, so that we know the true God. Our lives are in the true God—in his Son Jesus Christ. This is the true God, and this is eternal life" (*1 John 5:11-15, 20, TEV*).

That's good news.

Headline it.

It's a friendly universe!

God is for you.

You can be new.

It is all up to you. □

## *Without God*

*My eyes are eyes that cannot see.*

*My ears are ears that cannot hear.*

*My hands are hands that cannot touch.*

*My lips are lips that cannot speak.*

*My heart is a heart that cannot love.*

*My body is an empty tomb,*

*Without God!*

BY WAYNE E. DUNCAN,  
*Bourbonnais, Ill.*



# Pen Points

## THE RAREST OF BOOKS

JOHN BOYLE, noted bookseller of London, has predicted that if 1 of the 52 existing copies of the Gutenberg Bible were to come on the market it would probably sell for \$2 million. The price of this book is so high because of its rarity. To own it, a person would need to be a person of great wealth, and its possession would mean great prestige in the world of book collectors.

The Bible that lies on my desk is precious to me. It is as much alive to me as it was when it was written many hundreds of years ago. Through the years rebellious men have sought to destroy it, but the Book lives on. "Heaven and earth shall pass away, but my words shall not pass away."

For many years people could not have a copy for themselves because the Bible was not printed. After Gutenberg printed the first copies of the Word of God, only the rich could own one. Now after the long years of printing developments, almost anyone who desires may possess a copy of a version in his own language. How glad I am that I am able to possess my copy!

To me the Bible is the rarest of books because it is the only one that gives me a satisfactory answer as to where the earth and the men who live upon it came from. Also it is the only Book that tells me how I can find happiness in this life as I live a life of reality in Christ. Then it gives me knowledge of the eternity that I will eventually enter into, and instructions as how to properly prepare for it.

I shall treasure this Book, not as a collector's item, but rather as an essential Guidebook for my journey on the pathway of life. I shall read it not only as a classic of English literature, but as a Manual of Instructions in how to keep vital my relationship with my Lord. Other books have their day of passing popularity, and indeed perish with the reading, but my Bible will be precious to me as long as my life shall last. □

—ROSS W. HAYSLIP  
Tucson, Ariz.

# Build a Life Structure That Will Not Crumble

... through good reading



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# SATISFACTION NOT GUARANTEED!

**BUSINESS AND INDUSTRY STRIVE** for one thing primarily—the satisfied customer. Some are so confident as to advertise, “Satisfaction Guaranteed.”

Not the Church. Guaranteed satisfaction is not its purpose. It tries, rather, to create dissatisfaction. Hang on. I know it's hard to believe. But it's true—the Church exists to make people dissatisfied.

The Church is out to show a man that there's a better way than the way of sin. So it tries to create a longing for the Saviour. It tells about forgiveness, redemption, and change. It tells about grace and mercy. This way, the Church can get a man dissatisfied with sin—dissatisfied enough, it hopes, to seek a better way.

The Church is out to show a man that there's something more to life than the humdrum pace. So it promotes a holy discontent by talking about God's joy. It talks about life that can conquer and be triumphant. And because man has never had that, outside of Christ, he becomes dissatisfied. Then the Church knows it's making progress.

The Church is out to show a man that he can meet his problems with possibilities—the possibilities of Christ. And because modern man is so problem-prone, the good word about help and hope creates dissatisfaction. He wants to hear more. Then the Church is fulfilling its purpose.

The Church is out to show a man that it's not all a dog-eat-dog world. So it talks about love and concern, compassion and service. And, sure enough, before long the Church has another dissatisfied customer. Only then does the Church know it is succeeding in its mission.

And when a man finds the truth, wherever he is in his life's pilgrimage, soon the Church has a perfectly dissatisfied customer—dissatisfied with life in the norm. Before long, the Church has a man changed by the power of God, striving for the heights, growing in faith and obedience.

And if you ever ask such a man if he's dissatisfied, he'll admit that he is. He'll tell you why—he's not yet the man he wants to be, but he's on the way.

And he'll tell you something else—that he never wants, again, to settle in the lowlands of life. He wants to live to the full, making it count for Jesus.

When this happens, the Church has done its job—it has created another dissatisfied disciple. Mark it well, life is at its best where it is accompanied by a divine discontent. For there growth occurs and life is being stretched to the possibilities of God.

Careful, if you're satisfied—maybe you're satisfied with nothing!

BY C. NEIL STRAIT\*  
Racine, Wis.

