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The Books at Troas

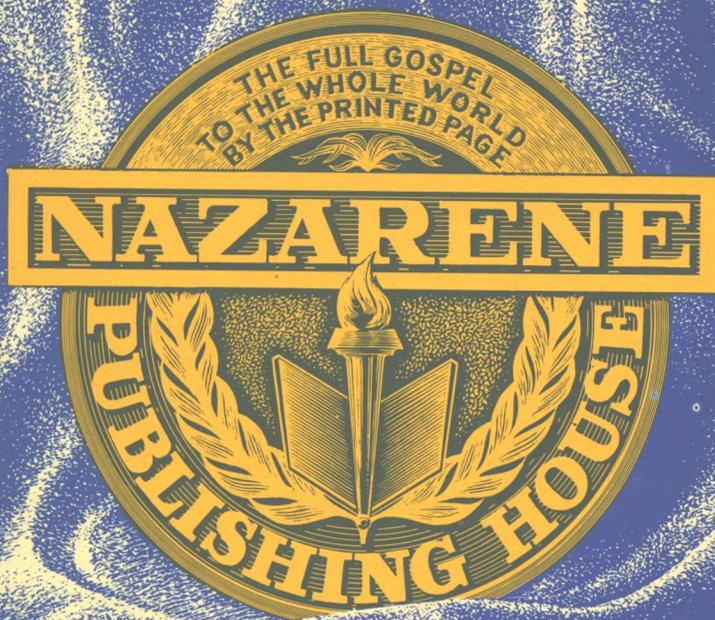
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herald

OF HOLINESS

Church of the Nazarene

Book Issue





*General Superintendent
Coulter*

Forsaking All

SPIRITUAL transformation requires a continual renunciation of things of lesser value. Every insight into divine truth involves a conscious laying aside of material things.

When the disciples had brought their ships to land after the big catch on Lake Galilee, "they forsook all, and followed him" (Luke 5:11). When the woman of Samaria drank of the water of life, she "left her waterpot, and went her way into the city" (John 4:28). When Matthew heard the voice of the Master calling he "left all, rose up, and followed him" (Luke 5:28).

It sounds rugged and radical but it's the only way to obtain and maintain spiritual victory. Many still doubt the truth of Jesus' words, "Ye cannot serve God and mammon." But following after mammon invariably leads to leanness of soul and spiritual defeat.

Jesus was not condemning the honest occupation of catching fish, nor the necessity of drawing water, nor the requirement of collecting taxes from the citizens. What He warned against was the "tyranny of things" which consume and dominate the soul. It is

the inordinate desire for money or material things which dries up the springs of spiritual power. It is in becoming absorbed in transient treasures that the soul withers and fades. It is in giving our supreme allegiance to secondary things that eternal issues are neglected. It is in becoming engrossed in the tangibles that we lose our sensitivity to spiritual realities.

Jesus knew that spiritual power comes only from singlemindedness. Divided allegiance produces powerlessness. The witness of the early church was powerful because the disciples were liberated from the domination of temporal things.

In our affluent society the lesson needs to be learned again and again. "As the hart panteth after the water brooks, so panteth my soul after thee, O God," was the cry of the Psalmist. Let the soul be consumed in the search after God! Let the heart be filled with His wonder, love and grace! Let the paltry things of time be held loosely so that our grip on eternal verities may remain strong and steadfast! □

"The work of grace would die out in one generation, if the Methodists were not a reading people."

—John Wesley

MAINTAINING the Spiritual Glow Through READING

ONE of the most distressing problems of the religious life is the ebb and flow of emotion. So often we do not "feel" that we love Christ, and our hearts are filled with perplexity.

How shall we cope with this problem?

For one thing, we must see that love is only one-third feeling. A full-orbed love is a fusion of intellect, feeling, and will, with the accent on the will. "Thou shalt love the Lord thy God with *all* thy heart [personality]; that is, with all thy soul [emotion,] and with all thy mind [understanding], and with all thy strength [volition]" (Mark 12:30, free rendering).

True love rests in the depths of the heart, in the set of the will to obey God. "For this is the love of God, that we keep his commandments" (I John 5:3). Jesus made it clear in Matthew 6:24 that to "love" God is to "serve" Him.

So when our feelings have subsided for a time, this does not mean we no longer love God. Love is proved, not by our emotional responses, but by our sincere purpose to obey God. It is not he who cries, "Lord, Lord," in religious ecstasy who will pass the test of Christ's judgment, but "he that doeth the will of my Father" (Matthew 7:21).

Still, emotion is important in my Christian life. "Emotion" comes from two Latin words and means literally "to move out." God gave me my emotions to "move" me to action. What a motor is to my Oldsmobile, my emotions are to me.

It is therefore essential that I learn the secret of a healthy emotional life. I remember that St. Paul admonished, "Keep the fires of the spirit burning" (Romans 12:11b, J. B. Phillips).



But how? How can I maintain strong religious feeling, so that I will be *moved* to an effective witness and service for Christ? How can I keep my Christian life from lapsing into a humdrum, routine affair? This is a compelling question, for everywhere I see good but unexcited Christians. How can I keep the *fire* of Christian love aglow on the altar of my heart?

Not simply by directing my attention to my emotions. I do not love Christ more by snapping my fingers and commanding my feelings. Feeling is a by-product of *understanding* devotion.

Granted that I have committed my life to Him, my love glows to the extent that I understand His love for me and as I perceive the riches of His grace and truth.

Listen as St. Paul prays for the Ephesian Christians: "That the God of our Lord Jesus

Christ . . . may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may *know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power . . ." (Ephesians 1:17-19).

The heart feels what the mind sees. In the passage which follows in Ephesians the apostle declares that the power at work in believers is the very power of God which raised Christ from the grave and exalted Him to the Father's right hand! To know and understand this is certainly moving, is it not?

The only way to keep your heart aglow with the Spirit is to keep growing in the knowledge of God. Only as we are discovering new truth or gaining fresh insights into old truth is this really possible.

But isn't the Bible alone sufficient? John Wesley, who called himself a man of one Book, asserted that no one understands the Bible who reads only the Bible. And I would confess to you that the secret I am here sharing with you I discovered years ago in Wiley and Culbertson's *Introduction to Christian Theology!*

Would you maintain the spiritual glow? Then find a book that "speaks to your condition," as the Quakers say. Then—if you will pardon this mixing of metaphors—keep drilling until you strike oil.

Keep your mind growing by daily reading of good religious literature. To follow such a program is to discover the secret of keeping aglow with the Spirit. □

"Faith will not always get for us what we want, but it will get what God wants us to have."—Vance Havner.

*If we are to make time for prayer,
we must do it by definite planning*

Finding Time to Pray

• By Ross W. Hayslip

Tucson, Ariz.

OSWALD CHAMBERS has said that "prayer is an interruption to personal ambition, and no man who is busy has time to pray."

Ours is a day that is marked by intense pressures in life. We are surrounded by a civilization engaged in the drive to "make it" and a culture that is bombarded constantly by the various media of communication. Signs, billboards, store displays, newspapers, radios, and television envelop us in a cocoon of sensory stimulation. It is indeed difficult to find time for the process of prayer in our complex environment.

"The reason that I beat the Austrians," said Napoleon Bonaparte in explaining one of his brilliant victories, "is that they didn't know the value of five minutes."

Even five minutes for prayer is but a short time, but how important five minutes can be! In five minutes the earth revolves 6,000 miles in its orbit. In five minutes an electric current will circle the globe 3,000 times. In five minutes a ray of light travels 55.9 million miles. Many great decisions have been made in five minutes. Many a baffling problem has been solved in this brief length of time.

If we are to make time for prayer, we must do it by a schedule for life into which we fit this period. The seasons compel the farmer to schedule his

work. The airlines fly by a careful timetable, and the industrialist plans his work to the finest detail. When Proctor and Gamble decided to market a new product, they spent months planning the sales campaign, and scheduled it down to the finest detail before the first advertisement announcing the new product appeared.

Look over your day and find all the activities you can streamline, and from which you can take away some time. It may mean rising earlier in the morning in order to meet God in the cool of an early dawn. Perhaps it will mean less time with the newspaper and the television screen. The time is in our day if we will utilize it.

Abnormal days will come to upset our schedules, but if we look ahead and anticipate these days we can select the things that must be done, eliminate some of the unnecessary activities, and distribute our time so that the place for prayer is found. Determination is the secret of keeping a time schedule.

In my highest moments of prayer, I offer myself to God for His service. Studdert Kennedy put it properly when he said, "Prayer is not an easy way of getting what we want; but it is the only way of becoming what God wills us to be." For this reason I must find time to pray! □



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READING

for More Effective Sharing



SHARE we would, and share we will! But the point is this—what do we have to share? Mentally I mean!

A sage commentator has observed:

Small minds discuss people.

Medium minds discuss things,

Great minds discuss ideas.

We share with others just exactly what we happen to have at that moment in our mental cupboards.

The old, farm hospitality was this, "Come on in. Whatever we have we will gladly share with you." That wasn't bad when the farm cellar (note I did not say basement) was well-stocked with vegetables, canned meats, and fruits.

It wasn't quite so pleasant for Old Mother Hubbard of nursery rhyme fame. She found that you can't take a bone out of a cupboard unless one was put in ahead of time.

So much for the cupboard idea; we all agree that cupboards can share only what they have—and mental cupboards are just like grocery cupboards in that respect.

So we want to stock our mental cupboards, so we can share with spiritually-hungry passers-by. How is it done? The answer is books, and yet more books.

And books there are aplenty.

Of course no one has any idea of selling Capitol Hill in Washington, D.C., but if they did the price tag would be about \$2.7 billion. And most of that would be needed to buy the books in the Library of Congress—they are worth \$2.2 billion.

But, of course, books on library shelves do not prove that they are being read avidly. However it is worthy of note that in 1958 Americans bought more books than were owned by all mankind through history prior to 1900.

So books there are, and more are on the way from the presses.

We know, of course, that a book on a bookseller's list does not stock anyone's mental cupboard. So how do we get it stocked? I am thinking now of busy laymen whose daily lives resemble a rush hour at an air terminal.

Here are a few suggestions:

I. Read Faster When You Do Read

Remember that at all times your mind is quicker than your eye. When you pick up a new book your mind is whetted for new ideas; but your eye gets all wrapped up in words and punctuation marks. So while your eye dutifully plods back and forth across the page noting every word, your mind curls up and goes to sleep waiting for your slow eyes to catch up.

Do your mind a favor. Make your eyes speed up until your mind has to be on the alert for the new ideas that keep springing up.

Don't worry about each word; keep up with the flow of the author's thought. And you will be happy to know that you will remember the ideas better and longer at that speed than when your eyes dictate a slower pace.

II. Use Every Spare Moment

Do you drive to work through heavy traffic and many stop lights? Don't chew your fingernails. Have a New Testament and Psalms on the seat beside you and read a few verses or recall them from memory.

I know one person who places the *Reader's Digest* each month in a handy reading rack and in spare moments it is read through.

It helps to have some good books of differing content scattered around your home, by easy chairs, on the coffee table, on your bedside table. Then when you stretch out to relax, a book will open its arms of welcome to you. Your mind will be taken off fretting cares, and your mental cupboard will begin to fill up like a supermarket on Monday morning.

III. Turn Off Your TV

I am not blackmailing TV. I just know that it is perhaps the worst highway robber of time in many people's daily routine. There are many wonderful programs—but a lot of sheer bunk. So give it a well-deserved rest occasionally and pick up a good book—a Bible commentary such as *Search the Scriptures*. Your mind will glow with growth while others are merely being padded with TV.

So let's have a crusade back to good books. By this means you will develop the size of mind that discusses ideas. Your cupboard will fill and sharing will be more natural. □

F W. BOREHAM, in a book entitled *I Forgot to Say*, quotes Philip Henry, the father of Matthew Henry.

The sentences Boreham quotes are from a letter Philip Henry wrote to his eldest daughter, Sarah. He wrote her on one of the coldest days of a particularly cold season to tell her how to keep warm in the wintertime. One of the things he says is, "Get into the sun."

Now wintertime comes to the soul as well as to the body. Boreham comments, ". . . the soul that seeks the sunshine will never fail to find it. 'Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.' There is always a path from gloom to the glory. Get into the sun!"

A second thing Philip Henry advised Sarah was, "If you want to keep warm in the wintertime, go near the fire!"

Boreham goes on to point out that coal is the result of centuries of sunshine. The scientists tell us that fire is the radiance of far back ages, hidden for untold years and suddenly released for our comfort.

Philip Henry quotes this text, "Is not my word like as a fire?" In the Book of Books, as we read of men in varying experiences, the spiritual forces that operated in their lives are made available to us through the Holy Spirit. Suddenly in my situation the radiance of what God did for them is offered to me, and I see a way through.

I know what Philip Henry means. As I read my Bible the warmth of God's provision to others becomes mine, for He is all this to me as well.

Something like this happens when I read other books as well. A number of years ago, Dr. J. B. Chapman asked me where I got my sermon illustrations. Then he showed me an armful of books to let me see the kind and range of his reading. He said this was where most of his were found.

I really owe a great deal to that conversation that afternoon. In the first place, Dr. Chapman introduced me that day to F. W. Boreham's writ-

ings, and I shall forever be grateful. This Methodist minister from Australia with his wide range of reading broadened my vision and understanding of many men and places. This writer's short but pithy references to people and things enticed me to know more.

I found I could fill my mind by reading with so much I could not otherwise experience. I discovered that an author can bring all of his life's understandings within my reach. Like coal for the fire, so the compacted wealth of years of living and miles of travel set my mind and heart aglow.

The writer of Hebrews advises us to "remember those who were before us." Their faith is something he says we should follow, considering the end of their conversation, Jesus Christ. But how can we remember them on the path they took unless we read of them? But when we do we see that, although they lived far away and long ago, still their example speaks to us. Men are not different because they lived in faraway places and had strange-sounding names. When they come to us (or we to them) in a book, they, like Abel, being dead still speak.