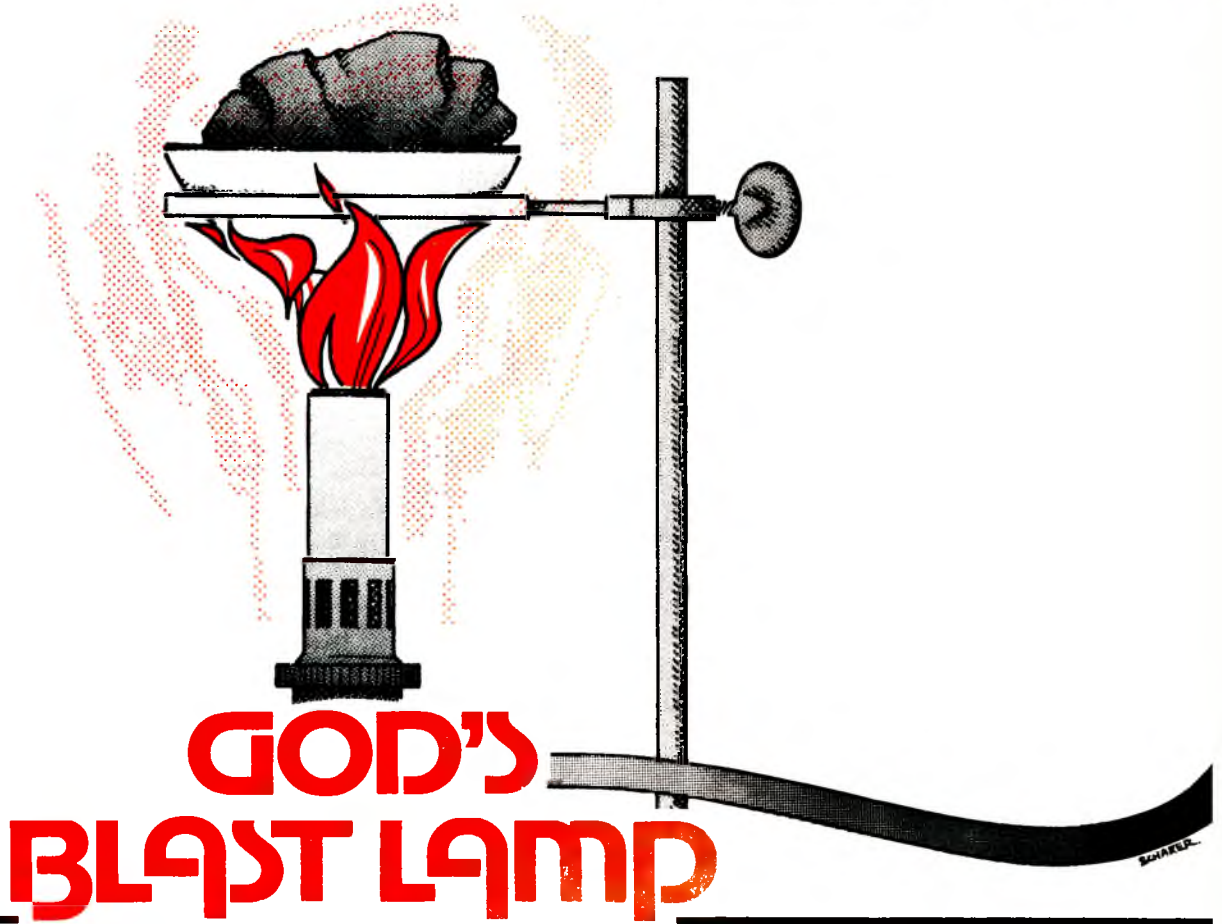


\*Rev. C. Neil Strait is pastor of the Taylor Avenue Church of the Nazarene, Racine, Wis., and is a regular contributor to the *Herald of Holiness*.





BY HOWARD H.  
HAMLIN, M.D.\*  
Kansas City



SUMMER SCHOOL WAS HOT even in Boulder, Colo.; and “Quantitative Chemistry” was a nightmare. But medical school admission was a goal which drove me with feverish obsession to the laboratory day after day when I really wanted to hike through the shaded trails of the adjacent mountains.

The endless hours were consumed with the analysis of “unknowns”—usually samples of ore. It was my task to determine accurately the amount of metal in each sample—and “accurate” meant to four decimal places.

The balances we used to weigh the sample of ore before, and the purified substance afterward, were so sensitive that they were encased in glass. To blow one’s breath across the balance pan just once would throw the results outside the bounds of justifiable experimental error. Many an hour I worked and perspired only to find that I had missed the answer by an amount no larger than a grain or two of salt.

Ores are often descriptively identified as “pay dirt” and for good reason, since precious metals in the natural state are not nicely and conveniently lumped together in a bar of bullion.

Instead, they are usually found as small particles or nuggets surrounded by dirt, sand, rock, and other acquired debris. If the concentration is sufficiently high to make the project economically worthwhile, the ore is mined and the metal separated from all this extraneous material which so completely encrusts and surrounds it.

MY FIRST TASK in the laboratory, therefore, was to wash and filter the metal until it was completely free of extraneous or acquired contamination. At the completion of this exacting process, the desired mineral lay on the white filter paper absolutely clean of all extrinsic, foreign material.

I knew, however, that at this stage my job was only half done; for the clean substance which lay there was not the pure metal in which I was interested.

In the past aeons of time the groundwaters and acids in the soil had changed that original

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pure metal by linking its molecules with theirs to form molecules of a very different substance. The metal was there but it was linked intrinsically with perhaps many unknown substances which had changed its properties and made it of indeterminate quality and quantity. It was of no value to me, or commercially, unless these molecules could be riven and the pure metal liberated from these alien substances.