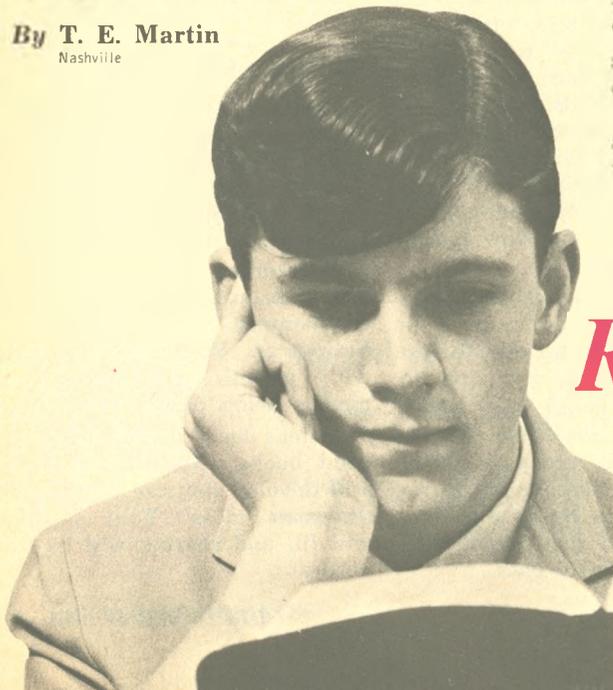
I don't think this truth came clear to me until one time in some of the darkest days of the Second World War. It was not too long after the above quoted conversation with Dr. Chapman that I heard Dr. Roy Smith, then editor of the *Christian Advocate*, and wanted to get more of his insights.

I bought a little book of Smith's entitled *It All Happened Once Before*. In it he took an event from the Old Testament and showed that many of the world-shaking events then occurring had really happened much like that before. I read it with fascination. Those Bible days came alive to me as I saw them within the framework of current events. From that time on, the Old Testament meant much more for me.

I can understand how Paul kept his courage even in prison. A man can languish within the confinements that shut the world out, and he will unless he has friends to whom he can write. "When you come, bring the books." With them stone walls do not make a prison nor iron bars a cage.

With a book my eyes can roam the universe and my heart can be warmed as I walk the road with the author and my Lord. □

• **By T. E. Martin**
Nashville



READING
*for Broadened
Understanding*

We Are Sorry

A YOUNG man was praying during a recent prayer service. One of his statements arrested my attention. With intensity he prayed, "We are sorry for those who are not here tonight. They will miss the blessings of this service and the opportunity to show that we are not just Sunday Christians."

Here is concern for a particular service of the church, but also for the influence of the church through the lives of its people.

Many times we express regret for the absence of church members from prayer meeting. But this regret is often stated with the implication that we are congratulating ourselves that we who do attend are not like those who do not attend. Such a pharisaical attitude helps no one.

This young Christian, however, was expressing a deep concern—a sense of sorrow for those who were not present in God's house when they should be. Those absent are missing something. And what they are missing is vital to successful Christian living in this earthly-minded generation.

His feeling of sorrow is a correct feeling for Christians. We should care about our fellow members. We gain nothing as individuals or churches if our people are losing out spiritually through continued absence. Their absence is their loss as well as ours.

Another's testimony might have been just what Tom, Jim, Mary, or Jean needed to hear. Testimonies need to be given with the thought of praise to God but also

with encouraging hope for fellow believers.

The hymns of praise may have been just the right ones to encourage a troubled heart. How often gospel singing has calmed troubled souls and brought gladness again to the weary and distressed in heart!

The pastor's devotional message may have held just the exact truth that was needed to help that someone to hold on and trust God. These blessings are being missed.

I hear that prayer again—"We are sorry for those who are not here tonight." And I find myself wanting to share in that kind of concern.

The prayer also dealt with our opportunity to avoid being just Sunday Christians. This is important to us, especially when we are tending to departmentalize so much of our living: a day for shopping; a day for visiting family and friends; a set time for recreation; a time for this and a time for that in the secular things of living. Oh, yes, a day for God, too. We establish that the time for God and the church is Sunday. And we do this by church-service-attendance habits we develop.

The influence of the church must go beyond just a one-day observance. All of our living must be colored by this body of believers known as our church, and by the times and places they meet for services. To miss them puts a drag on our spiritual strength and standing.

It follows that other opportunities will lag also. The opportunity

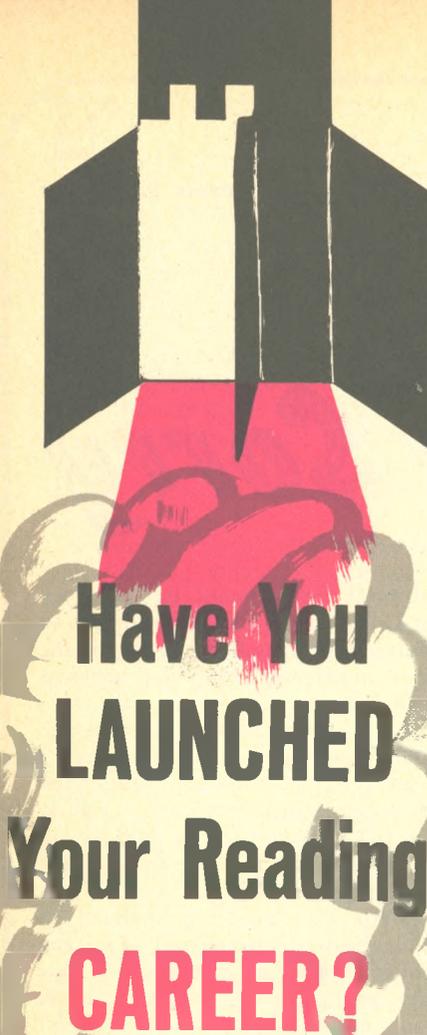
of total involvement in the work of God will be lost. Attendance on Sunday night will become sporadic and indifferent. Revival services will become a nuisance, since services every night will cut into our activities, whether they be business or social. Special events such as zone rallies, missionary rallies, church dedications, or revivals in other churches will be disregarded and indexed, "Not for me."

With this growing absence in church-attendance habits, the church choir is forgotten; visitation programs are looked upon as too demanding; children's and youth work are too tiring—and finally, every avenue of opportunity to serve is closed off.

The gamut is run so quickly! And it is alarmingly true that it so often starts because people miss the blessings and opportunities of the prayer meeting. We didn't start out to arrive at such an end. But it happened and it still takes place! No wonder concern was felt in that prayer, "We are sorry for those who are not here tonight."

I want that sorrowful feeling to lock into my praying for my fellow Nazarenes and for myself. So much is dependent on us and our opportunities. Our religion must bless us and our fellow believers or it will never bless any others. We must avail ourselves of all opportunities our church affords, and start doing so now, before we find ourselves restricting our message to Sunday morning alone.

I pray now that this young man's prayer may help all of us. If it doesn't, we are sorry! □



Have You LAUNCHED Your Reading CAREER?

• By George L. Smith
Office Editor

ONCE heard the late A. W. Tozer tell some young preachers that the kind of reader a man is can usually be determined by watching him open a newspaper. If he always reads the sports pages first, he probably needs help in his other reading habits too.

Dr. Tozer was not placing a taboo on athletics. He himself had an interest in sports and was a regular reader of the famous sports columnist Red Smith. Rather he was pointing out to the young ministers that cultural reading

takes discipline. And cultivating good reading habits, especially with respect to Christian literature, and particularly full-length books, is a matter of discipline.

To a lucky few, reading is like breathing. But the average person simply must decide whether or not he will reward his mind with a diet of solid reading. Dr. Tozer, although never completing his formal education, became one of the great writers of this century because of his tremendous personal discipline—meditation, prayer, the reading of his Bible, his hymnal, and every worthy book in or out of print. He often quoted from his archives authors and works I never knew existed.

John Wesley, in urging the importance of cultivating habits of spiritual development, warned his young preachers, "Soon your habits will be fixed."

There are three classes of readers among us today:

Those who read.

Those who don't read.

Those who are always going to get started!

That latter affliction usually lasts a lifetime, unless one starts now. Don't worry about how far behind you already may be. If you read but one chapter of a book a day, it is better than that eternal resolution to begin.

And once off the launching pad, the habit will gain momentum until you are finally "out of this world" in that fascinating, beautiful, and spacious realm of the reader—with its broadening horizons, deepening vantage points, expanding comprehensions, educated vision, and just plain old excitement.

Ready to orbit the world of mediocrity in "Libro I"? OK—10 . . . 9 . . . 8 . . . 7 . . . □

"I reach for your book—
my eyes fall on just the right words—
and relief comes."

—*Psychology for Living*



Pen Points

Eight Years Later

IT WAS the last chapel service for the school year at Olivet Nazarene College. I had driven some 150 miles to be present for that special service. As I strolled leisurely into the foyer of Chalfant Hall (surrounded by hundreds of students swarming to find their seats), a lad walked over and greeted me.

"Good morning, Preacher," he beamed. "Do you remember me?"

I scrutinized him carefully. He was tall and clean. His face looked familiar, but where had we met before? I wasn't quite sure.

Then he added, "You held a revival in our church over in Indiana. One night you conducted a special Latin-American (Brazilian) service. You showed slides and spoke of the urgent need for laborers. When you asked for volunteers I raised my hand, indicating my willingness to go. At that moment the Holy Spirit spoke to me."

Then I remembered, "Yes," I replied. "I recall that service. It was July of 1960, just prior to my second trip to South America." Then I asked, "What have you done in the intervening years, Son?"

"Well, I spent four years in high school and three in the armed forces. I was in Korea two years and one in Vietnam. The past year I have been here at Olivet. Through it all God has been faithful. He has constantly burned His call upon my heart to be a Latin-American missionary. So here I am."

Eight years had passed but the call of God was still ringing strong and clear in the heart of a 22-year-old youth! How marvellous are the ways of our God with His children!—C. T. CORBETT. □

Editorially Speaking

By W. T. PURKISER

The Books at Troas

In the last letter to come from the pen of the Apostle Paul, his second letter to Timothy, there is an intriguing little personal sidelight.

The Apostle has been writing to his young friend about coming to Rome before winter. He urges Timothy to preach the Word, to be urgent in season and out of season.

The younger man is to reprove, rebuke, and exhort with all long-suffering and doctrine. Paul warns him that there is coming a time when men will be impatient with sound doctrine. They will have itching ears, and will seek for teachers who will tell them what they want to hear.

Paul tells Timothy to do the work of an evangelist and make full proof of his ministry.

As for himself, the apostle testifies that he is ready to be offered as a sacrifice. The time of his departure is at hand. He has fought a good fight. He has finished his course. He has kept the faith. Now he looks forward to the crown of righteousness which the Lord, the righteous Judge, has for him.

The moment is not without its trial. Demas, long trusted friend and fellow worker, has forsaken him, having loved this present world. Other of his companions had been sent on errands. Only Luke, the beloved physician, is with him.

Not only should Timothy come himself; he should bring Mark also. This young man who had failed so miserably earlier has redeemed himself and proved himself useful in the work of the gospel.

Then there is a note purely personal. Timothy is asked to bring the cloak Paul had left with Carpus at Troas—"and the books, but especially the parchments."

Most students of the Bible believe that the parchments were copies of the Old Testament Scriptures. Nothing else was deemed worthy to be written on the most expensive kind of writing material.

How we would like to know the title of those books! Were some of the books of the historian Josephus included? Was Epimenides among them? Paul quoted him twice as recorded in the New Testament. Or Aratus? There is a quotation from him in the "Sermon on Mars' Hill."

We do not know. Nor does it really matter. What is important is that right down to the very end of his life on earth, the man whom the Spirit used to give us one-third of the total New Testament was concerned for his books and the parchments.

THOUGH THE CENTURIES have come and gone, the instinct that caused Paul, the leading Christian of the first century, to long for books is still sound and still important.

The longing to grow in grace and in knowledge is natural to the child of God. If it is lacking, something somewhere has gone wrong.

John Wesley wrote to George Holder, one of his preachers: "It cannot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people. A people who talk much will know little. Press this upon them with your might, and you will soon see the fruit of your labours."

Books lend wings to the mind. Not only can the books of the Bible take you into the presence of Moses, Isaiah, Paul, and John; the books of a later age can take you to the feet of Thomas a Kempis, John Wesley, John Fletcher, Dwight Moody, and J. B. Chapman. Though dead, they yet speak.

But books can bring you into contact with the thought, the aspirations, the high feelings, the inspiration of the leaders of today. Books can bring to your home an eminent Christian marriage counselor, an expert in the kind of witnessing that wins, a leading theologian, and men who have devoted their lives to the study of the Bible.

There are books to inform, books to instruct, and books to inspire. There are simple books and hard books. There are books easy to read, and books with which to wrestle.

Don't be afraid of hard books. You never sharpen a blade on hardpan or even on sandstone. It takes the emery wheel to put on the edge.

But hard or easy, if you would grow spiritually and intellectually, if you would profit by the labors and experience of others, if you would sharpen your tools for service, build a library. Buy and read books.

It is with this end in mind that the *Herald of*

Holiness introduces this book issue. It is expanded by four pages in order to enable us to tell the whole story of the book publication program of your church.

In other years we shall probably review only the current crop of new books. But because thousands of Nazarenes have no idea at all of the resources available to them in the products of their own publishing house, we have attempted this year to list all our books in print.

Browse through the list at your leisure. Mark the books you would like to have. Order them all, or a few at a time. None of us will ever be what St. Paul was. But we can follow the example he set in sending for the books at Troas. □

On Understanding Intercession

All prayer involves a certain mystery and a sense of wonder. The mystery is that God should have given to His children the privilege and responsibility of partnership with Him in the course of affairs in the world. The wonder is that His children make so little use of it.

In many religious circles prayer has all but gone out of style. The prayer meeting can be counted on to draw the fewest participants. Because the "cash value" of prayer is not immediately evident, the pragmatic activism of our day tends to ignore it.

That anything at all should happen in response to prayer involves the interaction of a human will with the divine will. At its best, prayer is not trying to bend God's will to conform to our wills. It is aligning our wills to His will. The highest prayer is less and less for "things" and more and more for God.

It is in the realm of that sort of prayer we call intercession that the greatest puzzles come. Intercession is prayer for and on behalf of those who cannot or will not pray for themselves.

When intercession is for the salvation of another person there is, obviously, the interposition of a third will. The will of the one who prays and the will of God, who would have all men to be saved, are opposed by the will of a soul with enough of God's own image to defy the Creator himself.

In these circumstances, how shall we pray? "Bind or break their wills"? No, "Free their wills."

The problem is that already the unconverted are bound, captive to habits, appetites, deep-seated attitudes, and the demonic forces that rule in the realm the Bible describes as "the power of darkness."