MY TEXTBOOK told me that the next step in the purification must be accomplished by heating the substance to a constant weight. So very gently I placed my washed metallic salt, filter paper and all, in a crucible and lighted a small Bunsen laboratory burner under it. The crucible became red and glowing. The filter paper charred, then completely disappeared.

"I'm making progress," I told myself; and in a few minutes I took the crucible, and weighed it. Again I heated it—and my optimism sagged; it had lost more weight. I repeated the process again and again with the same devastating result—my ore continued to lose weight.

Utterly defeated, I walked into the professor's office and admitted my failure. He followed me back into the laboratory, took one look at my apparatus, and in a kindly voice said, "Howard, you cannot expect to get any results with that little burner!"

Then he strode out of the lab to the stock room and returned with an amazing gadget bristling with rubber tubes and valves and with a nozzle pointing upward like the barrel of a howitzer.

He connected one tube to the gas and another to the compressed air, turned the valves, and lighted the nozzle. It roared like a Lilliputian tornado and blew a flame like an acetylene torch.

Then he placed my crucible in the hottest part of the flame. I gazed apprehensively as the crucible became first red, then white, and then incandescent.

I remonstrated, "But, Dr. Van Valkenburg, there won't be anything left if my crucible remains in a flame like that!"

HE SMILED REASSURINGLY. "Don't worry, Howard, for the metal you wish to purify will all be there, and nothing more, when you finish. No amount of heat can destroy the pure metal itself."

Utterly captivated, I watched as my precious material changed. After what I considered a reasonable length of time, I took it, weighed it; and then to be sure that the process was completed, I reheated it and weighed it again. It had not lost even an infinitesimal amount of weight. At last, I knew, it was pure; the last molecule had been broken and changed, and my metal was there in its original purity, clean of all contamination, intrinsic and extrinsic.

I MADE IT into medical school; but more important, that summer experience taught me for the first time a bit about the work of the Holy Spirit in the human heart. "Be of sin the double cure"—it was like the washing and heating of my sample of ore.

This seems like an optimum time to testify that it has now been a half century since I first personally met Jesus Christ. Barely into my teens, an alarming sense of lostness, of guilt, seized me. I knew that my very soul had become inundated with the debris of sin, and that this needed to be washed away. And when I asked Him to do so, Christ did just that.

The sense of cleanness cannot be described—only experienced. John Masfield approximated it when he penned:

*I did not think, I did not strive;  
The deep peace burnt my "me" alive.  
The bolted door had broken in;  
I knew that I had done with sin.*

Before long I found there was something intrinsic which dimmed the brightness of my days; there were inward struggles which often left me spiritually defeated.

I tried to use my own little lamp of self-discipline. It didn't work!

Finally, in desperation, I begged God to cleanse my soul of inner sin, to break every bond which kept it from its original state of purity.

IN ANSWER, He placed my soul in His crucible, turned the great blast lamp of His purifying grace onto the whole, and instantaneously broke every carnal bond which had bound it. Now, my soul was as clean as the day God created it.

And the analogy continues into one further dimension:

"Howard, do not fear the torch! No amount of heat can destroy the metal itself." It was my old professor speaking.

OR WAS IT Job?

"But he knoweth the way that I take; and when he hath tried me, I shall come forth as gold."

OR WAS IT John giving Christ's words?

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

OR WAS IT David?

"Thou hast tried us as silver is tried."

OR Isaiah?

"I have chosen thee in the furnace of affliction."

Or the more modern hymn writer:

*When thro' fiery trials thy pathway shall lie,*

*My grace, all-sufficient, shall be thy supply.*

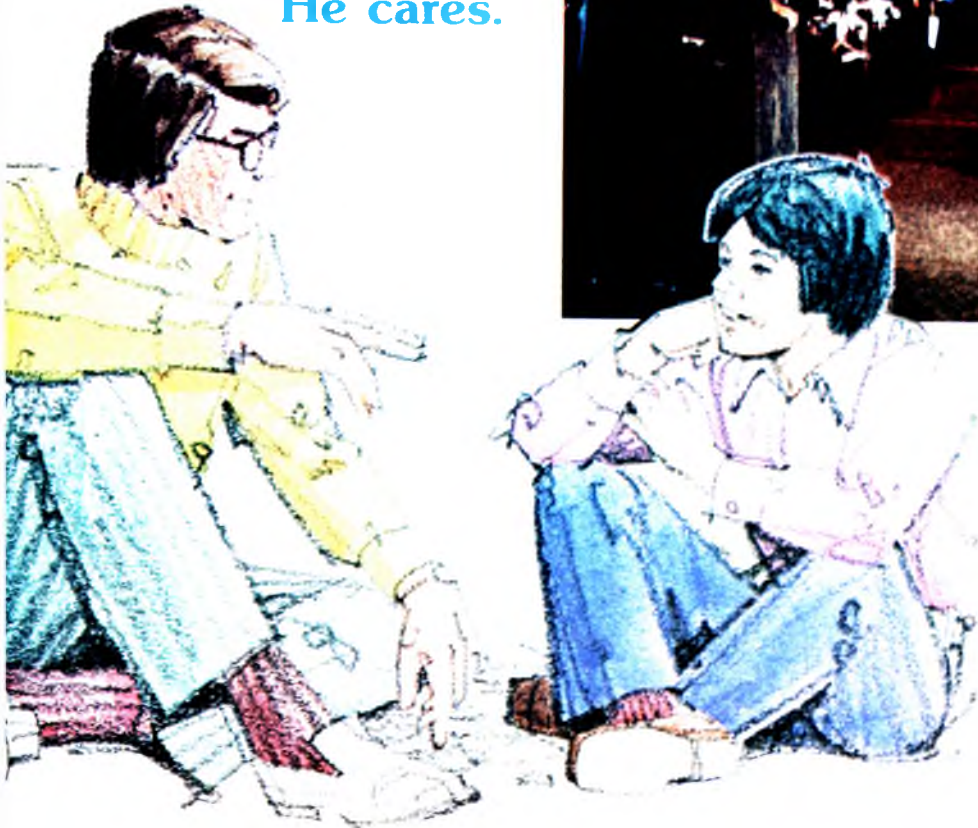
*The flame shall not hurt thee; I only design  
Thy dross to consume and thy gold to refine.*