In ways we do not fully understand, intercessory prayer unleashes influences and powers in

the spiritual order that free the will of the one for whom it is offered to the extent that he can choose Christ and repent of his sins. Preventive grace opens the doors of the prison house to those who are bound.

Intercessory prayer helps break down the barriers people blindly build around themselves. There are barriers of prejudice, hostility, bitterness, self-pity, and resentment that block the way to God. It is through the prayers of His people that God has chosen to undermine these walls and bring them down like the walls of Jericho.

The prayer of intercession has the effect of focusing light on the darkness of a Christless life. Paul wrote about hidden gospels, hidden to those who are lost, "in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Corinthians 4:3-4).

There is a diffused light of Christianity and conscience that must be focused. Like a magnifying glass gathers the diffused rays of the sun and focuses them in one blazing, fiery spot, prayer brings light to the darkened understanding.

There is much more about intercessory prayer that can only be learned from its practice. But we can pray for others in the confidence that, when we pray in the context of the will of God, we help to make them free to choose Him who alone makes free indeed. □

Prayer

Prayer is the key of morning hours
And makes the daytime bright;
Prayer is an instrument that gives
A song all through the night!

Prayer is beginning of action
To do God's holy will;
Prayer is the essence of freedom
When God bids us "be still."

Prayer is the art of accomplishing
His will for us each day;
Prayer is the channel of power
That lets God have His way!

Prayer is the fountain of blessings
Bestowed from up above,
On those who daily stay within
The shelter of His love!

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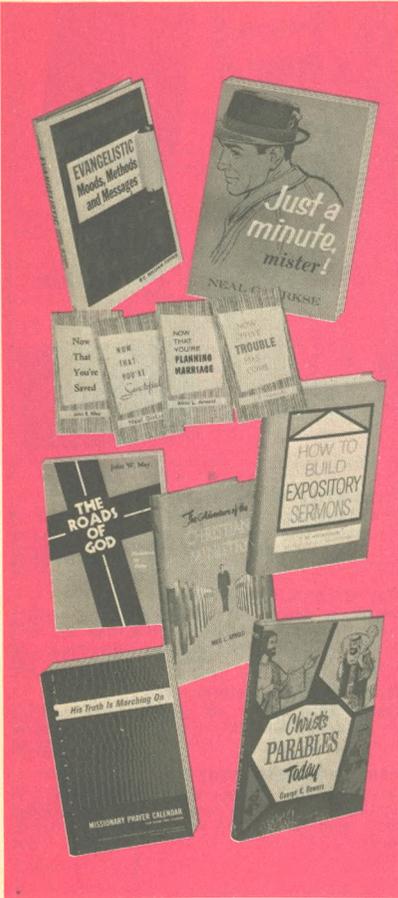
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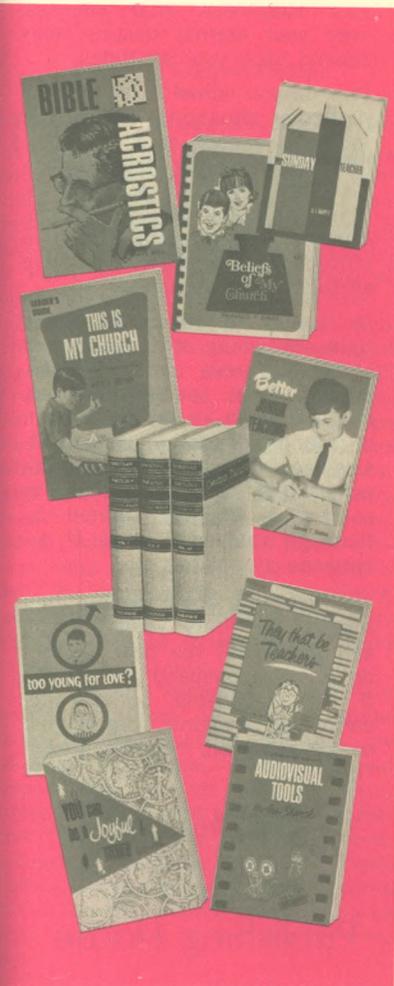
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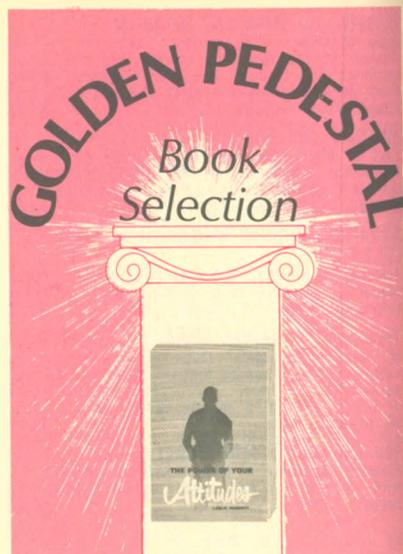
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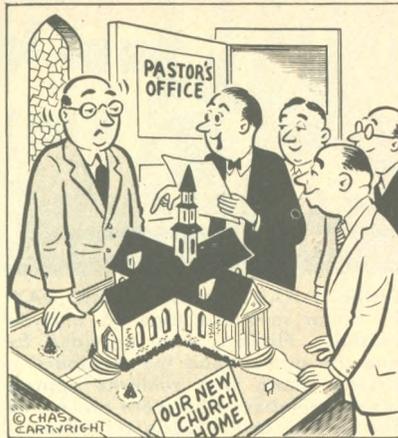
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THE PLAQUE READS, "To Dale Yates for 18 years as Sunday school superintendent, from First Church of the Nazarene, 1968," Mr. Yates (right) is receiving the award from the hands of his pastor, Rev. Douglas F. Roach, Temple (Tex.) First Church. The occasion was a special service honoring Mr. Yates for 18 years of faithful service to the Sunday school. A community leader also, Mr. Yates is vice-president and member of the board of directors at the First National Bank of Temple, and was honored by the Temple Jaycees, who elected him "Outstanding Boss of the Year." ...

Church Chuckles



"The building fund committee is proud to report enough pledges to pay off this model!"

50 YEARS AGO ...

In the *Herald of Holiness*

THE BIBLE has been legally and officially banished from our public school system and has neither place nor power there. As a consequence, moral disintegration is in evidence on every hand. . . .

Not only are the holiness people awakening to the need of the Bible in our schools, but others are seeing it as well. They realize the necessity of the moral training of the young, and the serious handicap the teacher is laboring under in being deprived of the Word of God as an authoritative standard of morals.

The success of our efforts to build up stalwart young men and women to carry on the work God has committed to our hands, both at home and abroad, will depend upon the place we give to the Bible in our schools. Tides of infidelity are sweeping over the world, worldliness is flooding the church, and doctrinal unsoundness is in evidence everywhere. Only as we are loyal to the Bible, know it, and teach it to our people can we hope to escape being involved in the controversy God is now having with His people. Only so can we meet our obligation to our own children, our church, our generation, and our God—*Professor H. O. FANNING.*

December 11, 1918 □

To Bridge the Gap— Live Church News

• By Jean Leathers Phillips
San Diego

THE YOUNG SOLDIER sat deep in the jungle undergrowth, his fatigues and much of his person caked with mud. He chased the insects, mopped sweat and tears with a rag of a handkerchief, and read on, hungrily. It was a letter from a lay member of his home church, unrelated to him.