□



# Who Is the Church of the Nazarene?

Walls and windows do not tell what our church is all about. It has to be experienced in people and music and events. Ours is a church that cares, because He cares.





We believe that the needs of all people can be met in an encounter with Jesus Christ.

Nazarene ministers have one authority—the Word of God

# Ours is a church that cares... because He cares...



To become a member of our church, one must profess Jesus Christ as Saviour and believe in the Holy Spirit's cleansing.



The arms of our concern encircle the varied needs and interests of people, whoever they are and wherever they are found. We are convinced that the “whosoever” of John 3:16 means everyone can and must believe in Him . . . God’s Son.



Bringing young people face-to-face with the meaning of discipleship is one of our church’s goals.

## Ours is a worldwide church.



The Church of the Nazarene has a representative type government and meets yearly in district business sessions and every four years for an International General Assembly.



Our concern for others takes us into our own neighborhood as well as into 51 world areas.



Stewardship is important to us, whether for here or overseas.



Music is important to us, as Nazarene Publishing House is one of the largest sacred music publishers in the world.

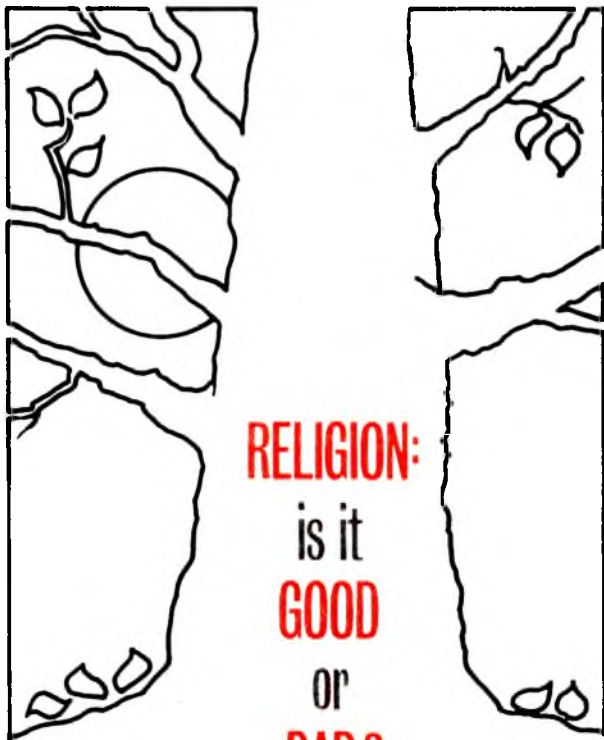


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**RELIGION:**  
is it  
**GOOD**  
OR  
**BAD?**

**M**AN IS INCURABLY RELIGIOUS.”  
Is that good—or bad?

Even an atheist has a religious philosophy. Is that good?

A heathen in the jungle has a religion. To perpetuate it, he may throw children to the crocodiles or cut himself with stones to “pacify” some ugly witch doctor. Is that good?

The occult, devil worship, and other far-out demonic religions wrack the mind and morals of ordinary folks. How can that be good? Yet it is religious.

The purpose of religion from God’s viewpoint is not to make a person simply religious, but to bring that person into a conscious fellowship with himself.

The purpose of religion from Satan’s viewpoint is to make a person so religious that his discovery of God is obscured and thus cause a substitute to be accepted.

That substitute may be atheism, heathenism, or devil worship. Or it just might be something that is more easily available to us: it may simply be the practice of an organized, doctrinaire, twentieth-century, middle America, go-to-church thing that makes us religious but keeps us forever just below the point of a personal relationship with God himself.

It’s like the old saying, “So close to the forest [*religion*] that you can’t see the trees [*God*].”

That “tree”—the tree we must see to know God—is Calvary’s cross upon which Jesus

BY GEORGE  
L. SMITH\*  
*Stanton, Calif.*



Christ died to save us from our sins.

Religion does not save us from our sins. Christ does.

Religion—whether organized or simply independent philosophical thought—does not forgive sins and take a person to heaven. Jesus Christ does.