Letters from home are in high priority with our service fellows and girls on the other side of the world. From their families, first, of course, but running a close second, they want fresh news from their home churches while it is still news and not history. And news that is alive with the very breath of activities, the comings and goings, who is newly gone to the service, who has done his stint and is out, the atmosphere of the church services, and the assurance that they are in the loving concern and prayers of the church family.

The church's midweek or biweekly newsheet helps, likewise bulletins from the church office, but they are still too impersonal. Here is a real opportunity for an efficient letter writer, regardless of age, with a sensitive "nose for news," a live outlook, a sense of humor at times, and a real dedication to the business of keeping these faraway young people assured that the church is not letting them down.

The pastor, the associate, or other

members of the staffs of larger congregations have heavy burdens without this ministry. There is also a deeper feeling of intimacy if a lay individual cares enough to do the writing.

To some people, letter writing may have become a lost art, supplanted by long-distance phone calls which are impossible to the field of combat.

What would I want to hear about if I were there? is the question to be asked of himself by a prospective correspondent. A little thinking and he will get the hang of it surprisingly easily. He will find himself filing away in memory or on notepaper the doings, large and small, he feels the absentee or absentees will enjoy. Ditto: newspaper clippings and other oddsends, tucking birthday greetings and those of the main Church holidays.

Suppose the number of correspondents runs 10 to 20 and may take a full day or two, and the church may not have a special mini-budget to take care of postage and other needs. Ask yourself if you cannot do it on your own and consider the layout "treasures in heaven." You may be surprised!

There will be multiple repayment in the occasional letter from the field and the joy of the returnees when they get back to the local congregation—plus a sense of the Lord's "Well done" in one's own heart. Try it and see!

And do not forget to notify the Servicemen's Commission at our Kansas City headquarters when one of your service correspondents gets a

new address—for it just may not get to them any other way.

The church tries to keep them on the mailing list for their choice of publications, *Herald, Standard, Conquest, Other Sheep*, all they want and without any expense to the men in the field. But the commission comes against a blank wall if a change is made and the office is not notified. Send both old and new address and be accurate with rank or rating, name, serial number, APO or FPO, with zip code numbers. It is worth doing and worth doing carefully and well.



Pro: Herald

In the pre-election months I've liked the balance and tone of the *Herald of Holiness*. Each article seems to reflect the suspense and uncertainty of our time. And the need for true holiness was never greater. But so too are the needs for new approaches, new techniques, re-evaluations, and reappraisals.

We'll never stoop to scrap tried and true convictions and doctrines of the Bible. Doctrines and convictions are not on trial. We do need to learn to be more redemptive in planning and every action. Certainly some new answers will be required to bring about spiritual resurgence today.

H. G. MOORE
Ohio

HIGH SCHOOL MATH TEACHER BECOMES MISSIONARY TO WINNEMUCA

Mr. Gordon Butler, Pasadena graduate and high school math teacher in Winnemucca, Nev., is known first of all as a "Nazarene" in that



CHURCH HAS "SENIOR SAINTS DAY"—The St. Bernice, Ind., church honored its senior members (age 65 and older) in a special service at the church recently. Flowers were provided for each member by the Sunday school, and the pastor read the members' names as he told when each joined the church, along with remarks appropriate for the occasion. Senior Sunday school members who were not members of the church were also recognized. The pastor, Rev. Claude D. Wilson, stated in his message, "Many times we of the younger generation fail to express the appreciation that we have for those who have set the way before us and have given inspiration and guidance. It is on this day we want to give to you our sincere thanks in this form of service, to let you know how we feel."

growing pioneer community of 7,000 population.

He sought for two years to get into the public school system, even at a loss in salary, in order to be a pioneer layman in starting the new church. He regularly takes his turn on the radio devotional program sponsored by the Ministerial Association. A Sunday school has been started in his home with as many as nine persons attending. The "Showers of Blessing" radio broadcast is being aired on the local radio station, and a sign at the outskirts of town lists his telephone number for information about the Nazarene church.

Brother Butler has a master's degree in public school administration and is an outstanding organist, having played the organ for district camp meetings in California.

His father, Franklin P. Butler, is a pioneer pastor on the Nevada-Utah District.

Mr. Gordon Butler's wife is the daughter of Rev. and Mrs. Robert K. Knighten, Elko, Nev., where a new church is under construction. Nevada is the fastest growing state in the nation, gaining an average of 8.5 percent in population annually, or about double the percentage rate of increase for California.—RAYMOND W. HURN, executive secretary, Department of Home Missions. □

Sparks as evangelist and Wes and Charletta Weston as song evangelists. There were over 60 seekers and seven new members were received into the church. Rev. Lowell Bell is pastor. □

REV. JERRY D. HILL, pastor of the Delano, Calif., church, reports on a recent revival which, he states, is "the greatest revival of its history." Services were scheduled for 6 a.m., 10 a.m., and 7:30 p.m. each day for two weeks, under the leadership of Evangelist Charles McKinney, of Oxnard, Calif. Nine new members are expected to join the church by profession of faith as a result of the revival, which "has spread throughout the community." □

DR. WILLIAM FISHER was the evangelist at the fall revival of the Bourbonnais (Ill.) College Church. Duplicate Sunday morning services were necessary to accommodate the great crowds. An estimated 1,000 seekers from the college and community responded to the invitations at College Church and chapel services. Revival spirit and enthusiasm continue in the regular services, according to Rev. Don Irwin, pastor. □

MOVING MINISTERS

- Thomas Bailey from Plainfield, Ind., to Davenport, Ia.
- Leslie R. Bearden from Lancaster, Ky., to Fairborn (Ohio) First.
- Richard Eugene Calhoun from Stafford, Kans., to Coffeyville (Kans.) First.
- Rocco J. Cerrato from Long Island (N.Y.) East Rockaway to Chicago First.
- Ottis Donegan from Clarksville (Tenn.) Park Lane, to Gallatin, Tenn.
- Ervin Emmert from Shamrock, Tex., to Elkhart, Kans.

NEWS OF REVIVAL

THE FOREST HOME Church, of Jonesboro, Ark., experienced an outstanding revival with Rev. Sam

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January 5-12

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NAZARENE

NEWS OF RELIGION

You Should Know About . . .

Ronald Freeborn (youth director) from Denver First to Nampa (Idaho) First.

Earl D. Frye from Glens Fork, Ky., to Lancaster, Ky.

Rupert F. Gage from Pulaski (Va.) First to McConnelstown (Pa.) First.

Andrew Gentry from Warrington, Ind., to College Corner, Ohio.

Jasper Jenkins from Coffeyville (Kans.) First to Hutchinson (Kans.) Peniel.

Max D. Jones from West Palm Beach, Fla., to Pahoekoe, Fla.

Robert Kinnersley from Columbus, Wis., to Smithville, Ill.

Wayne Lewis from Bossier City (La.) First to Marksville, La.

H. B. London, Jr., from Bloomington, Calif., to Salem (Ore.) First.

MOVING MISSIONARIES

Mr. and Mrs. Tom Bach, P/B Endigini Mission, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Roger Maze, c/o Garrett Theological Seminary, 2121 Sheridan Rd., Evanston, Ill. 60201.

Rev. and Mrs. Larry Webb, Apartado 27-166, Mexico 7, D.F., Mexico.