Religion can keep a person busy, but only Christ can make him clean.

Religion can be simply a hand-me-down from parents or grandparents—you know, a tradition—but salvation is a firsthand experience with Jesus, who said, “Except a man be born again, he cannot see the kingdom of God.”

Religion can split hairs, divide families, and wreck children’s confidence and security. But the love of Christ in the heart will bind wounds, win the lost, bring families together, and make children glad to be alive.

Religion can extol its own virtues, become exclusive, and consign everyone to outer darkness who does not agree. But the new birth—salvation through Christ—invites all classes with a “Whosoever shall call upon the name of the Lord shall be saved.”

Religion may be radical, fanatical, enthusiastic; it may even go house to house. But unless it offers a Person, the Lord Jesus Christ, as Saviour, instead of nebulous ambiguities or books written by unsaved men, it not only is bad, but is damning as well.

Is religion bad—or is it good?

If it is a substitute for personal salvation through Christ, it is bad.

If it points to the Cross where the blood of Christ was shed for sinners like you and me, it is good.

And every person on the face of the earth who has passed from death unto life and

- ... who has been born again;
- ... whose sins have been forgiven;
- ... whose life has been miraculously changed;
- ... whose destructive habits have been broken;
- ... who is looking for the return of Christ;
- ... and who can testify that Jesus Christ has become his personal Saviour . . .

WILL TELL YOU THAT IT’S GOOD! □

\*Rev. George L. Smith is pastor of the Church of the Nazarene in Stanton, Calif. He formerly served as office editor for the *Herald of Holiness*.



BY J. GRANT  
SWANK, JR.\*  
Fishkill, N.Y.



# HOW CAN I BE SAVED?

**T**HE MOST IMPORTANT QUESTION known to man is "How can I be saved?" Therefore, the answer given to that question is most important.

The Bible, that is, the Word of God in contrast to the mere word of man, provides us with the concrete answer of hope and challenge:

## (1) COME TO JESUS.

"For the Son of man is come to save that which was lost" (*Matthew 18:11*).

"For the Son of man is not come to destroy men's lives, but to save them" (*Luke 9:56*).

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (*John 10:9*).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (*John 3:16-17*).

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (*Acts 2:21*).

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (*Acts 4:12*).

"... we believe that through the grace of the Lord Jesus Christ we shall be saved" (*Acts 15:11*).

"For whosoever shall call upon the name of the Lord shall be saved" (*Romans 10:13*).

## (2) CONFESS YOUR SINS TO JESUS.

"For all have sinned, and come short of the glory of God" (*Romans 3:23*).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (*1 John 1:9*).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (*Proverbs 28:13*).

## (3) CAST YOUR SOUL UPON HIS MERCY.

"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" (*Titus 3:5*).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (*Hebrews 4:16*).

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (*1 Peter 1:3*).

## (4) COMFORT YOURSELF WITH THE REALITY OF SALVATION.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (*Romans 8:1*).

"... to be carnally minded is death; but to be spiritually minded is life and peace" (*Romans 8:6*).

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (*Romans 8:14-15*).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (*Romans 8:16*).

"If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (*Romans 8:31-32*).

When God speaks, man hardly needs to whisper a word. The power of the Lord's promise is enough to break through the grip of sin into the newness of life in Christ Jesus. The direction given in the Bible is simple and straightforward, so that even the children can understand it. Praise be to the Father in heaven!

May you *yourself* be saved today. □

\*Rev. J. Grant Swank, Jr., is pastor of the Fishkill, N.Y., Church of the Nazarene, and author of a new book on the second coming of Christ, *Moments to Go*.



# WHY POLITICS?

BY CHARLOTTE M. PATTERSON  
Ottawa, Ontario, Canada

Wife of Alex B. Patterson, member of Parliament for Fraser Valley East Constituency, British Columbia, Canada.



**M**ANY PEOPLE HAVE ASKED, in the 22 years since my husband first became a member of the Canadian Parliament, the reason he felt led into politics. He is the only ordained minister in the Church of the Nazarene who is a member of the Canadian Federal Parliament.

When we left the Vancouver First Church of the Nazarene to accept a call to pastor the church in Abbotsford, British Columbia, we had been there only one year when two Christian men (one a clergyman) approached my husband with the request that he let his name stand for nomination to be elected to the British Columbia Provincial Parliament.

His answer was "No"—he just did not feel at the time any leading in that direction.

Later invitations were given to attend one or two of the political meetings in the area, which he accepted. A fine businessman in the community received the nomination and won the election. We were very happy for him and thought nothing more of the matter.

One year later, two different gentlemen, both Christians, came to my husband asking that he consider letting his name stand for the federal election nomination.

Remembering that shortly following the previous request he had spoken with his district superintendent regarding the matter and had been advised not to dismiss the matter lightly, my husband said it appeared there may be some leading in this direction for some reason he could not see.

His reply to the men was, "I can't give you an answer today—please give me time to pray and think about it."

They said immediately that this was the kind of man they needed, and as they left voiced their intention to pray about the matter as well.

In the meantime, my husband came home and asked, "What shall I do?" Somehow he felt God would want him to allow his name to stand and accept the result as God's will. The men returned a week later, and such was his answer.