Dr. and Mrs. Glenn Irwin, c/o Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea.

VITAL STATISTICS

DEATHS

WILLIAM N. BEAIRD, 68, died Aug. 11 in Pontiac, Mich. Funeral services were conducted by Rev. U. B. Godman and Rev. K. A. Hutchinson. He is survived by his wife, Orene; a son, Windle; three daughters, Mrs. Glenda McDowell, Mrs. Mae Dell Isaac, and Mrs. Lois Hawley; 11 grandchildren; two sisters; and four brothers.

MRS. MAUDE ANN CONNER, 55, died Aug. 25 in Houston, Tex. Funeral services were conducted by Rev. C. Frank Beckett. Surviving are her husband, Stanley B.; two sons, Albert and Roy; two daughters, Mrs. Wayne Fitzwater and Mrs. Victor Preagant; and 10 grandchildren.

MRS. OPAL DRAKE, 67, died Sept. 8 in Tampa, Fla. Funeral services were conducted by P. L. Wright and Rev. Zora Pettit. She is survived by her husband, Rev. John H.; and two sons, Paul and M. A.

J. REX EATON, SR., 64, died Oct. 19 in Frankfort, Ind. Funeral services were conducted by Rev. James Stephens. He is survived by his wife, Gertrude Vivian; and three sons, Rev. J. Rex, Jr., Richard, and Ronald.

MRS. BESSIE ELZEY, 72, died Oct. 15 in Tampa, Fla. Funeral services were conducted by Rev. P. L. Wright, Rev. V. Clay, and Rev. Strange. Surviving are her husband, Rev. R. E.; one daughter, Pauline Weiches; four grandchildren; and two great-grandchildren.

MRS. MARGARET HICKS, 35, died Oct. 29 in Winnipeg, Manitoba, Canada. Funeral services were conducted by Revs. Herman Smith, A. Airhart, Hugh Rae, Alden Aikens. She is survived by her husband, Rev. Paul B.; a son, Ronald; a daughter, Deborah; two brothers; and two sisters.

MRS. LENA PICKLER, 82, died Oct. 16 in Indianapolis. Funeral services were conducted by Rev. William Griffin. Surviving are her husband, Barney; two daughters, Katrina Monson and Irene King; three sons, Maurice, Don, and Eugene; eight grandchildren; 10 great-grandchildren; and two great-great-grandchildren.

GRANVILLE McKEE, 73, died Aug. 15 in Jefferson City, Mo. Funeral services were conducted by Revs. Don Heitman, Leonard Davis, and Arthur Senter. He is survived by his wife, Laura; a daughter, Mrs. Agnes Pendleton; a son, Dallas; seven grandchildren; three great-grandchildren; two brothers; and two sisters.

BIRTHS

—to Rev. and Mrs. Walter Miracle, Bloomington, Ill., a daughter, Kristie Renee, Oct. 27.

MARRIAGES

Miss Alta Jean Foss to Mr. Lyman E. Pelkey, Syracuse, N.Y., on Aug. 10.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Orville W. Jenkins.

SPLIT PREDICTED IN PRESBYTERIAN, U.S., CHURCH. A liberal-conservative schism is inevitable in the million-member Presbyterian Church in the U.S. (Southern), a leader of a conservative Presbyterian laymen's group predicted recently at Louisville, Ky.

Kenneth S. Keyes, president of Concerned Presbyterians, Inc., said a split in the century-old denomination "is bound to happen within the next few years." Conservative and liberal factions within the denomination, centered in the 16 southern and southwestern states, "are on a collision course," he declared.

Mr. Keyes described the conservatives as church members who "believe that the primary mission of the church is to lead the lost to Christ and encourage believers to surrender themselves more fully and completely to Him."

The liberals, he claimed, "take the position that the church's chief function is to become involved in social, economic and political matters—taking part in protest marches, in acts of civil disobedience and in lobbying for legislation covering almost every governmental activity from labor matters to the recognition of Red China and the prosecution of the war in Vietnam." □

THE GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES increased by 63 churches in the last fiscal year, bringing the total number to 1,316. Average membership per congregation is 143. Total giving for all purposes amounted to \$30,186,195, of which over \$6.6 million was given to missions. □

WORLD VISION RELEASES NEW FILM. A new missionary motion picture, filmed entirely in Vietnam under combat newsreel conditions, has been released by World Vision under the title "No Greater Love." □

JACKSONVILLE JUDGE RULES AGAINST BINGO. A group bent on wiping out alcoholic beverages, narcotics, and gambling in Florida has won a major battle in a Jacksonville court.

A 1967 law exempting most bingo games from Florida's constitutional ban on lotteries was declared unconstitutional on a lawsuit sparked by the group named United Christian Action, Inc. Circuit Judge Charles A. Luckie ruled against a civic club which held bingo games, writing in his opinion: "Bingo by any name is . . . a lottery. Our constitution does not distinguish between good and bad lotteries."

The law passed by the 1967 legislature had permitted bingo if sponsored by nonprofit groups for charitable or religious causes. □

" . . . in the last days perilous times shall come . . ." (II Timothy 3:1-5).

BIBLE OVER DARWIN BRINGS PUPIL WHIPPING—In a letter to the editor of the *Plain Truth* magazine, a reader in Anacoco, La., wrote as follows: "During school the teacher asked what was the greatest book ever written. My little boy said the Bible. He got a whipping plus an F for six weeks. The correct answer was supposed to have been Darwin's book on evolution." □

BILL PROHIBITING CONVERSIONS PASSED BY INDIAN STATE—The Madhya Pradesh assembly in Bhopal, India, has passed a bill that will make conversions to Christianity virtually impossible in the state.

Called the Freedom of Religion Bill, the legislation is ostensibly intended to outlaw conversions that result from "force, allurement, or fraudulent means." But its overall effect, according to many observers, may prevent missionaries from undertaking any conversion activities at all. The bill stipulates imprisonment of up to one year for those contravening its provisions.

Leading propagator of the action is the Hindu communal Jan Sangh party, which is officially committed to recommendations previously made by a government committee calling for prohibition of conversion activities by foreign missionaries. □

Late News

PASTOR DIES IN AUTO CRASH

Rev. Robert P. Thomas, 40, pastor of the Hurricane, W. Va., Church of the Nazarene for the past four years, was killed in an automobile accident November 21 while driving to the regional evangelism conference in Columbus, Ohio.

Mr. Thomas was ordained in 1952, and served as pastor at Cadiz, Ohio, and Chester, W. Va., before his assignment at Hurricane.

He is survived by his wife, Jo Ann; two daughters, ages about 13 and 10; and one son, age seven. Mrs. Thomas is secretary of the district missionary council.

Funeral services were conducted by District Superintendent H. H. Hendershot. □

DR. HARDY C. POWERS UNDERGOES SURGERY

A remarkable recovery was experienced by former General Superintendent Dr. Hardy C. Powers following a four-and-one-half-hour operation



THE ESTILL SPRINGS, TENN., CHURCH recently dedicated their new facilities with Rev. Victor E. Gray, district superintendent of the East Tennessee District, preaching the dedicatory message. This new building, located in a newly developed subdivision, faces the main highway and replaces an old store building which was used for worship services over a period of 12 years. The sanctuary has a seating capacity of 125 with overflow space which provides seating space for an additional 100 persons. The structure has eight classrooms and contains 4,100 square feet of floor space. Rev. Richard Reed is the pastor.