He then advised his church board of the decision.

When nomination night came, there were seven names on the ballot, but my husband received the nomination.

As I prayed, I breathed, "Dear God, where do we go from here?"

Our district assembly was pending, as was the federal election, so my husband requested his three weeks' holiday—one week to attend the assembly in Red Deer, Alberta, and the other two weeks to cover the constituency with a campaign manager.

He won the election, defeating the incumbent member of Parliament, a man who had been in office for 12 years.

I remember so well that election day as I washed clothes in the morning and ironed in the evening while listening to the election results on the radio.

As the results came in, I would first say, "He has made it"—then, "No, he has not." When the final results were broadcast, he had won.

Some folks came for the children and me to go to the hall in which the victory celebration was being held. It was a tremendous victory for those involved in the campaign, and the enthusiasm and excitement were contagious. We had God's answer.



The Honorable Alex B. Patterson has been a member of the Canadian Parliament since 1953, serving on a number of important committees. Mrs. Patterson tells the story of the providence that led Rev. Patterson into political life, and Mr. Patterson reflects on the place of a Christian in government.

That was seven successful elections ago.

My husband does not advise men or women to go into the political field without a great deal of prayer and seeking of God's will. He would not be in politics today if it were not for his deep concern for the affairs of our country and our world today.

It has been his privilege over the years to preach in many of our Nazarene churches, including our home church in Abbotsford, our church in the nation's capital, Ottawa, in many churches of other denominations, in Bible colleges, secular schools, and for numerous and varied organizations.

Always he carries with him a tremendous belief in God's Word, His leading, and His plan for committed lives. The opportunities of influence for God and His kingdom have been great. God knows we need sanctified men and women in our governments today—local, provincial, and federal.

BY ALEX B. PATTERSON, M.P.  
Ottawa, Ontario, Canada

# christian responsibilities in government

*"The only thing necessary for the triumph of evil is for good men to do nothing."* —Edmund Burke

WHILE IT IS TRUE that Christians are commanded to live separated lives, it is equally true that we are to let our light so shine that men may see our good works and glorify our Father.

The negativism expressed by some well-meaning persons that "one cannot be in business today and maintain Christian principles," or "it is impossible for a young person to follow the procession through secular halls of learning without having his faith undermined," or "one cannot be a politician and a Christian at the same time," not only discourages the individual but robs society of the influence and examples that are so sorely needed in this period of our history.

I am convinced that Christians should be prepared to participate in and assume leadership in every legitimate area of activity. This conviction, strengthened by the fact that I felt

We have been blessed with two sons and two daughters, and it was my task to remain at home and raise the children during the earlier years of political involvement. The children are all married and have wonderful companions, and we now make our "more permanent" home in Canada's capital.

It was my happy privilege to cover the complete constituency with my husband during the election campaign this summer, and the greatest thrill of our hearts was when people everywhere would say, "We are praying for you."

We seem to encounter this expression more and more as time passes. People everywhere are becoming concerned and fearful about our society, and we trust the concern has not come too late. We have often witnessed the truth of the statement "All that is needed for evil to triumph is for good men to do nothing."

So, to those who have wondered, "Why politics?" this is the answer. □



the Lord's leadership and providential indications directing me, has caused me to spend many years in the political arena as a member of the Canadian national Parliament, where I have endeavored to live for Christ and serve my fellowmen through an institution that is influential in the life of every citizen.

Unfortunately, politics has been looked upon as a rather odious vocation. But when the real definition is considered, a different impression is gained.

*Webster* defines politics as "the science of government; that part of ethics which consists in the regulation and government of a nation or state for the preservation of its safety, peace and prosperity; comprehending the defence of its existence and rights against foreign control or conquest; the augmentation of its strength and resources and the protection of its citizens in their rights with the preservation and im-

provement of their morals.”

Why should such a pursuit be obnoxious to the Christian? Is this not in part what we are endeavoring to do? It appears to me that the very nature of our faith calls for intelligent participation in this vital, influential, and universal area of public service.

There is a rapidly growing awareness that national, international, and even local events affect our lives in very real ways. As these events are often the result of political actions and decisions, I feel that the wisdom and influence of the Christian conscience should be applied to the consideration of issues that have such an impact upon the world in general.

This view has been supported by my participation in national and international forums on a variety of issues. In our complex society, governments are assuming an increasing importance and exercising an expanding control over the peoples of our respective nations, and we are required to conduct our lives within the framework devised and formed by “politicians.”

It is imperative, then, that in this process of governing, the moral, ethical, and spiritual perspective must be acknowledged, and this is possible only to the degree that those in positions of leadership and authority share this conviction. This is a challenge the Christian should not ignore.

Society is going through a process of revolution that challenges the standards and concepts of the past and threatens the very foundation of our Christian morality. While political and economic issues are still of tremendous importance, governments are currently faced with questions that will decide the quality of society in the future—drug abuse, sexual permissiveness, alcoholism, abortion, the rule of law, the administration of justice are issues that are exercising the mind of every sincere and concerned citizen today.