November 22 for removal of the gall bladder.

The surgery took place at the Baylor University Hospital in Dallas.

According to a report received from his son, Rev. Hardy J. Powers, of Overland Park, Kans., Dr. Powers was on his feet within two days following the operation and was making excellent progress. □

INAUGURATION OF SEMINARY PRESIDENT PLANNED

The inauguration ceremony for Dr. William M. Greathouse, new president of Nazarene Theological Seminary, is scheduled for Monday, January 6, at 8 p.m. The service, which is open to the public, will be held in the sanctuary of the First Church of the Nazarene in Kansas City. □

MOVING MINISTERS

Marion McKellips from Meade, Kans., to Fort Worth Northside.

Wallace C. Miller from Issaquah, Wash., to Bellingham (Wash.) First.

Mark E. Moore from Van Wert, Ohio, to Piqua, Ohio.

Kenneth Pierce from Pomeroy, Ohio, to McArthur, Ohio.

Joseph T. Porter from Beulah Chapel, Tenn., to Andalusia (Ala.) New Providence.

WES MIERAS, (left) joyful courier for Pasadena (Calif.) First Church, delivering "Herald of Holiness" subscriptions to Dr. W. T. Purkiser, editor, in Kansas City. Rev. Earl Lee's church had an increase in "Herald" subscriptions of 222.22 percent.



THE NEW SANCTUARY at Barstow, Calif., was dedicated Sunday, September 29, with Dr. George Coulter as speaker. Dr. Nicholas A. Hull, superintendent of the Southern California District, prayed the prayer of dedication. The sanctuary has a seating capacity of over 250. A nursery and kindergarten wing was added to the existing facilities, making a total of 9,250 square feet of floor space. Cost of construction was \$78,000. Total property valuation is now in excess of \$130,000. Organized November 4, 1952, the church is averaging 170 in Sunday school, has a membership of 110, and is raising over \$35,000 annually. The church has been pastored by Rev. Wayman F. Davis since 1964.



Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

ASSURANCE TO THE FAITHFUL

(December 15)

Scripture: Revelation 4-5; 7 (Printed: Revelation 7:9-17)

Golden Text: Revelation 7:12

THEME

The ultimate triumph of God as John's answer to seasons of disillusionment and despair over the apparent failure of good and the shortcomings of the Church.

INTRODUCTION

After bearing the burden of an imperfect earthly church John is granted a compensating vision of the heavenly ideal and God's immutable purpose (4:1). The discouraging closed door of a lukewarm Laodicean church is followed by the comfort of

An Open Door in heaven. The future, "things which must be hereafter," will be shaped by the majesty and mercy of a covenant-keeping God, not by a failing church or its foes. Persecution, loneliness and uncertainty are answered by the assurance that God's throne is secure (4:2), His covenant abiding (the rainbow, 4:3). It is the source of spiritual revelation and revolutionary power (the seven spirits of God).

The worship of created beings, symbolized by the strength, patience, intelligence, and vision of the four living creatures, blends with the adoration of the elders who represent the glorified Church.

This vision gives the assurance that God has solved man's supreme problem, humanity's suffering and sin, pictured by

A Sealed Book. Written within and without, the scroll record of a world's sin baffles the wisest and best of men. No one could open, i.e. offer a solution to the mystery that made John weep—until Jesus intervened. As Lamb and Lion, His sacrifice and strength offer deliverance and salvation. He alone meets the just requirements of God and the universal need of all men for liberty, victory, and a kingdom of love.

CONCLUSION

The worship invoked by God's creative power and sovereignty in ch. 4 is intensified by the wonder of Christ's redemption (5:11). The only sufficient response redeemed lives can give is the sevenfold consecration of 5:12. □

Conducted by W. T. Purkiser, *Editor*

Hebrews 13:8 states: "Jesus Christ the same yesterday, and to day, and for ever." So how and under what circumstances could He be omnipresent during His life on earth as the Son of Man?

The text you quote refers to the moral character and essential nature of our Lord, not to the changing circumstances to which He related himself.

The omnipresent second Person of the Trinity became incarnate in human form. In human form, He was localized just as you and I are. He died, and was raised from the dead with a glori-

fied nature able to pass through locked doors and to appear and disappear at will. He is now at the right hand of the throne of God, omnipresent through His Spirit.

These are all changes of local condition and circumstance, not changes of essential character.

In I Samuel 13:9 we read, "And he (Saul) offered the burnt offering," and then, verse 13, "And Samuel said to Saul, Thou hast done foolishly." And now, I Kings 8:62, "And the king, and all Israel with him, offered sacrifice before the Lord." How is it that both Saul and Solomon were kings, yet Solomon could offer sacrifice and Saul could not?

Saul's problem was not that he was a king but that he was a disobedient king.

I Samuel 13:8 makes it clear that Samuel, as God's representative, had given explicit instructions to Saul regarding this particular battle. When Samuel did not come at the expected

time, Saul apparently disregarded the order and offered the sacrifice himself.

Solomon, on the other hand, at the time of the dedication of the Temple, was an obedient king, and was permitted to act along with the priests in the offering of sacrifices to the Lord.

Is it not true that the only prayer a sinner can make is for forgiveness? How is it that unsaved people say that they pray every day? To whom do they pray?

It is true that prayer is a "family affair," in which God's children on earth come to their heavenly Father.

We are told that the Lord will not hear those who cherish iniquity in their hearts (Psalms 66:18). He will not answer the prayer of the hypocrite (Job 27:9), and sin separates the soul from God (Isaiah 59:2). The father of the blind man said, "We know that God heareth not sinners" (John 9:31).

Yet I would never discourage anyone from praying, because if he really tries to touch the Lord, God may touch him.

Prayer has more than once proved to be the channel through which the Spirit has been able to work.

All answered prayer is the work of grace on the part of God. Yet there is what the theologians call "preventive grace" as well as pardoning grace. Preventive grace is the grace that comes to us before we come to God.

It is therefore quite possible that God might graciously answer the sincere prayer of an unconverted person as an expression of preventive grace and part of His effort to bring pardoning grace to that individual's heart.

How do you reconcile I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," with any real cleansing from sin?

By simple reference to the context.

John is writing to those who were troubled by the Gnostic heresy that the physical body is always evil, but the soul may be freed by a superior knowledge from any trace of sin. Some of them described the human soul as "a jewel in a dung-hill."

In I John 1:7, the apostle states that cleansing from all sin comes not by superior knowledge but by the blood of Jesus Christ, or condition of walking in the light.

What I John 1:8 says then is that if we deny the need of such cleansing by

the blood, we are self-deceived and devoid of the truth.

The reality of the cleansing is reaffirmed in I John 1:9, following the confession and forgiveness of committed sins. I John 1:10 destroys any presumption that an unconverted person has not sinned and states the same fact Paul affirms in Romans 3:23, "All have sinned, and come short of the glory of God."

John does *not* say, "If we say that we are not sinning daily, we make him a liar . . ." as some seem to imagine (cf. I John 3:8-9).

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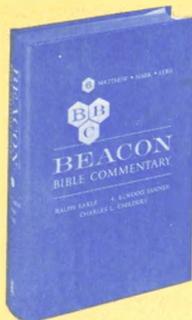


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