There is some truth in the statement “You cannot legislate morality,” but without a basis of morality a nation’s life is very tenuous. The repudiation of principles of morality has been the downfall of civilizations in past history.

I believe it is essential that governments give leadership in the establishment and most certainly in the practical recognition of those principles that have been propounded and sustained by the Christian conscience of the centuries. To this end, I believe there is a place for the Christian in our political institutions.

As citizens of a nation, we share in the benefits accruing from our association with others. Through cooperation and association, society establishes certain rights, privileges, and assets; and as part of society, we as individuals participate in that heritage. Few, if any, show much inclination to reject the benefits; in fact, most are incensed if rights are abrogated, privileges curtailed, or assets despoiled.

Citizenship, on the other hand, involves responsibility. In this area some of us are inclined to dodge the issue. “I don’t want to become

involved in politics” usually means one is willing to share in the benefits but unwilling to share the responsibility. Consistency requires that we shoulder our responsibilities or become as parasites that benefit only by the endeavors, exertions, and loyalty of others.

In the international arena, many and varied problems continue to harass and disturb. As a member of the Canadian delegation to the North Atlantic Assembly, I was struck with the continuing concern expressed by representatives of all member nations over continuing threats to national and international peace and security.

Two-thirds of the people of the world go to bed hungry every night, and thousands are dying of starvation. While expressing concern, the Rome Conference appeared relatively helpless in the face of such tragic need.

The underprivileged and oppressed peoples of the world are shaking themselves loose from the misery and servility of former times and in the process are threatening the peace of the world.

These and countless other problems confront us, and surely the Christian conscience must respond if we are motivated by the love of Christ. These problems must be resolved in the context of Christian principle and practice, and this is possible only to the extent that we accept that responsibility.

Answers must be sought in the realm of principle rather than expediency, in the interest of the common good rather than selfish interest, in the spirit of humility and service rather than in the power of the sword.

To this end, our moral and spiritual resources must be mobilized and utilized in meeting human needs and solving human problems. **RISE UP, O MEN OF GOD!** □

# Perplexed?

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# This Door Is Still Open!

**M**ILLIONS have not only thrilled to the sight of the Statue of Liberty in New York Harbor, but have been cheered by the message of hope at its base which reads:

*Give me your tired, your poor,  
Your huddled masses yearning to breathe  
free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to  
me:  
I lift my lamp beside the golden door.*

For many years that "golden door" remained wide open. But in the mid-twenties a quota system was established limiting the invitation and the promise to those coming under the quota set for each country. Since that time the "golden door" that had been open for so long has been swinging shut, and the flood of immigrants has now dwindled to a trickle.

There is another invitation and another promise, however, that has never been limited. The "door" of this promise and invitation still swings wide enough to admit anyone who sincerely wants to enter it.

That promise and that invitation are the ones made by Jesus Christ himself when He said, "I am the door: by me if any man enter in, he shall be saved." "And him that cometh to me I will in no wise cast out" (*John 10:9; 6:37*). Or, as Phillips translates it, "I will never refuse anyone who comes to me."

There has never been a quota system with that promise. There has never been a limit or restriction put upon that invitation. For Jesus, who is the same yesterday, today, and forever, is still saying to every needy, hungry, weary, sinful, guilt-ridden soul: "Come unto me. . . . And him that cometh to me I will in no wise cast out."

And that means you, sir; that means you,



lady; that means you, young person. No matter who you are or what you've done; no matter whether you are rich or poor, educated or untrained, black or white or in between; no matter whether you live in America or Europe or Africa or the islands of the sea—this promise and this invitation are for you.

Think, will you, of the millions who have heard that promise and responded to that invitation and have come to the foot of the Cross and have been accepted, forgiven, cleansed, and transformed by the Christ whose arms are still stretched wide and whose voice of love is still saying, "Whosoever will may come"!

But what does it mean to "come to Christ"?

"Coming to Christ" is to believe that Jesus is who He said He was and that He can do what He said He could. It is to repent of the past and to trust Him for the present and for the future. It is to turn from every way that leads away from Christ and to walk, through His grace, in the way that He is going.

But notice that it is coming to *Christ*—not merely coming to some dogma or doctrine or theological proposition about Him; nor is it

BY C. WILLIAM FISHER\*

**RADIO SERMON OF THE MONTH**



merely coming to some church or to some preacher or to some religious system. It is coming to *Christ*.

"Oh," but you say, "I'm not good enough to be saved; I need to turn over a new leaf, to make some new resolutions, to start being a better person before I come to Christ."

But you can't get good enough to be saved. You can never become worthy of God's love; you must come just as you are, with your sins, your failures, your needs—and trust His grace. "For by grace are ye saved through faith," God says; "not of works, lest any man should boast" (*Ephesians 2:8-9*).

To try to make yourself worthy of being saved is like a person dying with cancer putting on makeup, or getting a new hairdo or a new dress or a new suit before he goes to the doctor for surgery. No, you must come as you are. It is not your worthiness, but His grace, that will save you, that will heal you, that will make you whole.

There has been only one Physician who healed everyone who came to Him. There are times when other doctors must say, "I'm sorry, your case is inoperable; I can't help you."

But Christ, the Great Physician, has never had to say that. No case has ever been too hard; no disease too malignant, no fever too high, no heart too damaged, no soul too debauched, but what Christ says, "My grace is sufficient for thee."

No heart has ever been too weary but what Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (*Matthew 11:28*).

No mind has been too torn with conflict but what Christ says, "My peace I give unto you" (*John 14:27*).

No soul has ever been too sinful but what Christ says, "If you will confess your sins, I am faithful and just to forgive you your sins, and to cleanse you from all unrighteousness" (*see 1 John 1:9*).

No life has ever been too empty, too sordid, too far gone, but what Christ says, "I am come that you might have life, and that you might have it more abundantly" (*see John 10:10*).

The promise on the Statue of Liberty may not mean today what it once meant; its invitation may not be as wide as once it was; the "golden door" may now be closed to millions. But God

has never set a quota on those He will receive. His love is still as wide as human need; His invitation is still "Whosoever will may come," and His promise is still "Him that cometh to me I will in no wise cast out."

Thank God! This door is still wide open. There's still room at the Cross for you.

Come to Him, then, just as you are, and know that He will not refuse you. He will accept you, and will begin to make you what you ought, and want, to be. And even as you enter this door, you will begin to enjoy the freedom of a child of God, challenged and thrilled by the privileges and priorities and purposes of *His* kingdom. □

\*Dr. C. William Fisher is the speaker on "Showers of Blessing," a radio program aired each week under the auspices of the Communications Commission of the Church of the Nazarene. He contributes a regular "Radio Sermon of the Month" to the *Herald of Holiness*, and serves as an evangelist in the church at large.

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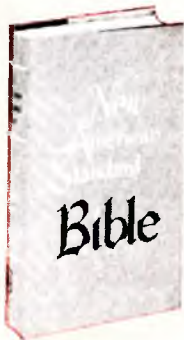
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## Christ's Church & the "Good News"

**I** WILL BUILD MY CHURCH" (Matthew 16:18). This dramatic promise of Jesus has profound implications for any proper understanding of the mission and message of the Church.

Men do not "build" the Church. They *are* the Church, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:20). Building the Church is the work of Christ by His sovereign Spirit.

Christ builds His Church by *proclamation*. Historic Protestantism has asserted that the Church is present wherever the gospel is preached and the sacraments are rightly administered. The gospel is proclaimed orally by preaching and symbolically by the sacraments. Both Word and sacrament declare that Jesus "was delivered for *our* offences, and was raised again for *our* justification" (Romans 4:25, emphasis added).

Christ builds the Church by His *person*, His "other self," the Holy Spirit. By the Spirit one becomes a part of the Church through the new birth (John 3:8). The Holy Spirit is Christ's manifestation of himself to believers. Where two or three are gathered together in His name, He is present with them (Matthew 18:20).

Since Christ builds the Church, it cannot be identified with a building, denomination, or sect. To so understand it would be to limit the activity of Christ. The true Church of Jesus Christ encompasses believers and disciples of every communion where Christ is exalted by the preaching of His gospel and present in the person of His Spirit.

The Church is not confined to any individual or group. Yet the Church is a fellowship. It is not made up of isolated followers who refuse to acknowledge other parts of the building, other "members of the body."

Cyprian, well-known Early Church father, insisted that "no man can have God for his Father, who will not have the Church for his mother." While his words have sometimes been made to apply to a particular branch of Christendom, understood in their fullest sense they are meaningful and sound.

John Wesley expressed the same truth in his statement that there is no "solitary" religion or

holiness. "We, being many, are one body in Christ, and every one members one of another" (Romans 12:5).

The Church of the Nazarene does not claim to be the *whole*, or *only*, church. It does gratefully confess that it is *part* of Christ's Church because it declares the gospel, the good news that men can be freed from the power and dominion of sin, delivered from the bondage of guilt, and given new life in Jesus Christ.

The materials of the Old Testament Temple building and vessels were originally in a rough state. But put into the hands of gifted workmen, they were brought up into useful and beautiful forms. In much the same way, men's lives, roughhewn though they are, can be remolded by the Master Builder, "fitly framed together . . . unto an holy temple" (Ephesians 2:21).

Nazarenes believe that men can be "cleansed from sin," indwelt by the Holy Spirit, and equipped to a life that is "unblameable [not faultless] in holiness before God, even our Father, at [literally, in preparation for] the coming of our Lord Jesus Christ with all his saints" (1 Thessalonians 3:13).

This message of full salvation is proclaimed in 43 world areas by almost 600 missionaries, by 7,000 pastors and churches, and by over one-half million laymen. This continuing ministry is supported by nine liberal arts colleges, a seminary, and a Bible college in the United States and Canada; and by numerous Bible colleges and training centers around the world.

Christ builds His Church! He does so as the gospel of deliverance from sin is preached and the sacraments He has ordained are followed. To be a co-laborer with Him in the proclamation of the gospel is man's highest privilege.

The Church and the gospel are inseparably intertwined. The good news is not only that of the gospel itself in all its power and glory, but that the Church, the bearer of the gospel, cannot be destroyed. Because Christ is Head of the Church, its future is insured. That is good news for troubled times and for all time! □

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